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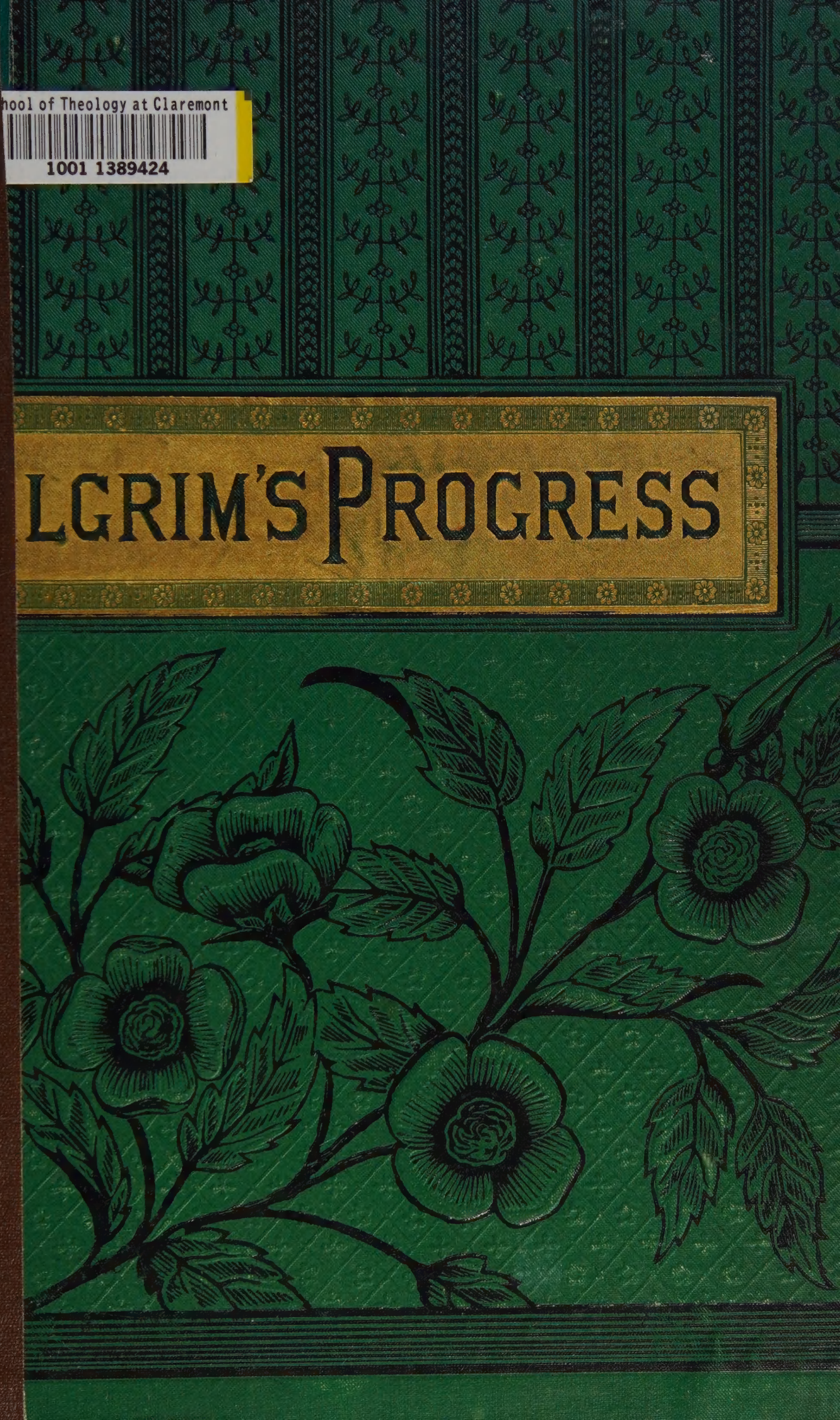

LGRIM'S PROGRESS

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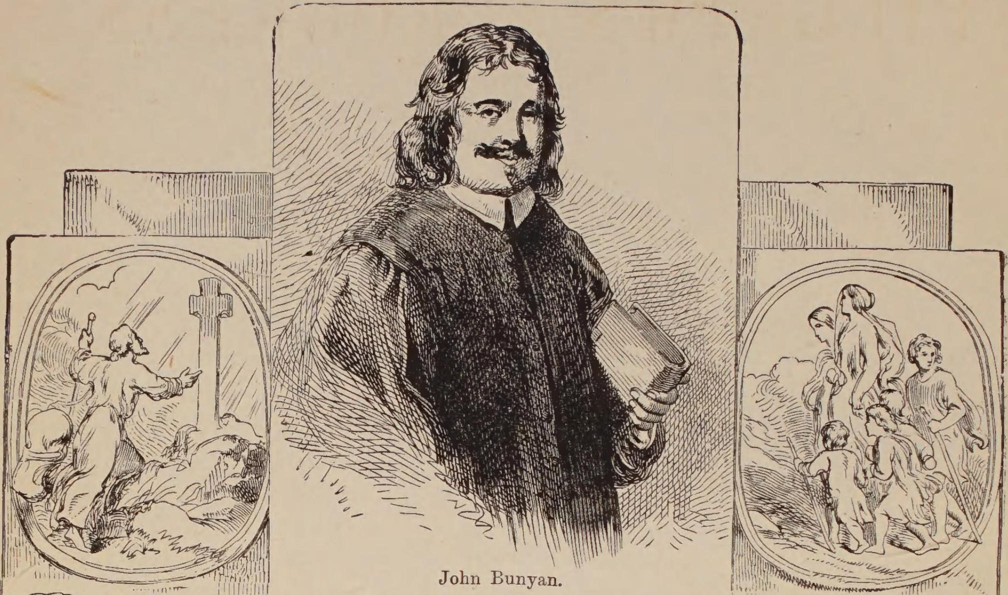
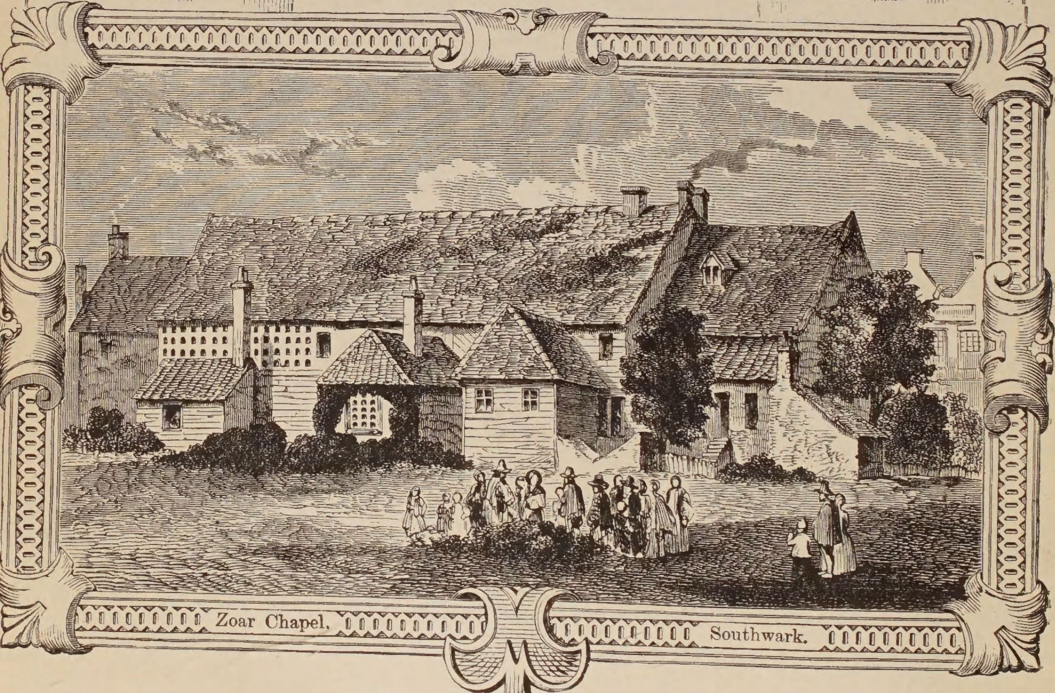


John Bunyan.



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THE

PILGRIM'S PROGRESS,

FROM

THIS WORLD TO THAT WHICH IS TO COME.

BY

JOHN BUNYAN. 1628-1688

WITH NOTES

BY THE REV. ROBERT MAGUIRE, D.D.,

RECTOR OF ST. OLAVE, SOUTHWARK; AUTHOR OF "EXPOSITORY LECTURES ON 'THE PILGRIM'S PROGRESS,'" "LECTURES ON THE MIRACLES OF CHRIST," ETC.

Illustrated by H. C. SELOUS, Esq., and M. PAOLO PRIOLO.

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The Author's Apology for his Book

WHEN at the first I took my pen in hand,
Thus for to write, I did not understand
That I at all should make a little book
In such a mode : nay, I had undertook
To make another ; which, when almost
done,
Before I was aware, I this begun.

And thus it was : I, writing of the way
And race of saints in this our gospel-day,
Fell suddenly into an allegory
About their journey and the way to glory,
In more than twenty things, which I set
down :

This done, I twenty more had in my crown;
And then again began to multiply,
Like sparks that from the coals of fire do fly.
Nay then, thought I, if that you breed so fast,
I'll put you by yourselves, lest you at last
Should prove *ad infinitum*, and eat out
The book that I already am about.

Well, so I did; but yet I did not think
To show to all the world my pen and ink
In such a mode; I only thought to make
I knew not what; nor did I undertake
Thereby to please my neighbour; no, not I;
I did it mine own self to gratify.

Neither did I but vacant seasons spend
In this my scribble; nor did I intend
But to divert myself, in doing this,
From worser thoughts, which make me do amiss.

Thus I set pen to paper with delight,
And quickly had my thoughts in black and white,
For having now my method by the end,
Still as I pull'd, it came; and so I penn'd
It down; until at last it came to be,
For length and breadth, the bigness which you see.

Well, when I had thus put my ends together,
I showed them others, that I might see whether
They would condemn them, or them justify;
And some said, Let them live; some, Let them die:
Some said, John, print it; others said, Not so:
Some said, It might do good; others said, No.

Now was I in a strait, and did not see
Which was the best thing to be done by me:
At last I thought, Since you are thus divided,
I print it will; and so the case decided.

For, thought I, some I see would have it done,
Though others in that channel do not run:
To prove, then, who advisèd for the best,
Thus I thought fit to put it to the test.

I further thought, if now I did deny
Those that would have it thus to gratify,
I did not know, but hinder them I might
Of that which would to them be great delight:
For those which were not for its coming forth,
I said to them, *Offend you I am loth;*
Yet, since your brethren pleasèd with it be,
Forbear to judge, till you do further see.

If that thou wilt not read, let it alone;
Some love the meat, some love to pick the bone;
Yea, that I might them better moderate,
I did too with them thus expostulate:

May I not write in such a style as this?
In such a method, too, and yet not miss
My end, thy good? Why may it not be done?
Dark clouds bring waters, when the bright bring none
Yea, dark or bright, if they their silver drops
Cause to descend, the earth, by yielding crops,
Gives praise to both, and carpeth not at either,
But treasures up the fruit they yield together;
Yea, so commixes both, that in their fruit
None can distinguish this from that; they suit
Her well when hungry; but if she be full,
She spews out both, and makes their blessing null.

You see the ways the fisherman doth take
To catch the fish; what engines doth he make.
Behold! how he engageth all his wits;
Also his snares, lines, angles, hooks, and nets:
Yet fish there be, that neither hook nor line,
Nor snare, nor net, nor engine, can make thine:

They must be groped for, and be tickled too,
Or they will not be catch'd, whate'er you do.
How does the fowler seek to catch his game?
By divers means, all which one cannot name:
His guns, his nets, his lime-twigs, light, and bell;
He creeps, he goes, he stands; yea, who can tell
Of all his postures? Yet there's none of these
Will make him master of what fowls he please.
Yea, he must pipe and whistle to catch this,
Yet, if he does so, that bird he will miss.

If that a pearl may in a toad's head dwell,
And may be found, too, in an oyster-shell:
If things that promise nothing do contain
What better is than gold, who will disdain,
That have an inkling of it, there to look,
That they may find it? Now, my little book
(Though void of all these paintings that may make
It with this or the other man to take)
Is not without those things that do excel
What do in brave but empty notions dwell.

Well, yet I am not fully satisfied,
That this your book will stand when soundly tried.

Why, what's the matter? *It is dark!* What though?
But it is feigned. What of that, I trow?
Some men, by feignèd words, as dark as mine,
Make truth to spangle, and its rays to shine!
But they want solidness. Speak, man, thy mind!
They drown the weak; metaphors make us blind.

Solidity, indeed, becomes the pen
Of him that writeth things divine to men:
But must I needs want solidness, because
By metaphors I speak? Were not God's laws,
His gospel laws, in olden time held forth
By shadows, types, and metaphors? Yet loth

Will any sober man be to find fault
With them, lest he be found for to assault
The Highest Wisdom. No ; he rather stoops,
And seeks to find out what by pins and loops,
By calves and sheep, by heifers and by rams,
By birds and herbs, and by the blood of lambs,
God speaketh to him ; and happy is he
That finds the light and grace that in them be.

Be not too forward, therefore, to conclude
That I want solidness, that I am rude :
All things solid in show, not solid be :
All things in parable despise not we,
Lest things most hurtful lightly we receive,
And things that good are, of our souls bereave.
My dark and cloudy words, they do but hold
The truth, as cabinets enclose the gold.

The prophets used much by metaphors
To set forth truth ; yea, whoso considers
Christ, his apostles too, shall plainly see
That truths to this day in such mantles be.

Am I afraid to say that Holy Writ,
Which for its style and phrase puts down all wit,
Is everywhere so full of all these things
(Dark figures, allegories) ? yet there springs
From that same book that lustre, and those rays
Of light, that turn our darkest nights to days.

Come, let my carper to his life now look,
And find there darker lines than in my book
He findeth any ; yea, and let him know,
That in his best things there are worse lines too.

May we but stand before impartial men,
To his poor one I dare adventure ten
That they will take my meaning in these lines
Far better than his lies in silver shrines.

Come, Truth, although in swaddling-clouts I find,
Informs the judgment, rectifies the mind;
Pleases the understanding, makes the will
Submit; the memory, too, it doth fill
With what doth our imagination please;
Likewise it tends our troubles to appease.

Sound words, I know, Timothy is to use,
And old wives' fables he is to refuse;
But yet grave Paul him nowhere did forbid
The use of parables, in which lay hid
That gold, those pearls, and precious stones that were
Worth digging for, and that with greatest care.

Let me add one word more: Oh, man of God!
Art thou offended? Dost thou wish I had
Put forth my matter in another dress?
Or that I had in things been more express?
To those that are my betters, as is fit,
Three things let me propound, then I submit:—

1. I find not that I am denied the use
Of this my method, so I no abuse
Put on the words, things, readers, or be rude
In handling figure or similitude
In application; but all that I may
Seek the advance of truth, this or that way.
Denied, did I say? Nay, I have leave
(Examples too, and that from them that have
God better pleased, by their words or ways,
Than any man that breatheth now-a-days)
Thus to express my mind, thus to declare
Things unto thee that excellentest are.

2. I find that men (as high as trees) will write
Dialogue-wise; yet no man doth them slight
For writing so: indeed, if they abuse
Truth, cursed be they, and the craft they use

To that intent; but yet let truth be free
To make her sallies upon thee and me,
Which way it pleases God; for who knows how,
Better than he that taught us first to plough,
To guide our minds and pens for his design?
And he makes base things usher in Divine.

3. I find that Holy Writ, in many places,
Hath semblance with this method, where the cases
Do call for one thing to set forth another:
Use it I may then, and yet nothing smother
Truth's golden beams: nay, by this method may
Make it cast forth its rays as light as day.

And now, before I do put up my pen,
I'll show the profit of my book, and then
Commit both me and it unto that Hand
That pulls the strong down, and makes weak ones
stand.

This book, it chalketh out before thine eyes
The Man that seeks the everlasting prize:
It shows you whence he comes, whither he goes;
What he leaves undone; also what he does;
It also shows you how he runs and runs,
Till he unto the Gate of Glory comes.
It shows, too, who set out for life amain,
As if the lasting crown they would obtain.
Here also you may see the reason why
They lose their labour, and like fools do die.

This book will make a traveller of thee,
If by its counsel thou wilt rulèd be;
It will direct thee to the Holy Land,
If thou wilt its direction understand;
Yea, it will make the slothful active be;
The blind also delightful things to see.

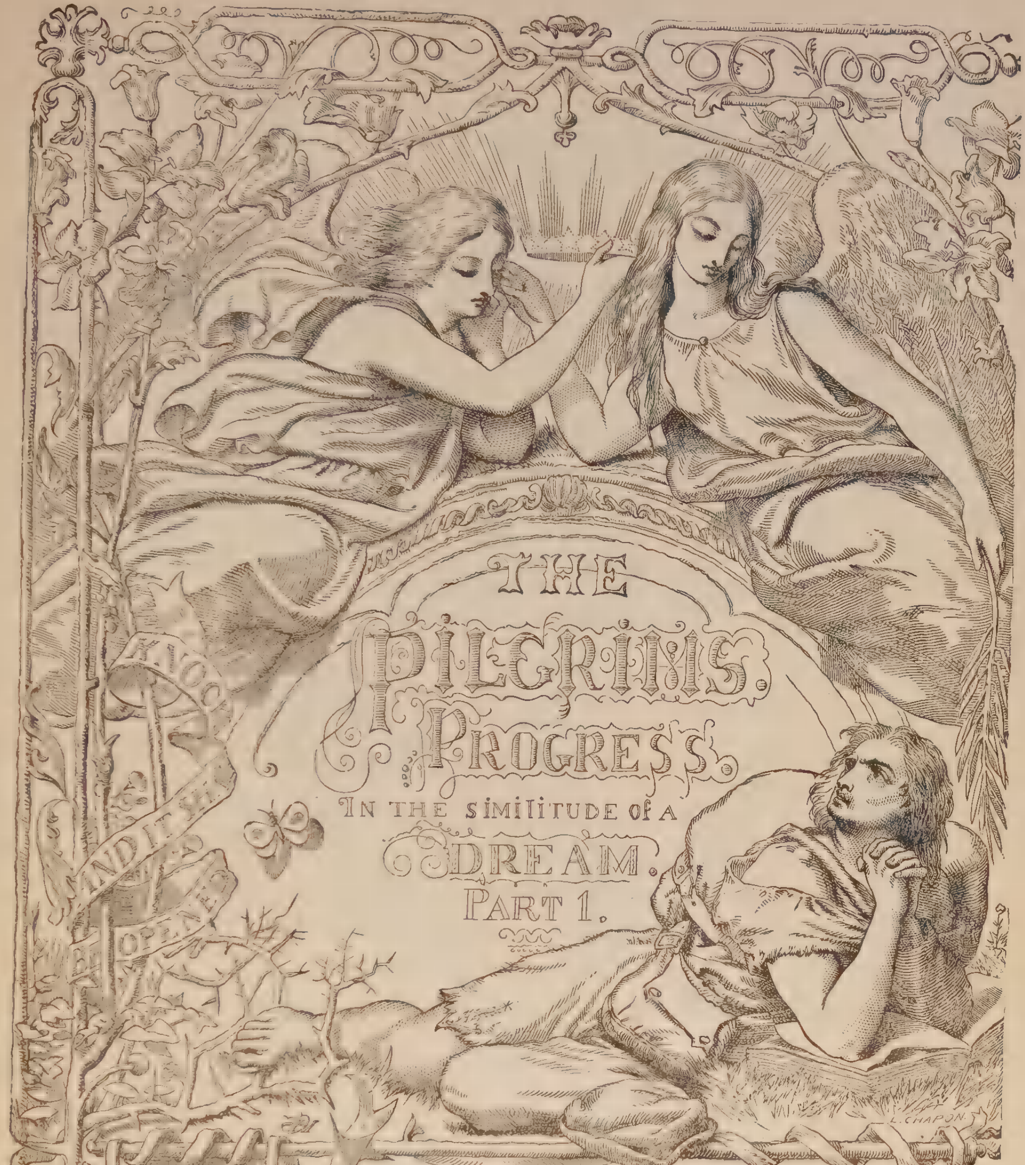
Art thou for something rare and profitable,
Or wouldst thou see a truth within a fable?

Art thou forgetful? Wouldst thou remember
From New-year's day to the last of December?
Then read my fancies; they will stick like burs,
And may be to the helpless comforters.

This book is writ in such a dialect
As may the minds of listless men affect;
It seems a novelty, and yet contains
Nothing but sound and honest gospel strains.

Wouldst thou divert thyself from melancholy?
Wouldst thou be pleasant, yet be far from folly?
Wouldst thou read riddles and their explanation,
Or else be drowned in thy contemplation?
Dost thou love picking meat? Or wouldst thou see
A man i' the clouds, and hear him speak to thee?
Wouldst thou be in a dream, and yet not sleep?
Or wouldst thou in a moment laugh and weep?
Wouldst thou lose thyself and catch no harm,
And find thyself again without a charm?
Wouldst read thyself, and read thou knowest not what,
And yet know whether thou art blest or not,
By reading the same lines? Oh, then, come hither,
And lay my book, thy head, and heart together.

JOHN BUNYAN.


THE
PILGRIM'S
PROGRESS.
IN THE SIMILITUDE OF A
DREAM.
PART 1.
KNOCK AND IT SHALL BE OPENED
L. CHAPON

CHAPTER I.

THE DEN AND THE DREAMER.

THIS is the highest miracle of genius," says Lord Macaulay, "that the imaginations of one mind should become the personal recollections of another: and this miracle the tinker has wrought. There is no ascent, no declivity, no resting-place, no turnstile, with which we are not perfectly acquainted." This is well said; and it is true. The PILGRIM'S PROGRESS is one of the best known books of human origin. It is a household book. Men love to retrace the steps of the journey, to re-visit the familiar scenes of the wondrous Pilgrimage, and to live over again the experiences of the Pilgrim.

The Dreamer rests himself in his dreary prison-house, and as he sleeps, he sees the outline of a Vision. And whether it be in his sleeping or his waking moments, 'tis true that Heaven hath somehow drawn aside the vail, and revealed these grand and glorious sights which reach so near to the things that "eye hath not seen," permitting this far-sighted man to look

"Through golden vistas into Heaven.

The opening of the Vision presents in bold relief the future hero of the allegory—a burdened man, clothed with rags; weeping because of threatened woe, pronounced by the Book that is in his hand. He dwells in the CITY OF DESTRUCTION. He reveals his sorrows and anxieties to his wife and family, but finds no sympathy there; and failing to obtain companionship on the heavenward road, he starts alone upon this spiritual journey. Here he by-and-by meets EVANGELIST, and is by him directed to flee *from* the wrath to come, and to flee *to* the Wicket-gate beyond. While pursuing his onward path, he is overtaken by two of his neighbours, OBSTINATE and PLIABLE, who seek to turn him away from his purpose, and to fetch him back by force. CHRISTIAN (for that is his name) refuses to return; whereupon OBSTINATE turns back, but PLIABLE determines to try the fortune of the way, having an idea that throughout it is naught else but sunshine. CHRISTIAN is led by principle; while PLIABLE is urged on only by impulse.

AS I walked through the wilderness of this world, I lighted on a certain place where was a den; and I laid me down in that place to sleep: and as I slept I dreamed a dream. I dreamed, and behold I saw a man clothed with rags, standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back. I looked, and saw him open the book and read therein; and as he read he wept and trembled: and, not being able longer to contain, he brake out with a lamentable cry, saying, What shall I do? Isa. 64. 6. Luke 14. 33. Ps. 38. 4. Hab. 2. 2. Acts 2. 37.

In this plight therefore he went home, and refrained himself as long as he could, that his wife and children should not perceive his distress;

The wilderness of this world.—The world is a wilderness to the Christian. He is not at home; dwells in tents; has only sandy foundations for all his earthly things. Therefore is the Christian man a pilgrim. With the pilgrim's tottering staff, and with the pilgrim's scanty fare, he is ever looking upward, going forward, tending onward, wayworn, weather-beaten, houseless, homeless—he is now in the wilderness, but the marching pilgrim is ever "nearing home." And as he progresses in his pilgrimage, his hopes grow brighter, and his prospects clearer; his staff is strengthened, and by-and-by it comforteth him. As he climbs the hill, he rises to a more bracing atmosphere; and his strength is proportioned to his need. "As thy days, so shall thy strength be."

Where was a den.—This was the dungeon of the gaol in Bedford, in which Bunyan was imprisoned for conscience' and the Gospel's sake. How God makes the wrath of man to praise him! When the fierce Domitian had banished John to the wild and barren rock of Patmos, then heaven itself opens to his view, and he is commanded to write the words of the Revelation. Jealousy and hatred imprisoned Luther for ten months in the castle of Wartburg; but God made use of the interval by permitting the great Reformer, in this his Patmos, to translate the Scriptures but he could not be silent long, because that his trouble increased: wherefore at length he brake his mind to his wife and children; and thus he began to talk to them: O my dear wife, said he, and you the children of my bowels, I your dear friend am in myself undone, by reason of a burden that lieth hard upon me: moreover, I am certainly informed that this our city will be burned with fire from heaven; in which fearful overthrow, both myself, with thee my wife, and you my sweet babes, shall miserably come to ruin; except (the which yet I see not) some way of escape may be found, whereby we may be delivered. At this his relations were sore amazed; not for that they believed that what he had said to them was true, but because they thought some frenzy-distemper had got into his head: therefore, it drawing towards night, and they hoping that sleep might settle his brains, with all haste they got him to bed. But the night was as troublesome to him as the day: wherefore, instead of sleeping, he spent it in sighs and tears. So, when the morning was come, they would know how he did: and he told them, worse and worse. He also set to talking to them again, but they began to be hardened: they also thought to drive away his distemper by harsh and surly carriages to him: sometimes they would deride, sometimes they would chide, and sometimes they would quite neglect him. Wherefore he began to retire himself to his chamber, to pray for and pity them; and also to

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into the tongue of the German nation. And so Bunyan is now withdrawn from the agitation and excitement of the world outside, and in what he calls his "den," he sees visions, and dreams dreams, and indites the wondrous parables and allegories in which, "though dead, he yet speaketh."

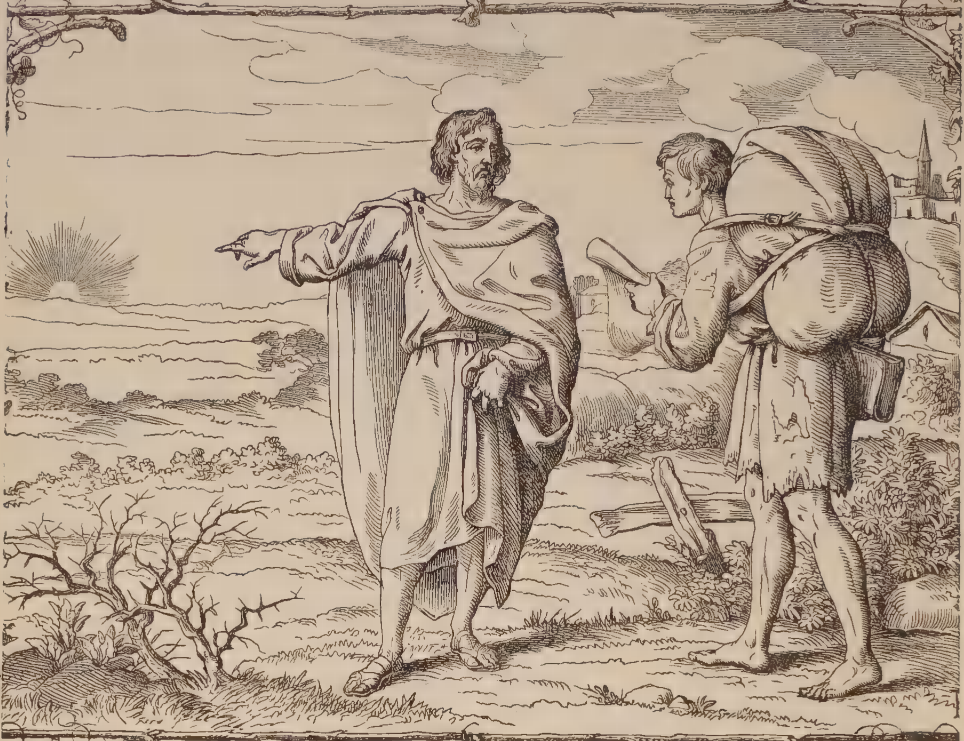
And as I slept, I dreamed.—Bunyan, though bereft of liberty in a damp and dreary dungeon, threw his allegory into the likeness of a peaceful dream. Sweet and deep, doubtless, was the sleep of this man of God, conscious that he was undergoing hardship for the cause of Christ, and that nothing worthy of bonds had been proved against him. Blessed are the night visions and mid-day meditations of such a "seer."

And behold I saw a man, &c.—Mark the features of this vision. This man is the personification of the sinner awakened to conscience of his sins. He is "clothed with rags"—the rags of his own righteousness; "standing"—still in doubt, not yet set forward; "his face from his own house"—looking the right way; "a book in his hand"—the Bible; and "a great burden on his back"—the weary burden of his sin; "he wept and trembled," as every man must do that is under conviction of sin.

What shall I do?—This is his first question; and the second is, "What shall I do *to be saved?*" The convicted sinner's first thought is of his danger, as though it would crush him; the next is, of the possibility of escape—salvation.

He brake his mind to his wife.—This paragraph minutely depicts the agony of an awakened sinner—disclosing some threatening evil to those he loves best, and would rescue if he can; those days of weeping, those restless nights, those darksome dawnings of the morning, that bring not joy, but the weary verdict, "Worse and worse."

I saw a man named Evangelist.—Much of Bunyan's private history is interwoven throughout the allegory. In fact, it is a spiritual autobiography, recounting his own dangers,



EVANGELIST DIRECTS CHRISTIAN TO THE WICKET GATE

condole his own misery. He would also walk solitarily in the fields, sometimes reading and sometimes praying: and thus for some days he spent his time.

Now I saw upon a time, when he was walking in the fields, that he was (as he was wont) reading in his book, and greatly distressed in his mind; and as he read he burst out, as he had done before, crying,
Acts 16. 30, 31. "What shall I do to be saved?"

I saw also that he looked this way and that way, as if he would run; yet he stood still, because (as I perceived) he could not tell which way to go. I looked then, and saw a man named Evangelist coming
Job 33. 23. to him, and he asked, Wherefore dost thou cry? He

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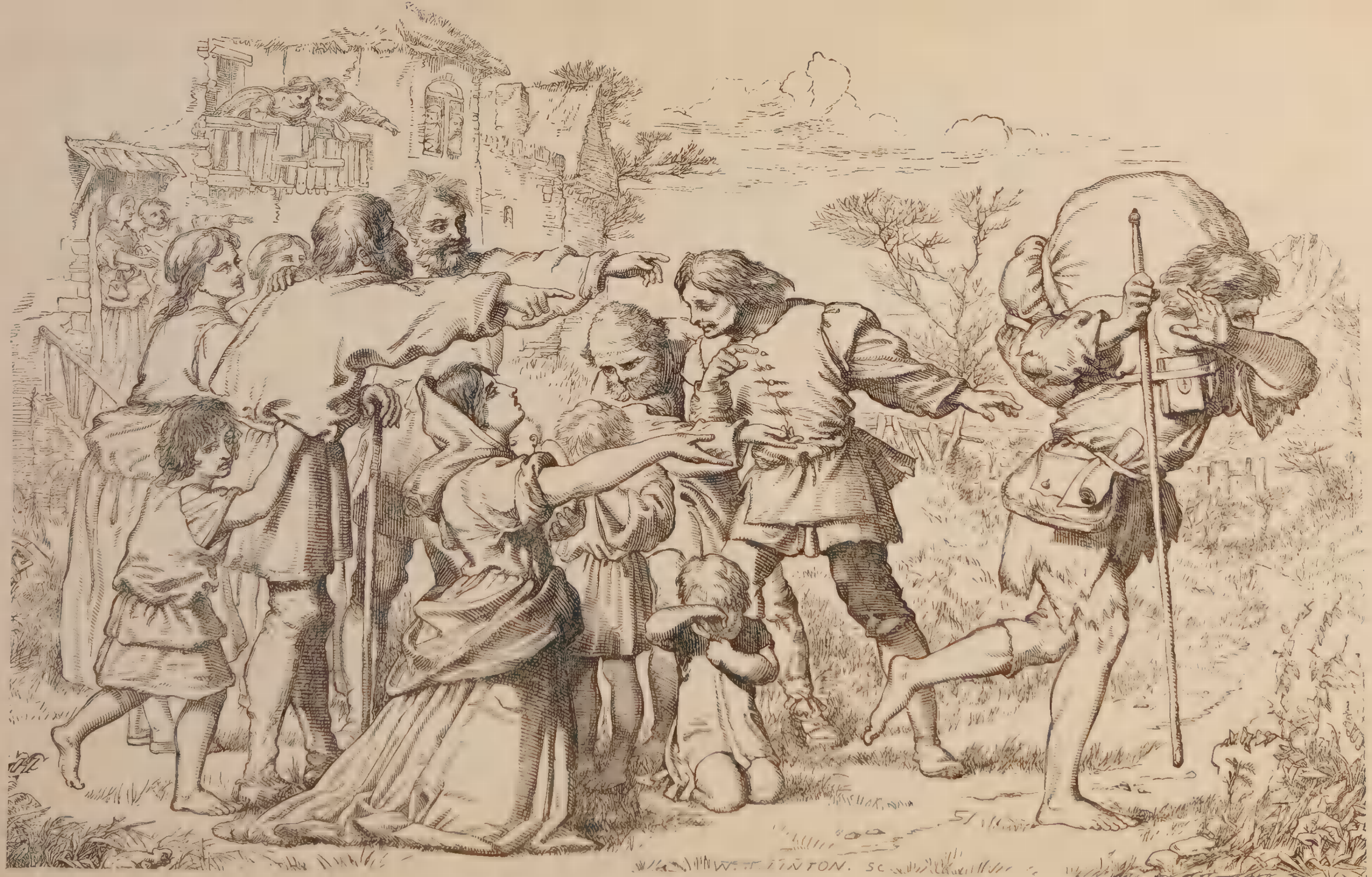
doubts, helps, and manifold experiences. "EVANGELIST" is supposed to mean the good Mr. Gifford, under whose instruction and ministry Bunyan so greatly profited. Mr. Gifford had been a major in the king's army, and a persecutor of those who, like Bunyan, overstepped the narrow bounds of that unhappy period. He, however, afterwards became a converted man, and was the founder of a church in Bedford, which was subsequently ministered to by Bunyan himself, and has continued its succession of testimony to the present day.


W. J. LINTON. SC

CHRISTIAN SETTING OUT FROM THE CITY OF DESTRUCTION.

answered, Sir, I perceive by the book in my hand that I am condemned to die, and after that, to come to judgment: and I find that I am not willing to do the first, nor able to do the second.

Heb. 9. 27. Job 16. 21, 22. Ezek. 22. 14.

Then said Evangelist, Why not willing to die, since this life is attended with so many evils? The man answered, Because I fear that this burden that is upon my back will sink me lower than the grave, and I shall fall into Tophet. And, Sir, if I be not fit to go to prison, I am not fit to go to judgment, and from thence to execution: and the thoughts of these things make me cry.

Isa. 30. 33.

Then said Evangelist, If this be thy condition, why standest thou still? He answered, Because I know not whither to go. Then he gave him a parchment-roll; and there was written within, "Flee from the wrath to come." The man therefore read it, and looking upon Evangelist very carefully, said, Whither must I flee? Then said Evangelist, pointing with his finger over a very wide field, Do you see yonder wicket-gate? The man said, No. Then said the other, Do you see yonder shining light? He said, I think I do. Then said Evangelist, Keep that light in your eye, and go up directly thereto, so shalt thou see the gate; at which when thou knockest it shall be told thee what thou shalt do.

Matt. 3. 7.

Matt. 7. 13, 14.

Ps. 119. 105. 2 Pet. 1. 19.

Wherefore dost thou cry?—What a volume might be written in answer to this question! Everything conspires to draw forth his sighs and tears. The weight of his burden; the lack of sympathy at home; the derision, the chiding, the neglect which he received from friends; the musing upon his forlorn condition in the secrecy of his chamber, and in his solitary walks; the dread realisation of sin, and fear of death, and conscious unpreparedness for judgment—all these circumstances conspire to open the fountain of his tears.

Prison—judgment—execution.—This progression of wrath and condemnation, arising out of conviction of sin, alarms the Pilgrim. He sees scope beyond scope, depth beyond depth, darkness beyond darkness; and being as yet without hope and without God in the world, he sees no light at all to illuminate this darksome prospect.

He fears the "prison," the first stage of spiritual apprehension, into which he enters for trial; and seeing he enters that prison with a conscience deeply convicted of guilt and sin, and knowing how unerring is the mind of God, and how stern and unbending is the justice of his throne, that prison becomes the inevitable threshold to "judgment."

He is still more terribly afraid of "judgment." There is no plea of innocence; there is no extenuation of his sin; there is nothing in himself to mitigate the wrath, or to turn aside the judgment of God. To him, then, judgment is the proof of his guilt, and the consequent sentence of death is pronounced against him. And this involves a yet further sequel—"execution."

And most of all he fears this doom of "execution." He is brought by conviction of sin into prison; and from prison to judgment; and from judgment to execution; and that is, not only death, but something after death; not only the grave, but something "lower than the grave;"—it is death of body and of soul, loss of life and loss of heaven, and all the eternity of woe, and all the unutterable misery that is wrapped up in the doom of the lost and in the destiny of hell.

So I saw in my dream that the man began to run. Now he had not run far from his own door, but his wife and children perceiving it began to cry after him to return: but the man put his fingers in his ears, and ran on crying, Life! life! eternal life! So he looked not behind him, but fled towards the middle of the plain. ✓

Luke 14. 26. Gen. 19. 17. 2 Cor. 4. 18.

The neighbours also came out to see him run: and as he ran some mocked, others threatened, and some cried after him to return: and among those that did so, there were two that were resolved to fetch him back by force. The name of the one was Obstinate, and the name of the other Pliable. Now by this time the man was got a good distance from them: but however, they were resolved to pursue him; which they did, and in a little time they overtook him. Then said the man, Neighbours, wherefore are ye come? They said, To persuade you to go back with us: but he said, That can by no means be. You dwell, said he, in the city of Destruction, the place where also I was born: I see it to be so; and dying there, sooner or later you will sink lower than the grave, into a place that burns with fire and brimstone: be content, good neighbours, and go along with me.

What, said Obstinate, and leave our friends and our comforts behind us!

Yes, said Christian (for that was his name), because *that all* is not

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A parchment roll.—This was Evangelist's gift to the Pilgrim, with a motto that urged him to flight. And this was quickly followed by the further counsel, whither to flee. The roll of parchment, as on other occasions, means that the advice of Evangelist is to be retained and preserved as an enduring possession. Now there is hope!

Yonder wicket-gate.—Not yet attained; yet further on. The Pilgrim is short-sighted; he cannot see the gate. It is seen and may be known by its halo of light. Thus Evangelist acts as a finger-post, directing the way, and helping the power of the Pilgrim's eye-sight.

The man began to run.—The directions once given, his earnestness quickens his steps; and whatever doubt or hesitancy may have been before, now at least he can do naught else but *run*. He is on for his life, and must not delay. No, not for wife or child, or the overture of any friend. They are content to remain in sin, and to dwell in the midst of danger and destruction; and this being so, he takes his spiritual way alone. It is, in fact, a family circle, which now presents just one of its members convinced of sin, but all the rest impenitent and unbelieving. This one member would desire to have all the other members to bear him company toward Zion; but they refuse. His mind is made up to go alone, rather than not to go at all. And out of the midst of the threatened overthrow he speeds his onward way, still bearing his family company in temporal things, but in things spiritual he is all alone.

How often does it happen that one member of a family starts for heaven without father, or mother, or brother, or sister, to bear him company! It is this that divides and separates families and friendships here; and if they become not one in Christ it separates eternally hereafter. Many such separate pilgrimages are undertaken even now: the husband without the wife; the wife without the husband. It may be twain brothers, or two fond sisters, alike in disposition and worthy to be compared with a *little* of that that I am seeking to enjoy; and if you will go along with me, and hold it, you shall fare as I myself; for there where I go is enough and to spare: come away, and prove my words.

Luke 15. 17.

OBST. What are the things you seek, since you leave all the world to find them?

CHR. I seek an "inheritance incorruptible, undefiled, and that fadeth not away:" and it is "laid up in heaven," and safe there, to be bestowed at the time appointed on them that diligently seek it. Read it so, if you will, in my book.

1 Pet. 1. 4—6. Heb. 9. 6, 16.

Tush, said Obstinate, away with your book: will you go back with us, or no?

No, not I, said the other, because I have laid my hand to the plough.

Luke 9. 62.

OBST. Come then, neighbour Pliable, let us turn again, and go home without him: there is a company of these craz'd-headed coxcombs, that when they take a fancy by the end, are wiser in their own eyes than seven men that can render a reason.

Then said Pliable, Do not revile; if what the good Christian says is true, the things he looks after are better than ours: my heart inclines to go with my neighbour.

OBST. What! more fools still? be ruled by me, and go back: who knows whither such a brain-sick fellow will lead you? Go back, go back, and be wise.

CHR. Come with me, neighbour Pliable; there are such things to

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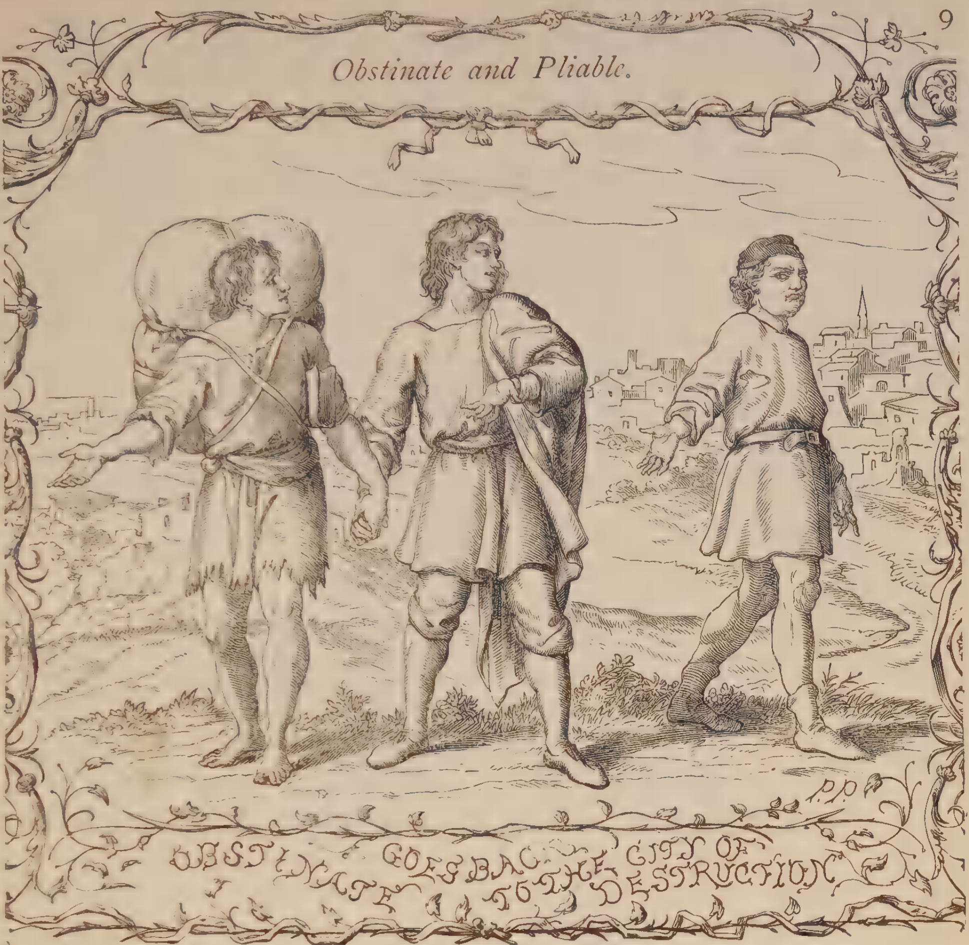
deportment—alike, it may be, in the externals of religion, and yet separated by this dividing line. Like two rivers, rising from the selfsame fountain, and running side by side at the outset of their course, but then, by a slight and gentle deviation, parting company, and at last, in opposite directions, mingling their waters with the ocean: the one amid the verdure and foliage, and fruits and flowers, of the tropics; the other amid the ice-bound regions of perpetual barrenness and desolation.

Obstinate and Pliable.—This personification of abstract terms adds much to the interest of "The Pilgrim's Progress," and lends a great charm to the characters introduced. These two are named from their nature, which soon manifests itself in their conduct.

OBSTINATE is evidently a mocker, who scoffs at the possessors of religion. He cannot understand why the Pilgrim should leave his worldly associations, or believe the book that bids him to forsake all for Christ. He even waxes angry because his words seem to take no effect. And by-and-by he rails on the Pilgrim, and reviles him for what he believes to be his folly or his fancy in committing himself to the fortunes of so strange an expedition.

PLIABLE yields for a time; is easily turned hither and thither; but has no perseverance in the right way. He is caught by promises, and is beckoned on by hopes, but counts not the cost of the journey. He is pliable for good, or he is pliable for evil; and is ready for either way, according to circumstances.

Meanwhile the Pilgrim, who is now for the first time called by the name of CHRISTIAN, is fighting a hard fight, and he is waging it well.


Obstinate and Pliable.
OBSTINATE GOES BACK TO THE CITY OF DESTRUCTION
P.P.

be had which I spoke of, and many more glories besides: if you believe not me, read here in this book; and, for the truth of what is expressed therein, behold all is confirmed by the blood of him that made it. Heb. 9. 17—22.

Well, neighbour Obstinate, saith Pliable, I begin to come to a point: I intend to go along with this good man, and to cast in my lot with him. But, my good companion, do you know the way to this desired place?

Chr. I am directed by a man, whose name is Evangelist, to speed

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He contends in faith and hope. His *faith* leads him to leave friends and comforts behind him, which Obstinate will not do. His *hope* points to the glory beyond—the incorruptible inheritance. His Book teaches him all this; the testimony of that Book is confirmed by the blood of Him that gave it; and thus, with the faith that forsakes house, and family, and friends for Christ, and with the hope that beckons on to the better land, Christian determines to hold fast by the plough which he hath put his hand unto. Hence this formidable temptation is successfully resisted, and the Pilgrim steadily pursues his way; Obstinate turns back, and is got rid of as an enemy, while Pliable goes on, and (for a time at least) bears the Pilgrim company as a friend.

me to a little gate that is before us, where we shall receive instructions about the way.

Pli. Come then, good neighbour, let us be going. Then they went both together.

And I will go back to my place, said Obstinate: I will be no companion of such misled, fantastical fellows.

CHAPTER II.

THE SLOUGH OF DESPOND.

Obstinate in his self-will has returned to the City of Destruction. Pliable, won for a moment to the cause of the Pilgrim, pliably tries the fortune of the road, merely for speculation and experiment. So long as Religion walks in silver sandals and enjoys the sunshine, he is content to abide with Christian; but if the sky should darken, or the way prove hazardous he that has turned his face forward will as easily turn backward, and forsake the pilgrimage. The topic of conversation is hopeful and joyous; for they talk about cherubim and seraphim, and the dazzling glories of heaven, and the tearless happiness of the place, and the glittering crowns, and golden harps, and pearly gates of the seat of bliss. All this is permitted, for the contemplation of the promises is the privilege and duty of young beginners, to animate them to a diligent attention to the conditions annexed to the promises. These men looked to future glory and overlooked present duty—their thoughts were fixed on the end of the journey, and they regarded not, as wise men ought to regard, the necessary steps that conduct thereto.

Now, the consequence in their case was that they both fell into the Slough of Despond. They lost sight of the promises contained in God's Holy Word. These are the stepping-stones that, by the good providence of God, are abundantly scattered along the dangerous pass—the ground-work and foot-hold of the pilgrims. We shall see, by-and-by, how useful are these standing points to the feet of pilgrims, when, in the Second Part of the Progress, we view the safe passage of Christiana and her children over this same unsafe ground. Meanwhile, Pliable extricates himself at the side nearest to the City of Destruction. Christian, utterly powerless, is delivered by one whose name is Help.

NOW I saw in my dream that, when Obstinate was gone back, Christian and Pliable went talking over the plain: and thus they began their discourse.

Chr. Come, neighbour Pliable, how do you do? I am glad you are persuaded to go along with me: had even Obstinate himself but felt what I have felt of the powers and terrors of what is yet unseen, he would not thus lightly have given us the back.

Pli. Come, neighbour Christian, since there are none but us two here, tell me now further what the things are, and how to be enjoyed, whither we are going.

CHR. I can better conceive of them with my mind than speak of them with my tongue: but yet, since you are desirous to know, I will read of them in my book.

PLI. And do you think that the words of your book are certainly true?

CHR. Yes, verily, for it was made by him that cannot lie. Titus 1. 2, 9.

PLI. Well said; what things are they?

CHR. There is an endless kingdom to be inhabited, and everlasting life to be given us, that we may inhabit that kingdom for ever. Isa. 45. 17. John 10. 27—29.

PLI. Well said; and what else?

CHR. There are crowns of glory to be given us; and garments that will make us shine like the sun in the firmament of heaven. 2 Tim. 4. 8. Rev 3. 4. Matt. 13. 43.

PLI. This is excellent: and what else?

CHR. There shall be no more crying nor sorrow; for he that is owner of the place will wipe all tears from our eyes. Isa. 25. 8. Rev. 7. 16, 17; 21. 4.

PLI. And what company shall we have there?

CHR. There we shall be with Seraphims and Cherubims, creatures that will dazzle your eyes to look on them. There, also, you shall meet with thousands and ten thousands that have gone before us to that place; none of them are hurtful, but loving Isa. 6. 2. 1 Thess. 4. 16, 17.

Made by him that cannot lie.—In answer to PLIABLE'S curious questions, CHRISTIAN refers to his "Book;" and in evidence of the veracity and authority of the Book, he states that "it was made by him that cannot lie." There is no basis of argument, no ground-work of promise, no foot-hold of faith, no certainty at all, unless the Bible be true. To disturb this authority is to destroy fundamental truth; and, "if the foundations be destroyed, what shall the righteous do?"

What things are they?—PLIABLE is not very anxious, if anxious at all, about the authority of "the Book." His spirit of curiosity is greater than his spirit of earnest inquiry. He feels no burden, realises no natural unfitness, and only wants to know what are the hopes held out; and if they be good and profitable, he would desire to have them, if they can be obtained without any self-denial on his part.

And what else?—Still with an insatiable avidity PLIABLE drinks in the descriptions of heaven, and demands yet more. CHRISTIAN is led on by the evident interest he has awakened in the mind of his new comrade. He descants most eloquently of the "endless kingdom," and "everlasting life," and the glorious "garments" of the redeemed. PLIABLE'S pulse beats high; his curiosity is more and more quickened. It is surely something to meet by-and-by with prophets, and apostles, and martyrs, and such company as these.

Are these things to be enjoyed?—"Let us all learn," says a recent writer on the Pilgrim's Progress, "to distinguish an easy *pliable* disposition from the broken heart of a genuine penitent. You may be very opposite to an obstinate man, with whom you have been associated. You may have a great respect for real Christians; but if you confine your view and holy; every one walking in the sight of God, and standing in his presence with acceptance for ever. In a word, there we shall see the elders with their golden crowns; there we shall see holy virgins with their golden harps; there we shall see men that by the world were cut in pieces, burnt in flames, eaten of beasts, drowned in the seas, for the love that they bare to the Lord of the place; all well, and clothed with immortality as with a garment.

Rev. 4. 4.
Rev. 14. 1—5.
John 12. 25. 2 Cor. 5. 2—5.

PLI. The hearing of this is enough to ravish one's heart. But are these things to be enjoyed? How shall we get to be sharers hereof?

Isa. 55. 1—3. John 6. 37; 7. 37. Rev. 21. 6; 22. 17.

CHR. The Lord, the Governor of the country, hath recorded *that* in this book; the substance of which is, if we be truly willing to have it, he will bestow it upon us freely.

PLI. Well, my good companion, glad am I to hear of these things. Come on, let us mend our pace.

CHR. I cannot go so fast as I would, by reason of this burden that is on my back.

Now I saw in my dream, that just as they had ended this talk they drew nigh to a very miry slough that was in the midst of the plain,

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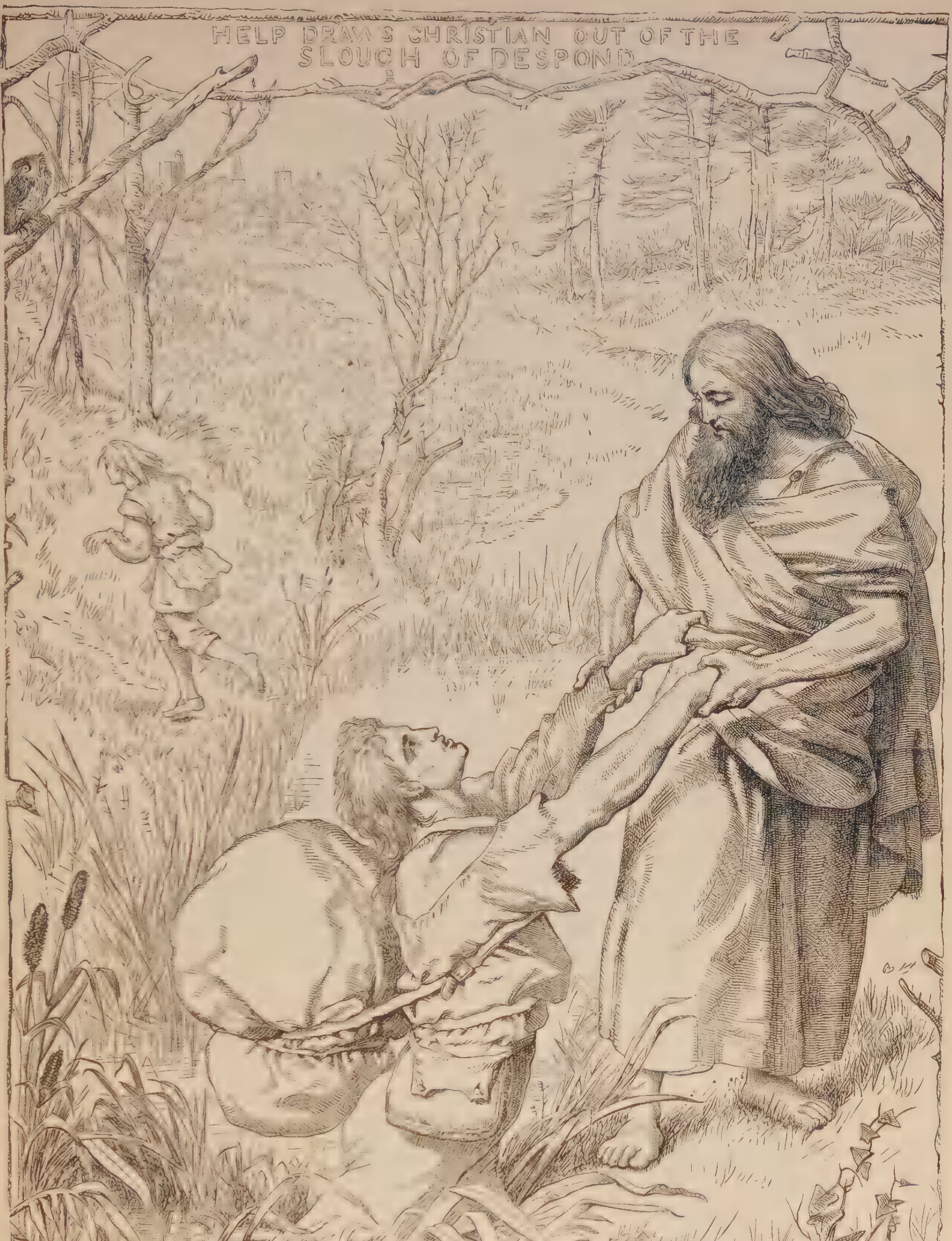
only to the bright side of religion; if you are carried away by its lively representations of peace and rest, and joy and glory, without any thorough awakening to the power and terror of the unseen world, and without any feeling of the burden upon your back—I mean a sense of your depraved and sinful state—if this, I say, be your experience, *your goodness will only be as the morning cloud and the early dew.* You are only a stony-ground hearer. Notwithstanding your lively emotions, your ready profession, your joyful feelings, and your hasty movements, you have no root in yourself. You will endure but for a season. When tribulation or persecution ariseth because of the Word, you will be offended. Oh, the unspeakable blessing of a thoroughly awakened, a deeply humble heart! Let us remember that this is the special work of the Holy Spirit; and however painful or distressing, let us constantly seek, that by his gracious operation it may be actually wrought within us."

Let us mend our pace.—PLIABLE, intent upon the prospective glories of the place, of which he has just received so glowing an account, desires to hasten on. But the Pilgrim, albeit he did hastily run from the City of Destruction, yet now slackens his pace; he can run no longer. PLIABLE feels no weight. He has undertaken, and now thus far continues, his pilgrimage, not by reason of conviction of sin or consciousness of any burden, but because of the glorious prospect of heaven, and the blessedness that CHRISTIAN tells him of. He cannot, therefore, see any reason why he should not run all the way to the possession of these great promises. But the Pilgrim is "weary and heavy laden." Although full of confidence in the words of his Book, which assure him that the kingdom will be freely bestowed on those who sincerely seek it, he is nevertheless weighed down by a sense of sin and so deeply conscious of his own weakness and infirmity, that he cannot step forward thus quickly. For such a race it needs that we "renew our strength;" and they alone can do this who "wait upon the Lord." It is of these that the prophet speaks, "They shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. xl. 31). CHRISTIAN knows this, taught by experience to know the weight of his "burden." He therefore checks the presumption of PLIABLE, saying, "I cannot go


HELP DRAWS CHRISTIAN OUT OF THE SLOUGH OF DESPOND
HCS

and they, being heedless, did both fall suddenly into the bog. The name of the slough was Despond. Here, therefore, they wallowed for a time, being grievously bedaubed with the dirt: and Christian, because of the burden that was on his back, began to sink in the mire.

Then said Pliable, Ah! neighbour Christian, where are you now?

Truly, said Christian, I do not know.

At that Pliable began to be offended, and angrily said to his fellow, Is this the happiness you have told me all this while of? If we have such ill speed at our first setting out, what may we expect betwixt this and our journey's end? May I get out again with my life, you shall possess the brave country alone for me. And with that he gave a desperate struggle or two, and got out of the mire on that side of the slough which was next to his own house. So away he went, and Christian saw him no more.

Wherefore Christian was left to tumble in the slough of Despond alone; but still he endeavoured to struggle to that side of the slough that was still further from his own house, and next to the Wicket-gate; the which he did, but could not get out, because of the burden that was upon his back. But I beheld in my dream that a man came to him whose name was Help, and asked him what he did there?

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so fast as I would, by reason of this burden that is on my back."

A very miry slough.—Since CHRISTIAN'S flight from the City of Destruction, this is his first difficulty and downfall—"they being heedless did both fall suddenly into the bog." This was the Slough of Despond. In this miry place CHRISTIAN seems to fare worse than his fellow; for by reason of his burden (that is, conscious sin), he sinks deeper and deeper. PLIABLE, feeling no such burden, is simply bedaubed, but is also most grievously offended. He naturally feels that this *is* a sudden and unlooked-for descent from the crowns, and harps, and dazzling glories of which they had been speaking. Accordingly, having no correct views of the state of man and of the plan of deliverance, in time of temptation or trial he falleth away. PLIABLE'S first experiences offend him; and at once, with a desperate struggle or two, he releases himself from the mire, at that side of the swamp that was nearest his native home.

Not so the Pilgrim of Sion. CHRISTIAN, now left alone, struggles toward the side nearest the Wicket-gate. All-burdened with sin, and sinking in the miry clay, he feels his danger and his desolate condition. How dreary and how dreadful is this place!—

> "Where hardly a human foot could pass,
> Or a human heart would dare,
> On the quaking turf of the green morass,
> His all he had trusted there."

But CHRISTIAN now looks elsewhere for help, and makes every effort to be free. Some one has well said, "There is one test by which to distinguish the godly from the ungodly, when both have fallen even into the selfsame sin. It is the test by which you may know a sheep from swine, when both have fallen into the same slough, and are, in fact, so bemired that neither by coat nor colour can the one be distinguished from the other. How, then, distinguish them? Nothing more easy. The unclean animal, in circumstances agreeable to its nature, wallows in the mire; but the sheep fills the air with its bleatings, nor ceases its struggles to get out."

Thus PLIABLE, disappointed of his hopes, Sir, said Christian, I was bid go this way by a man called Evangelist, who directed me also to yonder gate, that I might escape the wrath to come; and as I was going thither I fell in here.

Help. But why did you not look for the steps?

Chr. Fear followed me so hard that I fled the next way, and fell in.

Then said he, Give me thy hand. So he gave him his hand, and he drew him out, and set him on sound ground, and let him go on his way.

Ps. 40. 2. Isa. 35. 3, 4.

Then I stepped to him that plucked him out, and said, Sir, wherefore, since over this place is the way from the city of Destruction to yonder gate, is it, that this plat is not mended, that poor travellers might go thither with more security? And he said to me, This miry slough is such a place as cannot be mended. It is the descent whither the scum and filth that attend conviction of sin do continually run, and therefore it is called the slough of Despond: for still, as the sinner is awakened about his lost condition, there arise in his soul many fears, and doubts, and discouraging apprehensions, which all of them get together, and settle in this place; and this is the reason of the badness of this ground. It is not the pleasure of the King that this place should remain so bad. His labourers also have, by the directions of his Majesty's surveyors, been for above these sixteen hundred years employed about this patch of ground, if perhaps it might be mended; yea, and to my knowledge, said he, here have been swallowed up at least twenty thousand cartloads, yea, millions of wholesome instructions,

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and not being patient of the Pilgrimage, returns to Destruction; while CHRISTIAN, with earnest struggles to be free, still "looks to the hills, from whence cometh his help."

Whose name was Help.—When man has done his best, and yet that best is nothing, then comes HELP. This kind messenger is CHRIST. He reproves the Pilgrim that he had not looked for "the steps." And CHRISTIAN answers that "fear followed" him, and thus he missed the steps. These stepping-stones are the promises of God in Christ. Now "fear" never yet brought a man to the promises; it only drives us from them, so that we lose the way.

Give me thy hand.—Such is the real help that Christ gives the Christian. "His own arm brought salvation." What would have been the condition of any of us had not the hand of the Lord upheld us, as he upheld the affrighted Peter, when his faith failed him, and he began to sink? Hence the Psalmist, after his deliverance, thus tells of the mercy of the Lord: "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord" (Ps. xl. 1—3).

Then I stepped to him.—Here the Dreamer takes part in his own vision; that such a swamp as this should be permitted to exist is to him a marvel, and he seeks the interpretation thereof. This, it appears, is the low level of spiritual experience, into which flows the drainage of conviction of sin. Into this Despond most men fall; some to go thence on their Pilgrimage wiser and better men; others, to turn back, and walk no more with Jesus.

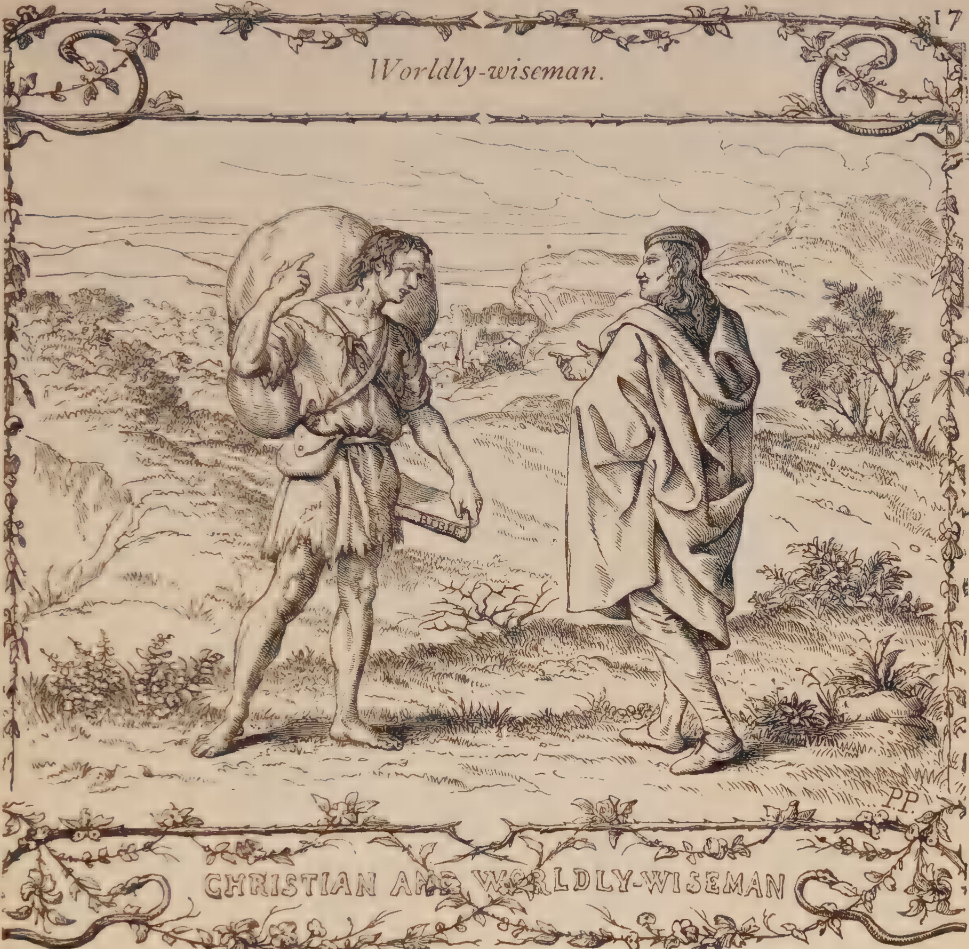
that have at all seasons been brought from all places of the King's dominions (and they that can tell, say, that they are the best materials to make good ground of the place, if so be it might be mended); but it is the slough of Despond still, and so will be when they have done what they can. True, there are, by the direction of the Lawgiver, certain good and substantial steps placed even through the very midst of this slough: but, at such time as this place doth much spew out its filth, as it doth against change of weather, these steps are hardly seen; or if they be, men, through the dizziness of their heads, step beside, and then they are bemired to purpose, notwithstanding the steps be
1 Sam. 12. 22. there; but the ground is good when they are once got in at the Gate.

Now I saw in my dream that by this time Pliable was got home to his house. So his neighbours came to visit him; and some of them called him wise man for coming back; and some called him fool for hazarding himself with Christian: others, again, did mock at his cowardliness, saying, Surely, since you began to venture, I would not have been so base as to have given out for a few difficulties. So Pliable sat sneaking among them. But at last he got more confidence, and then they all turned their tales, and began to deride poor Christian behind his back. And thus much concerning Pliable.

Some men whose minds are well instructed in Divine truth, and whose faith in "present help" is lively, do not sink very deeply into this "horrible pit;" while others, whose faith is weak, are almost overwhelmed, and remain for a considerable time with little or no hope. This latter class of persons are commonly those who have gone great lengths in sin, or whose habit it is to brood continually over the evil which they find within their own hearts, instead of looking out of themselves to the Saviour, and resting upon those precious words of invitation and encouragement which he addresses to sinners. There is a humility which partakes largely of unbelief, and which, therefore, cannot be a frame of mind pleasing in the sight of God.

And this Slough of Despond continues to the present day, notwithstanding all the efforts that are put forth to mend it, the downfall of many hopeful ones, a grievous snare to many of the Pilgrims of the heavenly way at the commencement of their Christian career. Two hundred years have passed since Bunyan sounded its depths, and it is not mended yet. The whole aggregate influence of the Christian Church and Christian men is insufficient to satisfy its hungry appetite for souls, that sometimes through it go down quick into hell. Instructors, teachers, preachers, guides, missionaries, martyrs, Bibles, churches, all have failed to take effect; the whole working power of Christendom has not succeeded in throwing across this swamp a beaten highway for the Christian to the City of the King. It is only by believing faith in the work of Christ, that this Slough can be safely overpast. "Seek, and ye shall find."

Thus much concerning Pliable.—Such is the career of the unstable professor—weak, impulsive, and vacillating. He sets out with buoyant spirits, and so long as the way is easy and pleasant, he pursues it with alacrity; but when trouble arises and difficulties meet him, he turns aside from Him who alone can help, and following his own devices, falls into a condition of spiritual apathy, which renders his case even less hopeful than it was before.



CHAPTER III.

WORLDLY-WISEMAN.

It frequently happens that when a man begins to be earnestly interested in his own spiritual welfare, he will find other persons apparently interested also. We seldom take any important step without finding many persons ready to proffer their advice, and to urge this or that line of conduct ; and this will be the more observable if the interests of others are affected as well as our own. Here we are sure to have interested advisers, such as the workmen of Ephesus, who, because it was "by this craft they had their wealth," opposed that preaching of the cross of Jesus Christ which would overthrow their craft.

The world is full of claimants for man's soul. Against the righteous claims of God there are rival claims—worldly gains, worldly wisdom, worldly-mindedness, which strive to steal away man's heart from God. It is this spirit of the world that meets the Pilgrim, who has just escaped from the Slough of Despond. And while CHRISTIAN is still smarting under his recent downfall and disappointment, a man named WORLDLY-WISEMAN approaches, intent upon making him his victim, by turning him from the right way into the path of error.

This WORLDLY-WISEMAN is Self-Righteousness, that glories in the law, attributes nothing to grace, trusts to its own merit, and will not accept the merits of Christ. This Self-Righteous spirit will stand beneath Sinai, rather than look to Calvary. This legal religion would, were it possible, work its own way to heaven, and ignore the salvation that is in Christ

Jesus. In the end, the folly of such a course is made manifest in the thunders, and lightnings, and threatenings of the dark and lowering Mount of Sinai. St. Paul asks such persons this solemn question—"Tell me, ye that desire to be under the law, do ye not near the law?" Gal. iv. 21. A plain answer to this question is contained in the following scene of the Pilgrim's Progress.

AS Christian was now walking solitarily by himself, he espied one afar off come crossing over the field to meet him, and their hap was to meet just as they were crossing the way of each other. The gentleman's name was Mr. Worldly-wiseman; he dwelt in the town of Carnal-policy, a very great town, and also hard by from whence Christian came. This man then meeting with Christian, and having some inkling of him, for Christian's setting forth from the City of Destruction was much noised abroad, not only in the town where he dwelt, but also it began to be the town-talk in some other places: Master Worldly-wiseman, therefore, having some guess of him, by beholding his laborious going, by observing his sighs and groans, and the like, began thus to enter into some talk with Christian.

Wor. How now, good fellow; whither away after this burdened manner?

Chr. A burdened manner indeed, as ever I think poor creature had! And whereas you ask me, Whither away? I tell you, Sir, I

Walking solitarily.—PLIABLE has departed home again. HELP, having lifted the Pilgrim from the mire, has also departed, and CHRISTIAN is left alone. A Christian "walking solitarily" is sometimes a mark for temptation; while, if he would walk in company with a fellow-Christian, he would probably escape the temptation. The tempter ofttimes selects our lonely moments for his fiercest assaults. When alone, the Christian may be weak: in company with brother Christians, he may be very strong. This was evidently a weak moment to our Pilgrim—an opportunity for the assault of the evil one.

Mr. Worldly-wiseman.—The name is intended to indicate the nature of the man; as the name of his town, Carnal-policy, to illustrate his origin and associations. This is the man that walks by sight, and not by faith; talks presumptuously of human merit, ignoring the merits of Christ; clothes himself in his own righteousness, refusing the saving righteousness of Jesus. This man is of the world, carnally-minded, legally disposed; he is of those that seek to justify themselves. Their wisdom is but worldly wisdom, and this shall be outwitted at the last, and utterly turned into foolishness. They that are "wise after the flesh" are not "wise unto God."

Having some guess of him.—There were certain marks and characteristics by which CHRISTIAN was recognised by WORLDLY-WISEMAN—"by beholding his laborious going, and by observing his sighs and groans." Now these marks form the direct contrast to the spirit of the worldly-wise man. He evidences no "laborious going;" his walk is an easy-going career. If hardships should arise, and "sighs and groans" come at seasons, these troubles rise not from the depths of conscience, but only play upon the outer surface of external circumstances. He cannot, therefore, am going to yonder Wicket-gate before me; for there, as I am informed, I shall be put in a way to be rid of my heavy burden.

WOR. Hast thou a wife and children?

CHR. Yes; but I am so laden with this burden, that I cannot take that pleasure in them as formerly: methinks I am as if I had none. 1 Cor. 7. 29.

WOR. Wilt thou hearken to me, if I give thee counsel?

CHR. If it be good, I will; for I stand in need of good counsel.

WOR. I would advise thee, then, that thou with all speed get thyself rid of thy burden; for thou wilt never be settled in thy mind till then: nor canst thou enjoy the benefits of the blessings which God has bestowed upon thee till then.

CHR. That is that which I seek for, even to be rid of this heavy burden: but get it off myself I cannot; nor is there any man in our country that can take it off my shoulders: therefore I am going this way, as I told you, that I may be rid of my burden.

WOR. Who bid thee go this way to be rid of thy burden?

CHR. A man that appeared to me a very great and honourable person; his name, as I remember, is Evangelist.

WOR. Beshrew him for his counsel! There is not a more dangerous and troublesome way in the world than is that unto which he hath directed thee; and that thou shalt find if thou wilt be ruled

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understand what it is to be deeply burdened with iniquity; nor has he ever heaved a sigh or groan from the consciousness of sin. Accordingly, by these marks of heartfelt penitence, he now discerns in our Pilgrim the man who had set forth from the City of Destruction.

Hast thou a wife and children?—This question is one of those inquiries suggested by worldly wisdom and carnal policy: earthly things first, and then (if ever) heavenly things. Farm, merchandise, wife, and children,—for one or more of these things "I pray thee have me excused;" as though the having of these could ever constitute a fitting apology for neglecting the pilgrimage of Sion.

The good and pious Archbishop Leighton was once addressed by his married sister, who was troubled about many family cares:—"*You* may serve God very well, who have no family to occupy your thoughts, nor children to call off your attention from religion." The venerable prelate thus replied, in a single text of Scripture—"And Enoch walked with God, and begat sons and daughters."

WORLDLY-WISEMAN'S question, then, has nothing to do with this great matter. Wife and children were not given to us to keep us from God. Therefore the words of Christ—"He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me," Matt. x. 37.

Who bid thee go this way?—WORLDLY-WISEMAN by his questions evidently seeks to perplex the Pilgrim, and to dissuade him from his projected plan. He advises CHRISTIAN as soon as possible to get rid of his burden, but utterly repudiates the method suggested by the good counsel of EVANGELIST. He has no sympathy with the Pilgrim, or with the utter hopelessness of his condition, so far as human aid is concerned. Another way, he urges, must be tried; and even brings up the bemired condition of CHRISTIAN from the Slough of Despond, as a manifest proof that by his counsel. Thou hast met with something, as I perceive, already: for I see the dirt of the Slough of Despond is upon thee; but that slough is the beginning of the sorrows that do attend those that go in that way. Hear me: I am older than thou. Thou art like to meet with, on the way which thou goest, wearisomeness, painfulness, hunger, perils, nakedness, sword, lions, dragons, darkness, and, in a word, death, and what not! These things are certainly true, having been confirmed by many testimonies. And why should a man so carelessly cast away himself by giving heed to a stranger?

CHR. Why, Sir, this burden on my back is more terrible to me than are all these things which you have mentioned: nay, methinks I care not what things I meet with in the way, if so be I can also meet with deliverance from my burden.

WOR. How camest thou by thy burden at first?

CHR. By reading this book in my hand.

WOR. I thought so: and it has happened unto thee as to other weak men, who, meddling with things too high for them, do suddenly fall into thy distractions; which distractions do not only unman men (as thine, I perceive, have done thee), but they run them upon desperate ventures to obtain they know not what.

CHR. I know what I would obtain: it is ease from my heavy burden.

WOR. But why wilt thou seek for ease this way, seeing so many dangers attend it? especially since, hadst thou but patience to hear me, I could direct thee to the obtaining what thou desirest, without the dangers that thou in this way wilt run thyself into. Yea, and the

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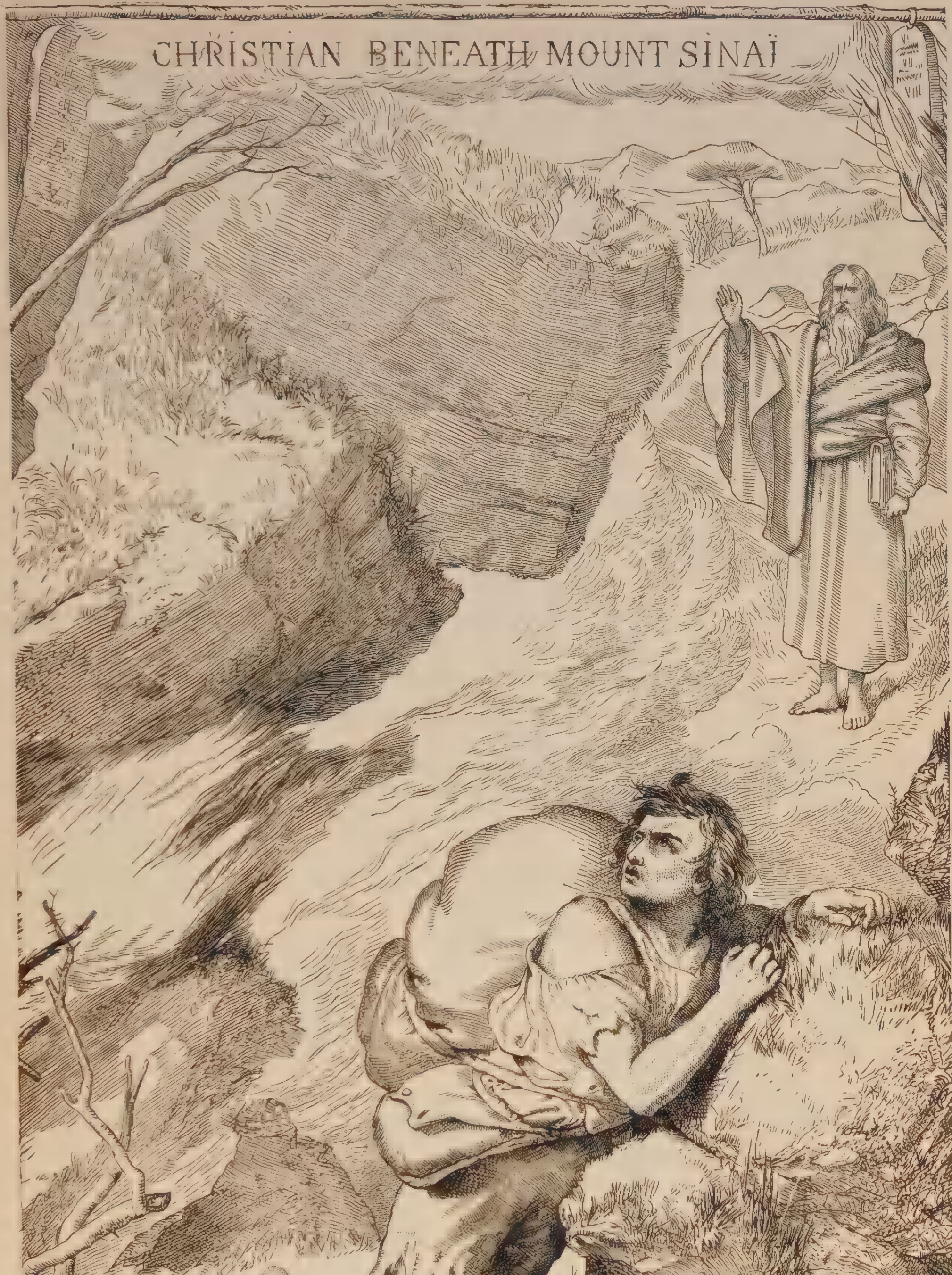
EVANGELIST was wrong in his directions; and then, to deter CHRISTIAN, he speaks of all sorts of difficulties and dangers; but these do not terrify the Pilgrim, for he feels the pressure of this burden to be worse to him than all possible inconveniences that may arise in the path.

How camest thou by thy burden?—This is drawing to closer quarters. The tempter already sees that there is a deep and thorough realisation of the weight and weariness of the burden. He now seeks to remove—not the burden, but the *consciousness* of the burden. And first of all, he attempts to overthrow the authority of the Book which has disclosed to the Pilgrim the existence and weight of his sin. He talks at random of "distractions," and "desperate ventures," and such like; and finding that the burdened man seeks rest, and must have ease from his burden, and will not else be satisfied, WORLDLY-WISEMAN proceeds to suggest a false peace, and a rest which, after all, can give the guilty conscience no relief. He promises many things—ease, safety, friendship, and contentment.

Open this secret to me.—WORLDLY-WISEMAN has gained the Pilgrim's ear, and now he delves deeper, and gains the Pilgrim's heart. CHRISTIAN is now listening to the counsel of the ungodly. We fear for the result.

Morality, Legality, Civility.—These are the new saviours suggested by WORLDLY-WISEMAN; not far off, easily found, and prompt to ease the burden. Pretentious promises! These watchwords are "of the earth, earthy." They underrate the enormity of sin, depreciate the provisions of grace, and ignore the great salvation which is through Christ Jesus.

The village of Morality is the place where



CHRISTIAN BENEATH MOUNT SINAÏ

remedy is at hand. Besides, I will add, that instead of these dangers, thou shalt meet with much safety, friendship, and content.

CHR. Pray, Sir, open this secret to me.

WOR. Why, in yonder village (the village is named Morality) there dwells a gentleman, whose name is Legality, a very judicious man, and a man of very good name, that has skill to help men off with such burdens as thine from their shoulders; yea, to my knowledge, he hath done a great deal of good this way: ay, and besides, he hath skill to cure those that are somewhat crazed in their wits with their burden. To him, as I said, thou mayest go and be helped presently. His house is not quite a mile from this place; and if he should not be at home himself, he hath a pretty young man to his son, whose name is Civility, that can do it (to speak on) as well as the old gentleman himself. There, I say, thou mayest be eased of thy burden: and if thou art not minded to go back to thy former habitation, as indeed I would not wish thee, thou mayest send for thy wife and children to thee to this village, where there are houses now standing empty, one of which thou mayest have at a reasonable rate. Provision is there also cheap and good: and that which will make thy life more happy is,

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the Pharisee once dwelt (where Pharisaism still dwells), whose religion is a mere boastful profession—"I thank thee that I am not as other men are." This religion sets up claims, personal claims; and expects heaven by right of labour done and service rendered. It hides the great truth of the Christian revelation, which establishes the fact that man is *nothing*, and that Christ is *everything;* that by grace we are saved, but that "by the deeds of the law there shall no flesh be justified in his sight." Morality must ever be a characteristic of the Christian man; but it must not be his resting-place, for it is not his salvation. The spiritual life must rise higher, and live on a better principle than this! it must live "by the faith of the Son of God." It is not by making the best of our diseased condition that we can obtain life, but by seeing and knowing *the worst* of our state, and then fleeing for refuge to lay hold upon the hope—the only hope—that is set before us.

The Christian practises morality and delights in good works, not that he *may be* forgiven, but because *he is* forgiven. Morality may attend to the claims of one man upon another, and yet neglect the claims made by God; but faith works by love, and strives to be faithful to both God and man.

Legality is the character of the man who trusts in the law, and boasts of his obedience to the law. Legality doth always seek to justify itself, and for this purpose rushes into court, challenging justice, and confronting the very judge himself. Let the man who clings to the law and not to the Gospel, who professes obedience and seeks not mercy—let him stand forth before God, and see what the law saith, and what the law can do! Prepare the line, make ready the plummet; measure and gauge the outward acts, the inward motives; the thoughts, the words, and the deeds of the entire life. You have courted the law, and you shall have it. But remember the terms of the law: on the slightest deviation from perfect rectitude, or the least departure from the line laid down, your doom is sealed; for the law saith, "The soul that sinneth, it shall die." In the soul-searching inquisition of this tribunal, who shall stand? "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place," Isa. xxviii. 17

to be sure that thou shalt live by honest neighbours, in credit and good fashion.

Now was Christian somewhat at a stand; but presently he concluded, If this be true which this gentleman hath said, my wisest course is to take his advice: and with that he thus farther spake.

Chr. Sir, which is the way to this honest man's house?

Wor. Do you see yonder high hill?

Chr. Yes, very well.

Wor. By that hill you must go, and the first house you come at is his.

So Christian turned out of his way to go to Mr. Legality's house for help. But behold, when he was got now hard by the hill, it seemed so high, and also that side of it that was next the way-side did hang so much over, that Christian was afraid to venture further, lest the hill should fall on his head: wherefore there he stood still, and he wot not what to do. Also his burden now seemed heavier to him than while he was in the way. There came also flashes of fire out of the hill, that made Christian afraid that he should be burned: here therefore he sweat, and did quake for fear. And now he began to be sorry that he had taken Mr. Worldly-wiseman's counsel. And with that he saw Evangelist coming to meet him; at the sight also of whom he began to blush for shame. So Evangelist drew

Exod. 19. 16—18; Heb. 12. 21.

Worldly-wiseman, in fact, suggests self-justification instead of self-condemnation; forgetfulness of sin, instead of earnest search for forgiveness of sin; the opiate of unconcern to lull the awakened soul to sleep; the flattering unction that will speak tenderly of the wrong doings of the man, and whisper peace, when there is no peace. And this he calls "being eased of his burden!"

Christian somewhat at a stand.—He has been giving heed to the counsel of the ungodly; he now "*standeth* in the way of sinners." He inclines to evil, and he knoweth it not.

"I know not what came o'er me,
Nor who the counsel gave;
But I must hasten downward,
All with my pilgrim-stave."

So Christian turned.—Yes, "turned out of the way." He has despised the counsel of Evangelist; has followed the advice of Worldly-wiseman; and is now about to learn new experiences. Instead of the promised "ease," there is greater weight added to the burden; instead of "safety," there is impending danger from the overhanging cliff; instead of "friendship," there is the dismal loneliness of one who has ventured beyond the reach of all human aid; instead of "contentment," the Pilgrim is ill at ease, standing amid the flashes of fiery wrath, and trembling and quaking for very fear. Darkness, fire, and tempest are the companions of his path. Christian is at the base of Sinai! He has come to the covert of the law, beneath the dark thunder-cloud; he has come, *with his burden*, to the place of condemnation. "O wretched man that I am! Who shall deliver me?"

And did quake for fear.—The law gendereth to bondage; and the spirit of bondage is the spirit of fear. On Sinai, God is a Judge, and man a convicted criminal. On Calvary, God is a Father, and man the adopted son of his love; and "perfect love casteth out fear." Christian now finds how true it is that "the way of transgressors is hard."

He saw Evangelist coming.—This friend and counsellor has watched, as a true minister nearer and nearer: and coming up to him, he looked upon him with a severe and dreadful countenance, and thus began to reason with Christian.

What dost thou here? said he. At which words Christian knew not what to answer: wherefore at present he stood speechless before him. Then said Evangelist further, Art not thou the man that I found crying without the walls of the City of Destruction?

CHR. Yes, dear Sir, I am the man.

EVAN. Did I not direct thee the way to the little wicket-gate?

Yes, dear Sir, said Christian.

EVAN. How is it then that thou art so quickly turned aside? for thou art now out of the way.

CHR. I met with a gentleman, so soon as I had got over the Slough of Despond, who persuaded me that I might, in the village before me, find a man that could take off my burden.

EVAN. What was he?

CHR. He looked like a gentleman, and talked much to me, and got me at last to yield; so I came hither: but when I beheld this hill, and how it hangs over the way, I suddenly made a stand, lest it should fall on my head.

EVAN. What said that gentleman to you?

CHR. Why, he asked me whither I was going: and I told him.

EVAN. And what said he then?

CHR. He asked me if I had a family, and I told him: but, said I, I

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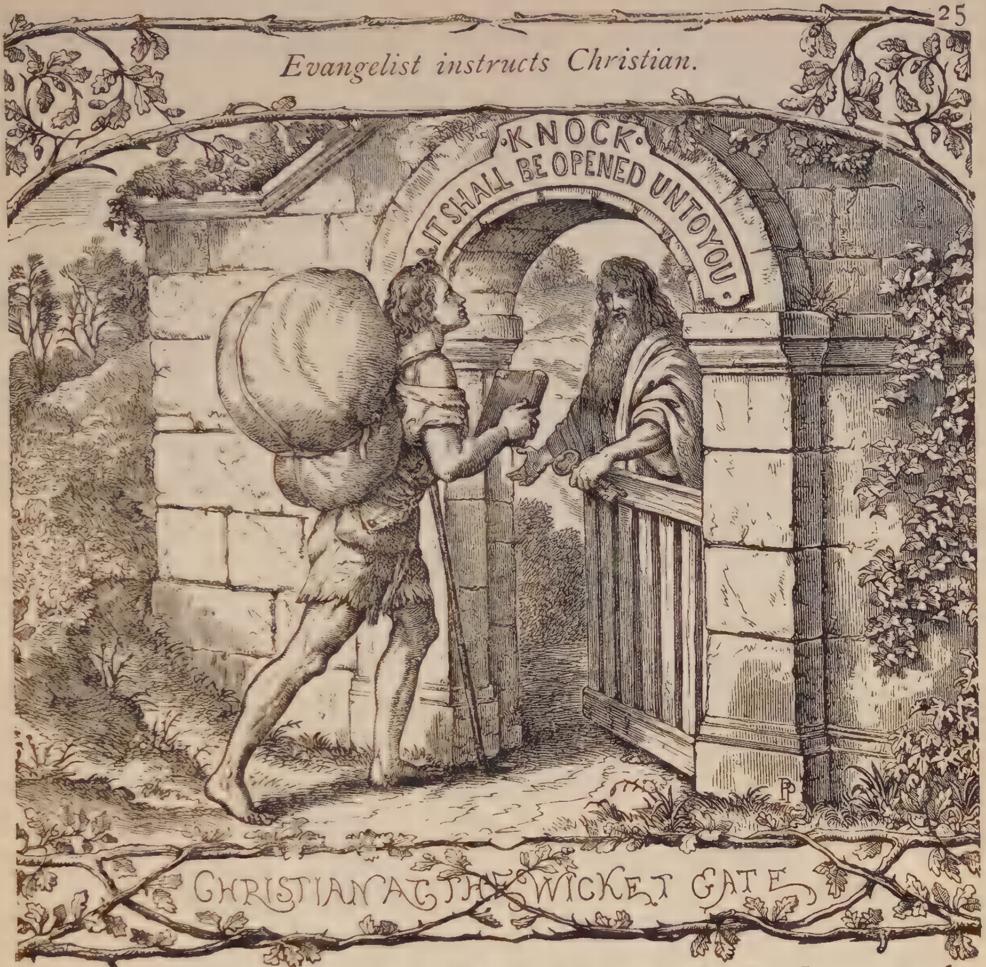
always will, the progress of the Pilgrim. He has seen him stopped in his course by WORLDLY-WISEMAN; has seen him lend his ears and heart to the voice of temptation; has seen him take the wrong direction, forsaking the path of safety; and now he follows him into the very midst of his danger, once more to advise and counsel him. Thank God for his appointed Evangelists, who minister to us in holy things!

What dost thou here, Christian?—This was not the path or the destination pointed out by EVANGELIST in his former conversation; it is, indeed, the very opposite. EVANGELIST had set before him blessing, and he had chosen cursing instead. Therefore, "with a severe and dreadful countenance," he asks an account of this far-gone deviation from the right way, and the Pilgrim for a time is "speechless." He is lost in the fears and alarms of the place; lost in the sense of his own inconsistency; lost in the consciousness of his fearful mistake; lost in the shame and confusion that cover his face, when thus discovered far from the path already prescribed for him by the faithful EVANGELIST.

Lest it should fall on my head.—The law is ever threatening, always impending; it is like a drawn sword hanging overhead, suspended by a single hair. He that takes refuge beneath this overhanging wrath, will find how the law can convince of sin and punish sin, but cannot take it away; it can increase the burden, but cannot lighten it. The law is a schoolmaster, and its teaching rightly understood leads to Christ; but it is Christ alone, and not the law, that *taketh away* sin.

A better way, and shorter.—This was the tempting offer of WORLDLY-WISEMAN to the Pilgrim; and it is a temptation still in the


·KNOCK·
·IT SHALL BE OPENED UNTO YOU·
CHRISTIAN AT THE WICKET GATE

am so loaded with the burden that is on my back, that I cannot take pleasure in them as formerly.

Evan. And what said he then ?

Chr. He bid me with speed get rid of my burden, and I told him it was ease that I sought : and said I, I am therefore going to yonder gate to receive further direction how I may get to the place of deliverance. So he said that he would show me a better way, and shorter, not so attended with difficulties as the way, Sir, that you set me in ; which way, said he, will direct you to a gentleman's house that hath skill to take off these burdens. So I believed him, and turned out of that way into this, if haply I might be soon eased of my burden : but when I came to this place, and beheld things as they are, I stopped for fear, as I said, of danger : but now I know not what to do.

Then said Evangelist, Stand still a little, that I may show thee the words of God. So he stood trembling. Then said Evangelist, " See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." He said, more- Heb. 12. 25; 10. 38. over, "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." He also did thus apply them: Thou art the man that art running into this misery. Thou hast begun to reject the counsel of the Most High, and to draw back thy foot from the way of peace, even almost to the hazarding of thy perdition.

Then Christian fell down at his feet as dead, crying, Woe is me, for I am undone. At the sight of which Evangelist caught him by the Matt. 12. 31. right hand, saying, "All manner of sin and blasphemy John 20. 27. shall be forgiven unto men:" "Be not faithless, but believing." Then did Christian again a little revive, and stood up trembling, as at first, before Evangelist.

Then Evangelist proceeded, saying, Give more earnest heed to the things that I shall tell thee of. I will now show thee who it was that deluded thee; and who it was also to whom he sent thee. The man that met thee is one Worldly-wiseman, and rightly is he so called; partly because he savoureth only the doctrine of this world 1 John 4. 5. (therefore he always goes to the town of Morality to church); and partly, because he loveth that doctrine best, for it saveth Gal. 6. 12. him from the cross: and because he is of this carnal temper, therefore he seeketh to pervert my ways, though right. Now there are three things in this man's counsel that thou must utterly abhor: his turning thee out of the way; his labouring to render the cross odious to thee; and his setting thy feet in that way that leadeth unto the ministration of death.

First, thou must abhor his turning thee out of the way: yea, and thine own consenting thereto: because this is to reject the counsel of God, for the sake of the counsel of a Worldly-wiseman. The Lord says, "Strive to enter in at the strait gate" (the gate to which I sent Matt. 7. 13, 14. Luke 13. 24. thee); "for strait is the gate that leadeth unto life, and few there be that find it." From this little wicket-gate, and from the way thereto, hath this wicked man turned thee, to the bringing of thee almost to destruction: hate therefore his turning thee out of the way, and abhor thyself for hearkening to him.

Secondly, thou must abhor his labouring to render the cross odious

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way of thousands. But there is only *one* way, and therefore there can be no better and no shorter road. If the Pilgrims of Sion seek a Crown, they must go by the way of the Cross; if they seek a triumph, they must fight their way through the battle-field.

unto thee: for thou art to prefer it before the treasures of Egypt; besides, the King of Glory hath told thee, "he that will Heb. 11. 25, 26. save his life shall lose it;" and "he that comes after him, and hates not his father and mother, and wife and children, and Matt. 10. 39. Mark 8. 35. Luke 14. 26. John 12. 25. brethren and sisters, yea, and his own life also, he cannot be my disciple." I say, therefore, for a man to labour to persuade thee that that shall be thy death, without which the Truth hath said thou canst not have eternal life: this doctrine thou must abhor.

Thirdly, thou must hate his setting of thy feet in the way that leadeth to the ministration of death. And for this thou must consider to whom he sent thee, and also how unable that person was to deliver thee from thy burden. He to whom thou wast sent for ease, being by name Legality, is the son of the bond-woman, "which now is, and is in bondage with her children;" and is in a Gal. 4. 22—27. mystery this Mount Sinai, which thou hast feared will fall on thy head. Now, if she with her children are in bondage, how canst thou expect by them to be made free? This Legality, therefore, is not able to set thee free from thy burden. No man was as yet ever rid of his burden by him; no, nor ever is like to be: "Ye cannot be justified by the works of the law; for by the deeds of the law no man living" can be rid of his burden; therefore Mr. Worldly-wiseman is an alien, and Mr. Legality a cheat; and as for his son Civility, notwithstanding his simpering looks, he is but a hypocrite, and cannot help thee. Believe me, there is nothing else in all this noise that thou hast heard of this sottish man, but a design to beguile thee of thy salvation, by turning thee from the way which I had set thee. After this, Evangelist called aloud to the heavens for confirmation of what he had said; and with that there came words and fire out of the mountain, under which poor Christian stood, that made the hair of his flesh stand up. The words were thus pronounced: "As many as are of the works of the law are under the curse; for it is written, Cursed is every one Gal. 3. 10. that continueth not in all things which are written in the book of the law to do them."

Now Christian looked for nothing but death, and began to cry out

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There came words and fire.—The voice of the law is its own confirmation. The law's demands are great and large—"*all* the heart, *all* the soul, *all* the mind, *all* the strength;" continuance "in *all* things which are written in the book of the law to do them." If this full and undivided allegiance be not rendered, the law utters its curse against the rebels. And as none can render this complete obedience and this unsinning service, the result is that "as many as are of the works of the law, are under the curse," Gal. iii. 10.

lamentably, even cursing the time in which he met with Mr. Worldly-wiseman; still calling himself a thousand fools for hearkening to his counsel: he also was greatly ashamed to think that this gentleman's arguments, following only from the flesh, should have that prevalency with him to forsake the right way. This done, he applied himself again to Evangelist in words and sense as follows:

CHR. Sir, what think you? Is there hope? May I now go back and go up to the Wicket-gate? Shall I not be abandoned for this, and sent back from thence ashamed? I am sorry I have hearkened to this man's counsel; but may my sin be forgiven?

Then said Evangelist to him, Thy sin is very great, for by it thou hast committed two evils: thou hast forsaken the way that is good, to tread in forbidden paths: yet will the man at the gate receive thee, for he has *good-will* for men; only, said he, take heed that thou turn not aside again, "lest thou perish from the way, when his wrath is kindled but a little." Ps. 2. 12. Then did Christian address himself to go back, and Evangelist, after he had kissed him, gave him one smile, and bid him God speed,

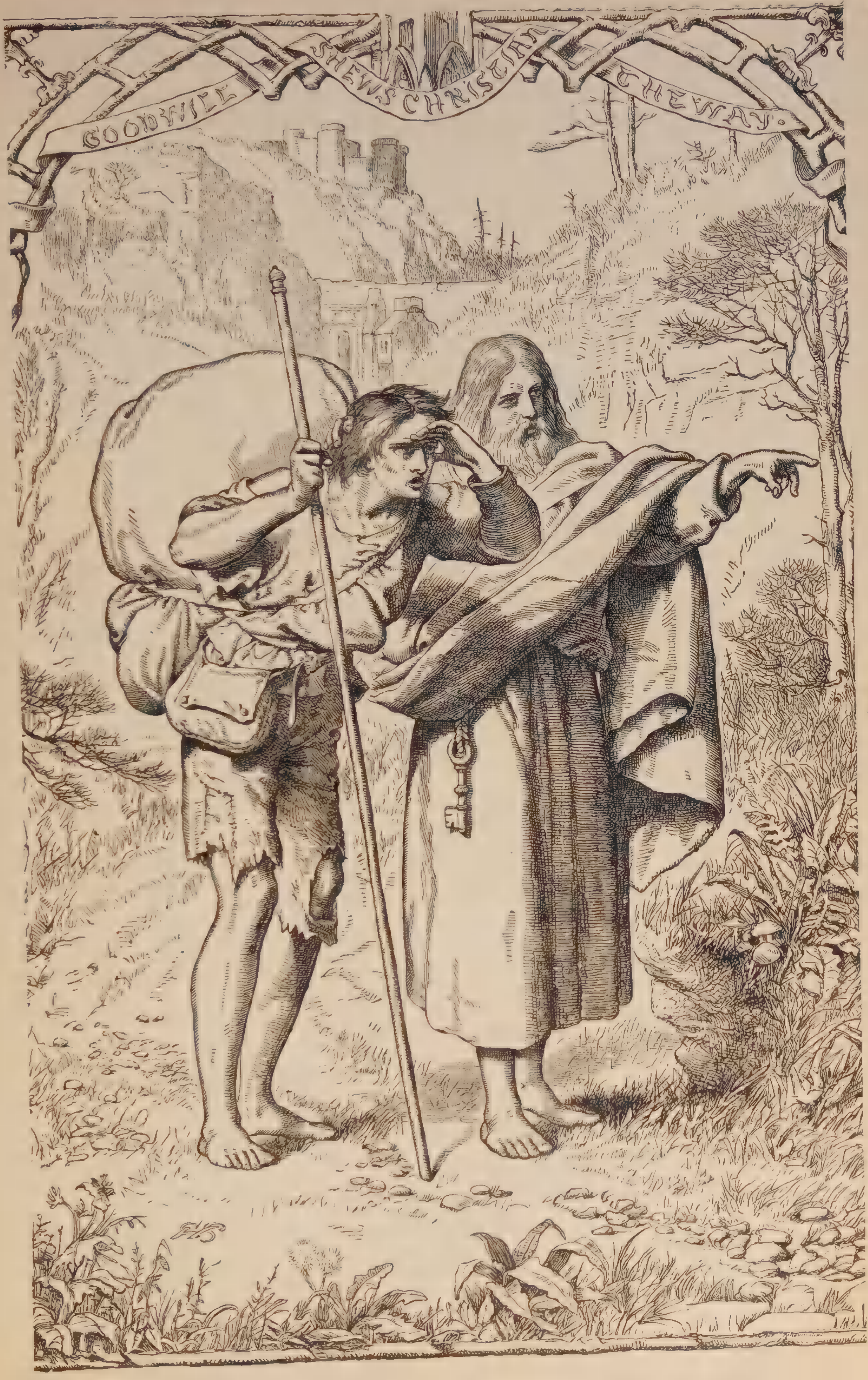
CHAPTER IV.

THE WICKET-GATE.

THE Wicket-gate constitutes one of the main features of the great Dreamer's Allegory. It is an end, and it is a beginning. It concludes the Pilgrim's search for the better path, and inaugurates his entrance upon the King's highway—the way of holiness. It closes upon the weary wilderness of doubt and ignorance in which he wandered, wept, and trembled, and opens upon the road that conducts all faithful pilgrims to the Celestial City.

Some difficulty has been experienced in the interpretation of the details of this stage of the Progress. Many have expressed surprise that Bunyan should thus make his Pilgrim to enter by the Wicket-gate *with his burden*, and even to traverse a portion of the way, still cumbered with his weight of sin. And, indeed, many such difficulties will arise if we expect to find in the experience of CHRISTIAN an exact copy or type of the experience of every Pilgrim that walks that way; and therefore we may here, once for all, quote the expression of James Montgomery—"These difficulties all resolve themselves into the plain matter of fact, that the PILGRIM'S PROGRESS is the history of *one* man's experience *in full*, and the experience of many others *in part*." Accordingly, there may be some Pilgrims who do not feel the burden of their sin to sit so heavy upon them as CHRISTIAN felt his; some who fall not so deep in Despond as CHRISTIAN did; some who arrive at the Cross of Jesus, and receive pardon and assurance at an earlier stage of the journey; some who pass through better scenes, and some through worse, than fell to the lot of the hero of the Allegory.

Sir, is there hope?—Yes, there *is* hope. If the man will but flee from the law to grace, from Sinai to the Wicket-gate, and from thence to the Cross, there is hope, good hope; hope increasing more and more at every onward step of the Pilgrim.


GOODWILL SHEWS CHRISTIAN THE WAY.

The phase of spiritual experience indicated here is simply this. The Pilgrim has been convinced of his sin, and the consequent peril of his state. Under this conviction he thankfully seeks the Wicket-gate, and, having found it, knocks thereat. The gate is opened to him with the hearty welcome of GOODWILL, and he is admitted. Now, observe, CHRISTIAN has been convinced of sin; he abhors sin, and loves it not; he earnestly desires to be rid of it. Accordingly, the love of sin is left behind; and what remains is the *weight*, or *consciousness* of sin. With repentance for the past, and with faith in Christ and his promises for the future, he enters the Narrow-way. Having entered through Christ, "the Door," he commences the Christian life by faith in Christ as the way of salvation, and is at once admitted to the privileges of the way, the first of all being the teaching of the Holy Ghost, as in the scenes of the INTERPRETER'S House. There receiving instruction for the onward path, he, by-and-by, comes by the way of the Cross to "the place of deliverance." There the burden of sin upon his conscience is removed by the *assurance* of pardon and of justifying grace.

Thus all difficulty is removed. Sin—in the love of it—cannot enter through the Wicket-gate. Sin, entertained, indulged, and unrepented of, excludes from the entering in of this door. Thus sinners, *in their sin*, enter not. But sinners, *under sin*, that is, under the consciousness of guilt, are welcomed there; as GOOD-WILL says, "We make no objections against any, notwithstanding all they have done before they come hither."

This is the "good news" of the Gospel. It is the "weary and heavy-laden" that are bid to come—under the weight and consciousness of sin; and these entering in by Jesus Christ, "the Door," and being instructed by the Spirit's teaching, are, some sooner, some later, conducted to the assurance of pardon and the fulness of forgiving love.

SO Christian went on with haste, neither spake he to any man by the way; nor if any man asked him, would he vouchsafe him an answer. He went like one that was all the while treading on forbidden ground, and could by no means think himself safe, till again he was got into the way which he left to follow Mr. Worldly-wiseman's counsel: so in process of time Christian got up to the gate. Now over the gate there was written, "Knock, and it shall be opened unto you." Matt. 7. 7. He knocked, therefore, more than once or twice, saying,

"May I now enter here? will he within
Open to sorry me, though I have been
An undeserving rebel? then shall I
Not fail to sing his lasting praise on high."

At last there came a grave person to the gate, named Goodwill, who asked, who was there? and whence he came? and what he would have?

CHR. Here is a poor burdened sinner; I come from the City of Destruction, but am going to Mount Zion, that I may be delivered

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"*Knock, and it shall be opened.*"—At the Wicket-gate the penitent Pilgrim knocks, and in faith knocks again, and still continues to knock, until it is opened to him by GOODWILL, the porter of the gate—for to such "the porter openeth" (John x. 3).

Goodwill.—Most suitable name for the porter of the Wicket-gate. "Goodwill toward from the wrath to come. I would, therefore, Sir, since I am informed that by this gate is the way thither, know if you are willing to let me in.

I am willing with all my heart, said he; and with that he opened the gate.

So when Christian was stepping in, the other gave him a pull. Then said Christian, What means that? The other told him, A little distance from this gate there is erected a strong castle, of which Beelzebub is the captain; from thence both he and they that are with him shoot arrows at them that come up to this gate, if haply they may die before they enter in. Then said Christian, I rejoice and tremble. So when he was got in, the man of the gate asked him, who directed him thither?

CHR. Evangelist bid me come hither and knock, as I did; and he said that you, Sir, would tell me what I must do.

GOOD. "An open door is set before thee, and no man can shut it."

CHR. Now I begin to reap the benefit of my hazards.

GOOD. But how is it that you came alone?

CHR. Because none of my neighbours saw their danger as I saw mine.

GOOD. Did any of them know of your coming?

CHR. Yes; my wife and children saw me at the first, and called after me to turn again. Also some of my neighbours stood crying and calling after me to return; but I put my fingers in my ears, and so came on my way

GOOD. But did none of them follow you to persuade you to go back?

CHR. Yes, both Obstinate and Pliable; but when they saw that they could not prevail, Obstinate went railing back; but Pliable came with me a little way.

GOOD. But why did he not come through?

CHR. We indeed came both together until we came to the Slough of Despond, into the which he also suddenly fell: and then was my neighbour Pliable discouraged, and would not adventure further. Wherefore, getting out again on that side next to his own house, he

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men" is part of the definition of the Gospel. All are invited, and all who accept the invitation are welcome.

Gave him a pull.—CHRISTIAN has escaped the dangers of Destruction, Despond, and Sinai. Yet there is danger still—yea, even to the very threshold of the gate. The whole range of its vicinity is liable to assault from Beelzebub, whose fiery darts fly thick and fast at this critical point of the pilgrimage. A burdened sinner, seeking the Saviour, is the very mark that Satan hastes to assail. Hence the kind intervention of GOODWILL. The penitent sinner is "as a brand plucked from the burning."

Young pilgrims of Sion, be comforted! How oft have you felt the flying arrows of the Wicked One, just as you were about to commit told me, I should possess the brave country alone for him. So he went his way, and I came mine; he after Obstinate, and I to this gate.

Then said Goodwill, Alas! poor man! is the celestial glory of so small esteem with him, that he counteth it not worth running the hazard of a few difficulties to obtain it?

Truly, said Christian, I have said the truth of Pliable; and, if I should also say the truth of myself, it will appear there is no betterment betwixt him and myself. It is true he went back to his house, but I also turned aside to go in the way of death, being persuaded thereto by the carnal arguments of one Mr. Worldly-wiseman.

GOOD. Oh, did he light upon you? What, he would have had you have sought for ease at the hands of Mr. Legality: they are both of them a very cheat. But did you take his counsel?

CHR. Yes, as far as I durst. I went to find out Mr. Legality, until I thought that the mountain that stands by his house would have fallen upon my head: wherefore there I was forced to stop.

GOOD. That mountain has been the death of many, and will be the death of many more: it is well you escaped being dashed in pieces by it.

CHR. Why, truly I do not know what had become of me there, had not Evangelist happily met me again as I was musing in the midst of my dumps: but it was God's mercy that he came to me again, for else I had never come hither. But now I am come, such a one as I am, more fit indeed for death by that mountain, than thus to stand talking with my Lord. But, oh! what a favour is this to me, that yet I am admitted entrance here!

GOOD. We make no objections against any, notwithstanding all they have done before they come hither: "they in no wise are cast out:" and therefore, good Christian, come a little way with me, and I will teach thee about the way thou must go. Look before thee; dost thou see this narrow way? That is the way thou must go. It was cast up by the patriarchs, prophets, Christ, and his apostles, and it is as straight as a rule can make it. This is the way thou must go.

John 6. 37.

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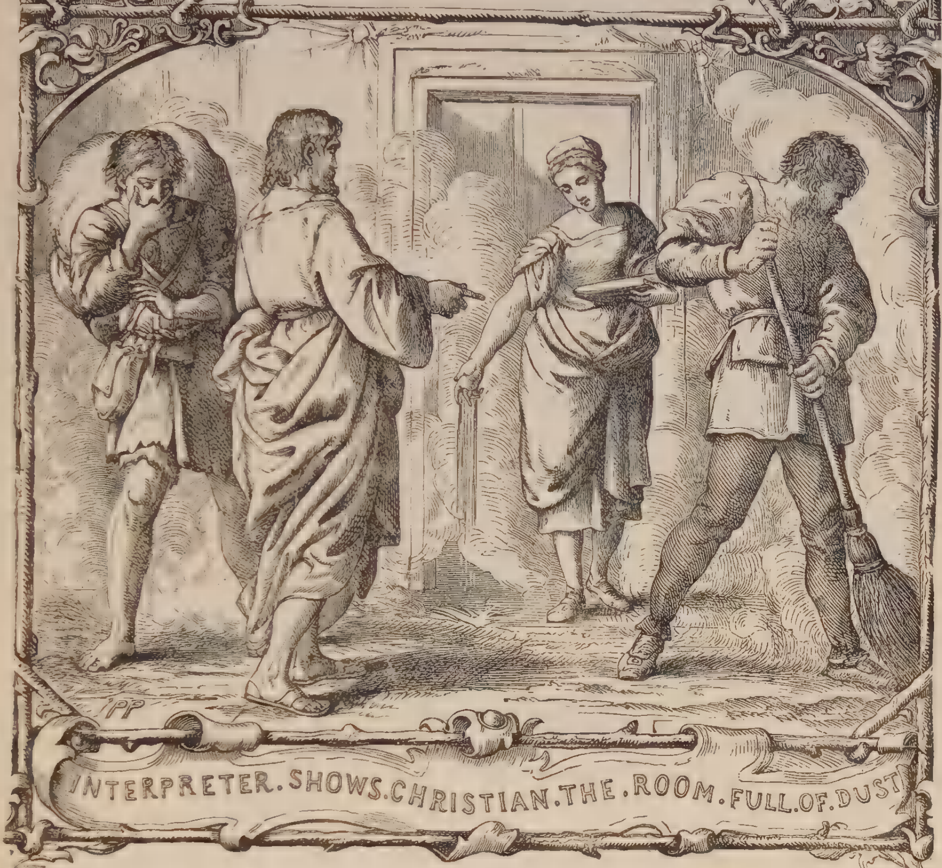
yourselves to the way of righteousness. When you stood, and argued, and reasoned, and sought to make up your mind to cast in your lot with those who are journeying Sionward, how Satan has withstood you, resisted you, assailed you! He has whispered doubts about yourself—as to your fitness to come at all; doubts about God—as to his willingness to save. These are the fiery darts of the Wicked One. But as there will by-and-by be given you the shield of faith to quench these darts, so, now that you are defenceless, GOODWILL plucks you from the danger, and pulls you in.

This is the way.—Once within the gate, and willing to proceed, the Pilgrim is directed as to the way, and the nature of the road. It is the King's highway, that has been made by God in Christ, before the foundation of the



INTERPRETER. SHOWS. CHRISTIAN. THE. ROOM. FULL. OF. DUST

But, said Christian, are there no turnings or windings, by which a stranger may lose the way?

Good. Yes, there are many ways butt down upon this; and they are crooked and wide: but thus thou mayest distinguish the right from the wrong, that only being straight and narrow.

Then I saw in my dream that Christian asked him further, if he could not help him off with his burden that was upon his back; for as yet he had not got rid thereof, nor could he by any means get it off without help. He told him, As to thy burden, be content to bear it, until thou comest to the place of deliverance; for there it will fall from thy back itself.

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world, and since trodden into a beaten track by patriarchs, prophets, and apostles. The turnings and twistings belong not to the road, but to the devious paths that lead out of it; and these are not narrow, but wide; not straight, but crooked.

The Pilgrim now girds up his loins for the journey. Having entered upon a godly course of life, he must first receive Christian instruction; and so, to the house of the Interpreter, where we shall see "excellent things."

Then Christian began to gird up his loins, and to address himself to his journey. So the other told him, that by that he was gone some distance from the gate he would come at the house of the Interpreter, at whose door he should knock; and he would show him excellent things. Then Christian took his leave of his friend, and he again bid him God speed.

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CHAPTER V.

THE INTERPRETER'S HOUSE.

A BRILLIANT scene here opens before us: the "Glorious Dreamer" passes in review through chambers of imagery, and in the rapt vision of his soul he sees the innermost experiences of most men, and forms those marvellous conceptions of the spiritual life, which border so nearly on the Unseen. Peculiar revelations are here vouchsafed to the man of God; and in the Interpreter's House are contained some of the boldest displays of his lofty genius, and some of the brightest imaginings of his spiritually-instructed mind.

Let us walk with CHRISTIAN and the good INTERPRETER through this gallery of illustrations, and see the great visions of the Dreamer. There is an order and arrangement here which well illustrate the PILGRIM'S PROGRESS, as a manual of Christian experience, and a guide to spiritual advancement. The burdened Pilgrim has been admitted (as we have seen in the preceding chapter) within the Wicket-gate; with faith in Christ as the only way of salvation, and yet with conscience of sin still clinging to his soul. He has now to use his opportunities, so as to be rid of his burden, and to proceed upon his way; and, as an earnest and diligent seeker after truth, the first great privilege granted to him is the privilege of instruction, admonition, and encouragement. The Pilgrim of Zion, at the outset of his journey, is ignorant and unknowing of the ways of godliness; he has enlisted in a responsible service, and must be fitted for it; he will have to do battle against enemies that shall arise to meet him in his pilgrimage, and he must therefore be disciplined for the warfare; from within and from without he will experience doubts and dangers, fightings and fears; and except a special strength be given him, he never can be a match for the antagonisms of such a journey.

Accordingly, the first stage after his admission to the highway is one of instruction at the hand of the INTERPRETER, under which name the person of the Holy Spirit is designed, in His office as Teacher. And as this scene worthily occupies the foreground of the pilgrimage, so there is also a significant progression of Divine teaching and instruction in the demonstrative lessons conveyed to the mind of the Pilgrim. For example, there is first the presence of light, by the lighting of the candle. Then direction is given as to the qualifications or marks by which the true minister of the Gospel is to be distinguished from unsound teachers. This being provided, the inward work proceeds—the subduing of indwelling sin, through the power of the Divine Word, applied to the heart by the Holy Spirit, all which is shadowed forth by the imagery of the "Dusty Parlour." There is then taught the need of Patience, which calmly abideth the issue; and the spiritual improvidence of mere Passion, which exhausts itself now, and leaves nothing for the time to come. Next is the conflict between Divine grace and the temptations of Satan, in the suggestive scene of "the Fire burning against the wall." And after these stages of experience have been thus illustrated—after the casting out of sin, and the lesson of patience in running the race, and the waging of the conflict of the inner man, the INTERPRETER discloses in a brief scene the great fight of faith in the assault of the Palace gates, and the triumphant entrance of the good soldier of Jesus Christ, after the battle of the warrior has been fought and won. Thus in one gallery of illustration the INTERPRETER presents the conflict of the true Christian from first to last, chiefly in its brighter aspect and more successful issue. He then changes the character of the imagery, and conducts the Pilgrim through the darker experiences of men—the "Dark Room;" the fair and flourishing professor inclosed within the bars of the "Iron Cage;" and, after this, the Dream of Judgment.

Thus instructed and admonished, CHRISTIAN is committed to the onward journey—his ignorance instructed, his weakness made more evident by a deeper insight into self and the circumstances and experiences of religion in the soul. Thus the Holy Spirit becomes our Teacher, and "takes of the things of God, and shows them unto us." Then, with the anxious earnestness of the expectant Pilgrim, let us now stand at the door of the Interpreter's House, and say, as CHRISTIAN did, "I was told by the man that stands at the head of this way, that if I called here, you would show me excellent things, such as would be a help to me in my journey."

THEN he went on till he came at the house of the Interpreter, where he knocked over and over: at last one came to the door, and asked who was there?

CHR. Sir, here is a traveller, who was bid by an acquaintance of the goodman of the house to call here for my profit: I would therefore speak with the master of the house. So he called for the master of the house; who after a little time came to Christian, and asked him what he would have?

Sir, said Christian, I am a man that am come from the City of Destruction, and am going to the Mount Zion; and I was told by the man that stands at the gate at the head of this way, that if I called here you would show me excellent things, such as would be a help to me in my journey.

Then said the Interpreter, Come in; I will show thee that which

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The House of the Interpreter.—This whole chapter is a description of the Christian Pilgrim seeking and obtaining light, and knowledge, and instruction, from the source of all Christian teaching—the Holy Spirit. It is the office of the Holy Spirit to reveal God's mind and will, and to explain and interpret the will and mind of God to men: "He shall receive of mine, and shall show it unto you" (John xvi. 14). The house of the INTERPRETER is the treasure-house of experience, where are stored up all God's provisions, and providences, and dealings with men. Out of this store-house the Spirit bestows—according to our wants, our asking, and our use of supplies already given—"grace for grace." It is the shedding of Divine light, and the pouring of Divine love, and the communication of Divine knowledge, into our hearts. God was once revealed to man in the person of his Son; he is now revealed to our hearts in the power of his Spirit.

He knocked over and over.—To this the command applies, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." Here is the progression—Ask; seek; knock. Each one of these successive steps involves more energy and earnestness than that which has preceded it. The Pilgrim has "asked" the way to further instruction; he has "sought" that way, and has found it; he has "knocked" at the door of the Spirit, and it is opened to him.

"*Come in.*"—The House of the Interpreter, as the Dwelling-place of the Spirit, is the House of Call for all nations; and all that come are welcome. "Here is a traveller"—such was the brief statement of the Pilgrim's qualification, by which he sought to find refreshment on the way "from the City of Destruction to the Mount Zion." The hungry traveller calls there for bread, and the thirsty one asks there for spiritual drink. The weary will be profitable to thee. So he commanded his man to light the candle, and bid Christian follow him: so he had him into a private room, and bid his man open a door, the which when he had done, Christian saw the picture of a very grave person hang up against the wall, and this was the fashion of it: It had eyes lifted up to heaven, the best of books in his hand, the law of truth was written upon its lips, the world was behind his back, it stood as if it pleaded with men, and a crown of gold did hang over his head.

Then said Christian, What means this?

INTER. The man whose picture this is, is one of a thousand; he can beget children, travail in birth with children, and nurse them himself when they are born. And, whereas thou seest him with his eyes lift up to heaven, the best of books in his hand, and the law of truth writ on his lips, it is to show thee, that his work is to know and unfold dark things to sinners, even as also thou seest him stand as if he pleaded with men: and, whereas thou seest the world as cast behind him, and that a crown hangs over his head; that is to show thee, that slighting and despising the things that are present, for the love that he hath to his Master's service, he is sure in the world that comes next to have glory for his reward. Now, said the Interpreter, I have showed thee this picture first, because the man

1 Cor. 4. 15. Gal. 4. 19. 1 Thess. 2. 7.

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and fainting soul admitted there, is fanned by the breeze of the Spirit, and revives. The toil-worn and weather-beaten traveller there finds rest, refreshment, and repose; and, renewed in strength, he goes on his way rejoicing. Bless the Lord, O my soul, for the comforting and refreshing of the Spirit, and for these chambers of imagery that enlighten the eyes, and instruct the heart, and make known to the Pilgrim the joys and sorrows, the doubts, the dangers, and the difficulties of the way of the pilgrimage!

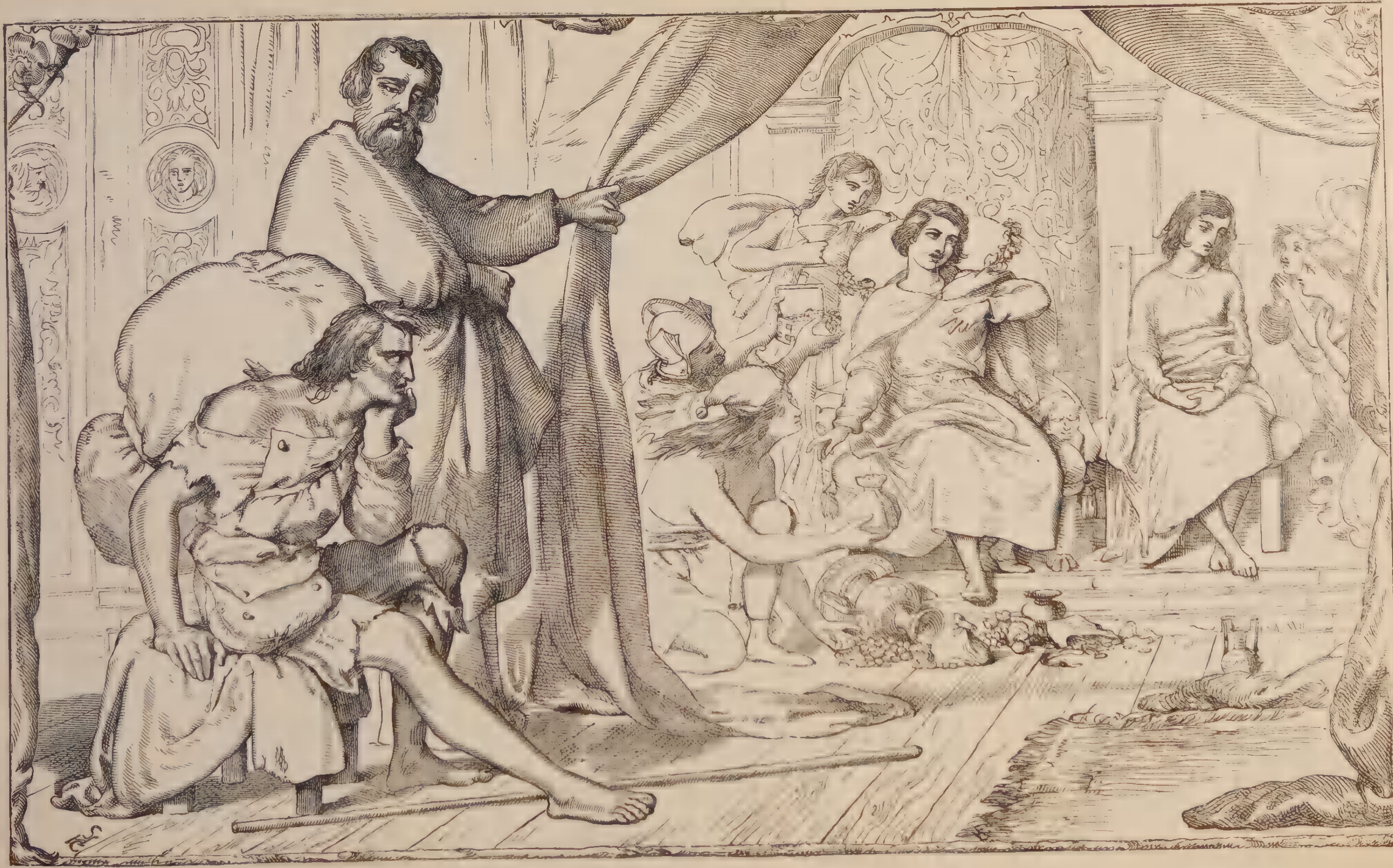
> "God's Interpreter art Thou,
> To the waiting ones below;
> 'Twixt them and its light mid-way
> Heralding the better day."

He commanded to light a candle.—All is dark in the chambers of the soul, until the candle of the Lord is lighted in our hearts. It is in the spiritual as it was in the natural creation—"Darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light!" Happy is the man who can say as with the Psalmist, "For thou wilt light my candle, the Lord my God will enlighten my darkness' (Ps. xviii. 28).

The "candle" is lighted; a "door" is opened; and that door conducts to a "private room." Here, every word is of weight, and suggests volumes of experience. The representation here is of man's soul, as a dark place, its doors and windows closed. It is the secret chamber, the private room where the Spirit now holds intercourse with man; but first the door must be opened and the darkness illumined by the bright shining of the candle. "The entrance of thy words giveth light" (Ps. cxix. 130).

The Picture.—The first revelation of the Spirit to the burdened Pilgrim is as to the true character of a servant of God, to minister to him in the things of God. The Spirit fits and prepares his servants, and honours the faithful labour of those who go forth as his disciples, to be the teachers of his truth.

Space would fail us to set forth these glorious dreams in the fulness of their meaning. They need meditation and contemplation, the bring-



CHRISTIAN IS SHOWN THE PARABLE, PASSION AND PATIENCE.

whose picture this is, is the only man whom the Lord of the place whither thou art going hath authorised to be thy guide in all difficult places thou mayest meet with in the way; wherefore take good heed to what I have showed thee, and bear well in thy mind what thou hast seen; lest, in thy journey, thou meet with some that pretend to lead thee right, but their way goes down to death.

Then he took him by the hand, and led him into a very large parlour that was full of dust, because never swept; the which, after he had reviewed a little while, the Interpreter called for a man to sweep. Now when he began to sweep, the dust began so abundantly to fly about, that Christian had almost therewith been choked. Then said the Interpreter to a damsel that stood by, Bring hither the water, and sprinkle the room; which when she had done, it was swept and cleansed with pleasure.

Then said Christian, What means this?

The Interpreter answered: This parlour is the heart of a man that was never sanctified by the sweet grace of the Gospel: the *dust* is his original sin, and inward corruptions that have defiled the whole man. He that began to sweep at first is the Law; but she that brought water, and did sprinkle it, is the Gospel. Now, whereas thou sawest, that as soon as the first began to sweep, the dust did so fly about that the

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ing of the mind's eye to bear upon the bold outline, and the power of Christian experience to fill up the finer tints that go to make up the perfection of each picture. Here is the minister of Christ as he ought to be: "Eyes lifted up to heaven"—heavenly-minded, looking towards that place whither he would lead the flock. From earth to heaven his office tends, and he, with purpose fixed, earnest and intent on yonder home—

"Allures to brighter worlds, and leads the way."

"The best of books in his hand"—the BIBLE, from whence he himself derives the truth, and knows the mind of God; and therefore, from it alone can he impart Divine knowledge to the people. "The law of truth upon its lips"—no uncertain sound, or doubtful utterance of the oracle; seeing that he is a guide, an adviser, a shepherd, nought else but Truth upon his lips can suffice for the safe leading of the sheep. "The world behind his back"—not the foreground, but the background of the picture, is the world. How disinterested, how unworldly, how self-denying, should the Gospel minister be, with earth kept ever back, and heaven kept full in view. "It pleaded with men"—in all the earnestness of one who doth "beseech men," so blind, and deaf, and dead to their own true interests, that they may be reconciled unto God. With an essential truth, a message for life or death, and eternity depending on the issue, how can the servant of God do aught else than "plead" with men? "A crown of gold over his head"—the reward of the righteous; and all the more bejewelled because of the many conquests he hath won, and souls that have been saved, which shall be his joy and crown of rejoicing in that day.

This is a representation that is to linger in CHRISTIAN'S mind and memory all through the pilgrimage, seeing that many false teachers, as wolves in sheep's clothing, would present themselves at various times and seasons, to the great peril of all who hear them.

The Dusty Parlour.—This symbol is, no doubt, designed to strengthen the impression already made upon the Pilgrim's mind by the room by him could not be cleansed, but that thou wast almost choked therewith: this is to show thee, that the law, instead of cleansing the heart (by its working) from sin, doth revive, put strength into, and increase it in the soul, as it doth discover and forbid it, but doth not give power to subdue. Again, as thou sawest the damsel sprinkle the room with water, upon which it was cleansed with pleasure; this is to show thee, that when the Gospel comes, in the sweet and precious influences thereof, to the heart, then I say, even as thou sawest the damsel lay the dust by sprinkling the floor with water, so is sin vanquished and subdued, and the soul made clean, through the faith of it; and consequently, fit for the King of glory to inhabit.

Rom. 5. 20; 7. 6. 1 Cor. 15. 56.

John 15. 3. Acts 15. 9. Rom. 16. 25, 26. Eph. 5. 26.

I saw moreover in my dream, that the Interpreter took him by the hand, and had him into a little room, where sat two little children, each one in his chair. The name of the eldest was Passion, and of the other Patience: Passion seemed to be much discontent, but Patience was very quiet. Then Christian asked, What is the reason of the discontent of Passion? The Interpreter answered, The governor of them would have him stay for his best things till the beginning of the next year; but he will have them all now: but Patience is willing to wait.

Then I saw that one came to Passion, and brought him a bag of treasure, and poured it down at his feet: the which he took up and rejoiced therein, and withal laughed Patience to scorn. But I beheld but awhile, and he had lavished all away, and had nothing left him but rags.

Then said Christian to the Interpreter, Expound this matter more fully to me.

So he said, These two lads are figures: Passion of the men of this world, and Patience of the men of that which is to come; for, as

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scene at Sinai. The dust of the "Dusty Parlour" is indwelling sin. The besom of the law awakes the slumbering dust, revives its power, and causes it to be sensibly felt. Disturbed from its settled state, and discovered to our eyes, the dust of sin rises as a cloud of witness, witnessing against us. The law can disturb sin and arouse it, but the law cannot take it away. Then comes the Gospel, with the sprinkled waters of Christ's atoning love, which bind sin and repress it. The power of the law and the Gospel respectively, with regard to sin, receives here one of the most telling illustrations that uninspired man has ever written. This scene, indeed, well describes those two scriptures—"I had not known sin, but by the law" (Rom. vii. 7); and, "Behold the Lamb of God, which *taketh away* the sin of the world" (John i. 29).

Passion and Patience.—PASSION is as a desolating army that ravages the land, and eats from hand to mouth the growing harvests, here thou seest, Passion will have all now, this year, that is to say in this world; so are the men of this world: they must have all their good things now, they cannot stay till next year, that is, until the next world, for their portion of good. That proverb, "A bird in the hand is worth two in the bush," is of more authority with them, than are all the divine testimonies of the good of the world to come. But, as thou sawest that he had quickly lavished all away, and had presently left him nothing but rags, so will it be with all such men at the end of this world.

Then said Christian, Now I see that Patience has the best wisdom, and that upon many accounts; because he stays for the best things: and also because he will have the glory of his, when the other has nothing but rags.

INTER. Nay, you may add another: to wit, the glory of the next world will never wear out, but these are suddenly gone. Therefore Passion had not so much reason to laugh at Patience, because he had his good things first, as Patience will have to laugh at Passion, because he had his best things *last;* for *first* must give place to *last*, because *last* must have his time to come; but *last* gives place to nothing, for there is not another to succeed. He therefore that has his portion *first* must needs have a time to spend it; but he that hath his portion *last* must have it lastingly. Therefore it is said of Dives, Luke 16. 19—31. "In thy lifetime thou receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented."

CHR. Then I perceive it is not best to covet things that are now, but to wait for things to come.

INTER. You say truth: "for the things that are seen are temporal; 2 Cor. 4. 18. but the things that are not seen are eternal." But though this be so, yet since things present and our fleshly appetite are such near neighbours one to another; and again, because things to come and carnal sense are such strangers one to another: therefore it is that the first of these so suddenly fall into *amity*, and that *distance* is so continued between the second.

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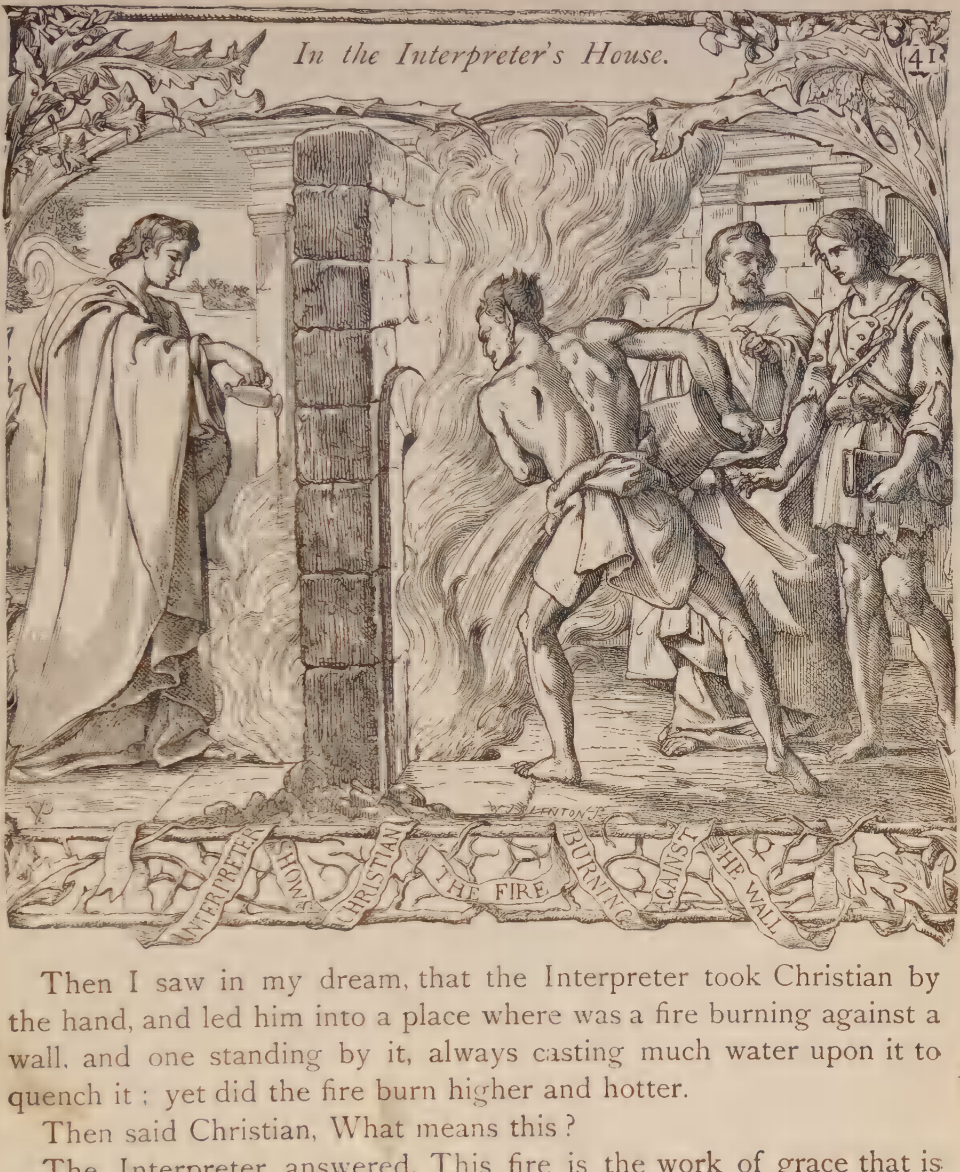
as yet unripe; leaving no seed for the sower of the coming seed-time. PATIENCE plants the seed now, in hope of the future harvest; and waits for the timely season to render back its thirty-fold, its sixty-fold, or its hundred-fold. PATIENCE walks by faith, while PASSION walks by sight. PASSION, like the Prodigal, hath his portion now, and spends it here; whereas PATIENCE hath his portion hereafter, and enjoys it throughout eternity; or, as Bunyan puts it, "He that has his portion last, must have it lastingly."


W. J. LINTON Sc.
INTERPRETER SHOWS CHRISTIAN THE FIRE BURNING AGAINST THE WALL

Then I saw in my dream, that the Interpreter took Christian by the hand, and led him into a place where was a fire burning against a wall, and one standing by it, always casting much water upon it to quench it; yet did the fire burn higher and hotter.

Then said Christian, What means this?

The Interpreter answered, This fire is the work of grace that is wrought in the heart; he that casts water upon it, to extinguish and put it out, is the devil: but, in that thou seest the fire, notwithstanding, burn higher and hotter, thou shalt also see the reason of that. So he had him about to the back side of the wall, where he saw a man with

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A Fire burning against the Wall.—This is an eloquent symbol of the living Christian, whose spiritual life is fed from secret sources, while the enemy constantly seeks to destroy its vitality. The life of the man of God is ofttimes likened to a burning fire. At first it is but a spark kindled in the breast, and this is fanned by the breath of the Spirit, and fed with the fuel of Divine love—the oil of grace, directly supplied by the hand of God. This is its heavenly food, and by this it lives. But, saith St. Paul, "I see another law in my members, warring against the law of my mind." So, the dreamer beholds the fire struggling against fearful odds; for one stood beside it, and did continually pour water upon it to quench it.

a vessel of oil in his hand of the which he did also continually cast, but secretly, into the fire.

Then said Christian, What means this?

The Interpreter answered, This is Christ, who continually with the oil of his grace maintains the work already begun in the heart; by the means of which, notwithstanding what the devil can do, the souls of his people prove gracious still. 2 Cor. 12. 9. And in that thou sawest that the man stood behind the wall to maintain the fire; this is to teach thee that it is hard for the tempted to see how this work of grace is maintained in the soul.

I saw also that the Interpreter took him again by the hand, and led him into a pleasant place, where was builded a stately palace, beautiful to behold; at the sight of which Christian was greatly delighted: he saw also upon the top thereof certain persons walking, who were clothed all in gold.

Then said Christian, May we go in thither?

Then the Interpreter took him, and led him up toward the door of the palace; and behold at the door stood a great company of men, as desirous to go in, but durst not. There also sat a man at a little distance from the door, at a table-side, with a book and his inkhorn before him, to take the name of him that should enter therein. He saw also, that in the doorway stood many men in armour to keep it, being resolved to do to the man that would enter what hurt and mischief they could. Now was Christian somewhat in amaze; at last, when every man started back for fear of the armed men, Christian saw a man of a very stout countenance come up to the man that sat there to write, saying, Set down my name, Sir; the which when he had

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But the fire did not die, was not extinguished, but rather burned "higher and hotter."

In this is set forth the antagonism of Satan to man's soul; as also the overcoming power of sustaining grace, "the secret of the Lord, which is with them that fear him." Satan stands at our right hand, and would utterly quench the inner life, were it not that Christ is with us, pouring the oil of grace upon the soul. And this is our security, that "many waters cannot quench" the flame of Divine love when it is truly kindled in the heart. Even the "smoking flax" shall not be quenched; for Jesus stands, unseen, but truly felt, and in secret he supplies the grace Divine; and when the quenching waters fall in torrents, and the flame burns its weakest, then comes the re-assuring word, "My grace is sufficient for thee;" and God doth strengthen the things that remain, that are ready to die. The oil of grace feeds the flame. The might of Jesus is greater than all the power of Satan.

The Ink-horn and the Book.—This is a battle-scene, and it truly describes the entrance-door to heaven, and the striving and the life-long conflict by which an entrance is effected. It is designed to show to the Pilgrim, what we have already endeavoured to point out in the context of the "Wicket-gate," that there is still a great warfare to be waged, a strife to be maintained; and that through the clash of arms and the battle of the warrior, the done, he saw the man draw his sword, and put a helmet upon his head, and rush toward the door upon the armed men, who laid upon him with deadly force; but the man, not at all discouraged, fell to cutting and hacking most fiercely: so, after he had received and Acts 14. 22. given many wounds to those that attempted to keep him out, he cut his way through them all, and pressed forward into the palace; at which there was a pleasant voice heard from those that were within, even of those that walked upon the top of the palace, saying,

"Come in, come in,
Eternal glory thou shalt win."

So he went in, and was clothed with such garments as they. Then Christian smiled, and said, I think verily I know the meaning of this.

Now, said Christian, let me go hence. Nay, stay, said the Interpreter, till I have shewed thee a little more; and after that thou shalt go on thy way.

So he took him by the hand again, and led him into a very dark room, where there sat a man in an iron cage. Now the man to look on seemed very sad: he sat with his eyes looking down to the ground, his hands folded together, and he sighed as if he would break his heart.

Then said Christian, What means this?

At which the Interpreter bid him talk with the man.

Then said Christian to the man, What art thou?

The man answered, I am what I was not once.

CHR. What wast thou once?

The man said, I was once a fair and flourishing professor, both in mine own eyes, and also in the eyes of others: I was once, as I thought, fair for the Celestial City, and had then even joy at the thoughts that I should get thither. Luke 8. 13.

CHR. Well, but what art thou now?

MAN. I am now a man of despair, and am shut up in it as in this iron cage. I cannot get out: O *now* I cannot!

CHR. But how camest thou in this condition?

Christian soldier must pass to the final victory and triumph. CHRISTIAN on viewing this scene, smiled, and thought he saw the meaning of it. Yes, he there saw his own future conflict, and (if he be but stedfast) the type and earnest of his final victory.

The Dark Room and Iron Cage.—This man was "very sad," with downcast eyes, his hands folded in the terribleness of despair, and his heart breaking, and well-nigh broken, by the heavy woe that had fallen upon it. This man was once "profession;" he is now "despair;" he sees no light, entertains no hope, and knows no liberty. Whether such a state as this is "of God," or no, we do not say; but it appears that Bunyan interweaves certain facts of his own experience in this portion of the Allegory. He had known some of his

MAN. I left off to watch and be sober; I laid the reins upon the neck of my lusts; I sinned against the light of the word, and the goodness of God; I have grieved the Spirit, and he is gone; I tempted the devil, and he is come to me; I have provoked God to anger, and he has left me; I have so hardened my heart, that I cannot repent.

Then said Christian to the Interpreter, But is there no hope for such a man as this?

Ask him, said the Interpreter.

Then said Christian, Is there no hope, but you must be kept in the iron cage of despair?

MAN. No, none at all.

CHR. Why? the Son of the Blessed is very pitiful.

Heb. 6. 4—6. Luke 19. 14. Heb. 10. 28, 29.

MAN. I have "crucified him to myself afresh," I have despised his person, I have despised his righteousness, I have counted his blood an unholy thing, I have done despite to the Spirit of grace; therefore I have shut myself out of all the promises; and there now remains to me nothing but threatenings, dreadful threatenings, fearful threatenings of certain judgment which shall devour me as an adversary.

CHR. For what did you bring yourself into this condition?

MAN. For the lusts, pleasures, and profits of this world; in the enjoyment of which I did then promise myself much delight: but now every one of those things also bites me, and gnaws me like a burning worm.

CHR. But canst thou not now repent and turn?

MAN. God hath denied me repentance; his word gives me no encouragement to believe; yea himself hath shut me up in this iron cage; nor can all the men in the world let me out. O Eternity! Eternity! how shall I grapple with the misery that I must meet with in Eternity?

Then said the Interpreter to Christian, Let this man's misery be remembered by thee, and be an everlasting caution to thee.

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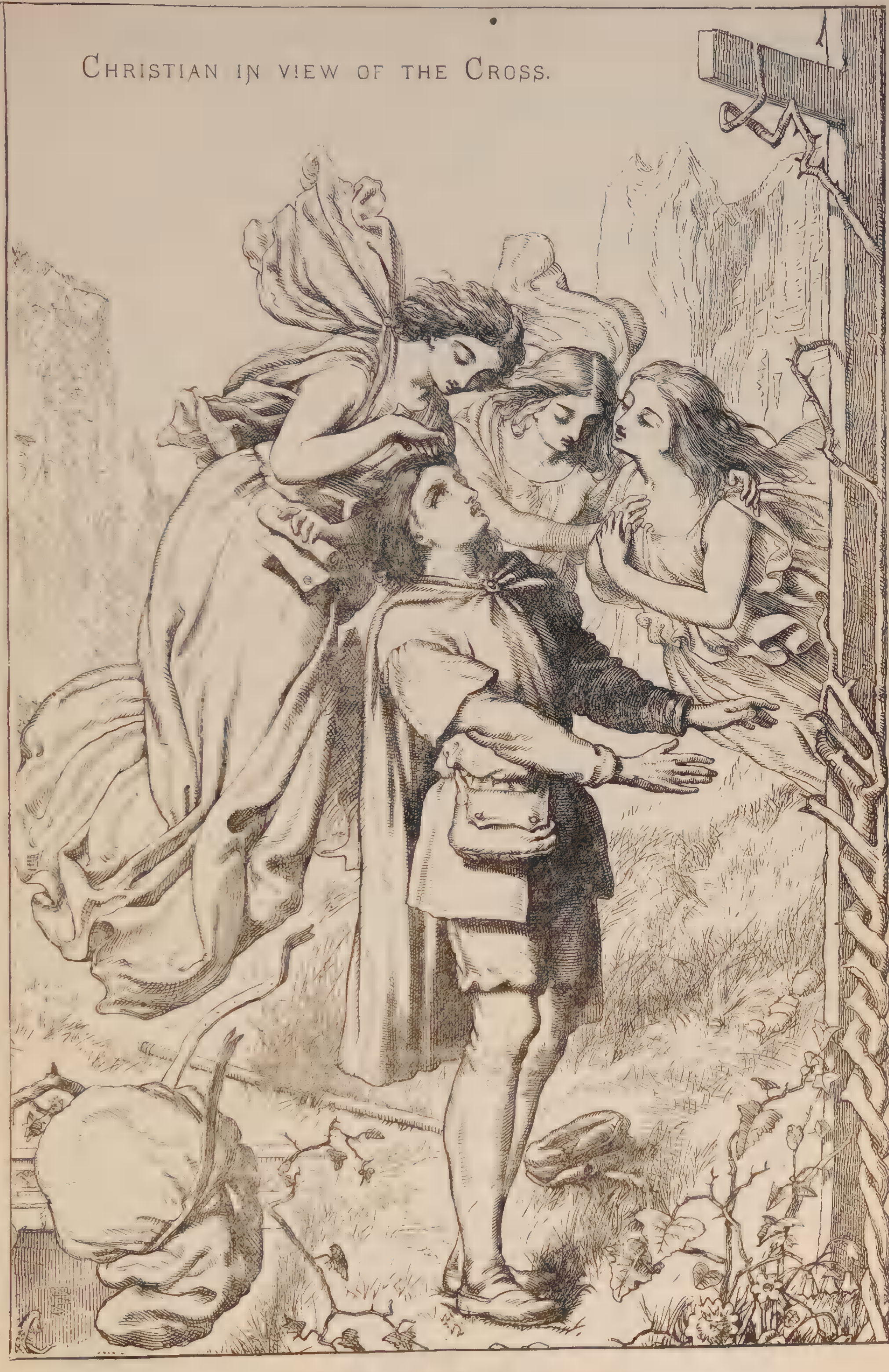
friends to have been thus reduced to desperation, and to have lost all confidence in God. Any way, it is an awful admonition, this particular scene of the Interpreter's House.

The danger of mere profession, without corresponding fruit, is set forth in the miracle of our blessed Lord, which he wrought upon the fruitless fig-tree (Mark xi. 12—14, 19—22). This was a pretentious tree, and by its profusion of leaves it attracted the notice of the Saviour, who came seeking fruit, but found "nothing but leaves." That fig-tree is the emblem of a dead faith, a profitless profession of religion; and, lo, by the way-side it is blighted, and blasted, and withered away! Mere professors shall, at the last, be uprooted from the soil, which has spent its sap and strength for naught in feeding them; they shall be blighted even in the full foliage of their profession: and in their fall they shall


CHRISTIAN IN VIEW OF THE CROSS.

CHRISTIAN IN VIEW OF THE CROSS.

Well (said Christian) this is fearful! God help me to watch and be sober, and to pray that I may shun the causes of this man's misery. Sir, is it not time for me to go on my way now?

INTER. Tarry till I shall show thee one thing more, and then thou shalt go on thy way.

So he took Christian by the hand again, and led him into a chamber where there was one rising out of bed; and as he put on his raiment, he shook and trembled.

Then said Christian, Why doth this man thus tremble?

The Interpreter then bid him tell to Christian the reason of his so doing. So he began and said, This night as I was in my sleep I dreamed, and behold the heavens grew exceeding black; also it thundered and lightened in most fearful wise, that it put me into an agony. So I looked up in my dream, and saw the clouds rack at an unusual rate; upon which I heard a great sound of a trumpet, and saw also a man sit upon a cloud, attended with the thousands of heaven: they were all in flaming fire: also the heavens were on a burning flame. I heard then a voice saying, Arise ye dead and come to judgment: and with that the rocks rent, the graves opened, and the dead that were therein came forth: some of them were exceeding glad and looked upward; and some sought to hide themselves under the mountains: then I saw the man that sat upon the cloud open the book and bid the world draw near. Yet there was, by reason of a fierce flame that issued out and came from before him, a convenient distance betwixt him and them, as betwixt the judge and the prisoners at the bar. I heard it also proclaimed to them that attended on the man that sat on the cloud, Gather together the tares, the chaff, and the stubble, and cast them into the burning lake: and with that the bottomless pit opened, just where-

John 5. 28, 29. 1 Cor. 15. 51—58. 2 Thess. 1. 7—10. Jude 14, 15. Rev. 20. 11—15. Ps. 50. 1—3, 22. Isa. 26. 20, 21. Micah 7. 16, 17.

Dan. 7. 9, 10. Mal. 3. 2, 3.

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make all men see the visitation of God's hand, and the power of his Word.

The Dream of Judgment.—This is the closing scene of the Interpreter's House, as its great subject—the Judgment—will be the closing scene of the world's great history. In that dream, the dreamer has seen and heard all the terrible accompaniments and associations of the final Judgment. The eye of the Judge was fixed upon him, as though he stood alone for judgment; and his sins rose up and gathered round him, as witnesses against his soul. The dreamer had awakened in the midst of these terrors, and therefore "he shook and trembled."

This is a true description of the final Judgment; but it is the Judgment of sinners. This is pre-eminently the dream of an unconverted man, conscious of his sin, but as yet unable to look to the Saviour of sinners; it is but the transcript of the waking thoughts, and fears, and consciences of the ungodly.

But the Judgment has no such terrors to them that are in Jesus. That great day shall about I stood; out of the mouth of which there came, in an abundant manner, smoke, and coals of fire, with hideous noises. It was also said to the same persons, Gather my wheat into the garner: and with that I saw many catched up and carried away into the clouds, but I was left behind. I also sought to hide myself, but I could not, for the man that sat upon the cloud still kept his eye upon me; my sins also came into my mind, and my conscience did accuse me on every side. Upon this I awaked from my sleep.

Mal. 4. 1, 2. Matt. 3. 12; 13. 30. Luke 3. 17. 1 Thess. 4. 13—18.

Rom. 2. 14, 15.

CHR. But what was it that made you so afraid of this sight?

MAN. Why I thought that the day of judgment was come, and that I was not ready for it. But this frighted me most, that the angels gathered up several and left me behind; also the pit of hell opened her mouth just where I stood. My conscience too afflicted me: and, as I thought, the Judge had always his eye upon me, showing indignation in his countenance.

Then said the Interpreter to Christian, Hast thou considered all these things?

CHR. Yes, and they put me in hope and fear.

INTER. Well, keep all things so in thy mind that they may be as a goad in thy sides, to prick thee forward in the way thou must go. Then Christian began to gird up his loins, and to address himself to his journey. Then said the Interpreter, The Comforter be always with thee, good Christian, to guide thee in the way that leads to the city. So Christian went on his way, saying:

"Here I have seen things rare and profitable;
Things pleasant, dreadful, things to make me stable
In what I have begun to take in hand:
Then let me think on them, and understand
Wherefore they show'd me were; and let me be
Thankful, O good Interpreter, to thee."

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be a day of joy and blessedness to all them that wait for the promised advent of the Lord, "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," Titus ii. 13.

Hast thou considered all these things?— This is not mere idle sight-seeing; these scenes are the deep experiences of men—what they feel, what they fear, what they hope, and what they do. "Hast *thou* considered them?" CHRISTIAN has seen and pondered them. He is undergoing a process of instruction, and thus partaking of the privileges of the way on which he has entered. So far he is—as many are—with more or less consciousness of sin, repairing to the teaching of the INTERPRETER, the Holy Spirit, who will yet lead the Pilgrim onward on the road, beyond the chequered scenes of his pilgrimage, and conduct him by the way of the Cross to the everlasting Crown.

"No fears disturb, no foes molest,
Nor death, nor sin, nor care,
In Thy fair house of endless rest,
O Great Interpreter!"

CHAPTER VI.

THE CROSS AND THE CONTRAST.

SINCE the Pilgrim's entrance on the Narrow-way, through the appointed "door," the Wicket-gate, he has not only been made a partaker of great and precious privileges, in the direct teaching of the INTERPRETER, but he has also corresponded well with those privileges; and, deeply impressed with the lessons he has learned, he now proceeds along a safe and well-guarded portion of the way—safe, because it was enclosed on either side, and strongly fenced with walls, which were called "Salvation." Along the "Way of Salvation" the burdened Pilgrim, with somewhat of haste, and with somewhat of difficulty too, urges his upward journey. Here he comes in full view of the Cross, and near the Cross, in the hollow, is a Sepulchre. In sight of the Cross he receives the long wished for, the long prayed for deliverance; the thongs and bands that bound his burden to his back are burst asunder, and the burden falls off, and rolls down, and at last disappears for ever through the open mouth of the Sepulchre. All is now rest and peace, life, light, and liberty, mingled with wonder and astonishment, and tempered with the tears of joy.

The desired ease from his burden is straightway followed by further evidences of his deliverance. The salutation in common of the "Three Shining Ones," and then the individual gift or message of each: one gives Pardon; another clothes with Change of raiment; while the third bestows the assurance of the Mark, the credential of the Roll, and the impress of the Seal.

"'Peace be to thee'—all declaring;
One forgives him all his sin;
One, a change of raiment bearing,
Clothes without, and clothes within.

Then the third, his finger tracing,
Prints a mark upon his brow;
And a roll his hand embracing,
With a signet sealed below."

In the character and circumstances of the personages subsequently introduced some profitable contrasts are suggested. This chapter contains some remarkable delineations of characters to be met with on the pilgrimage, such as SIMPLE, SLOTH, and PRESUMPTION; and the two men who came leaping over the wall, FORMALIST and HYPOCRISY. These professors of the Christian faith, having the form of godliness but not the power, will be found to have entered, not by the appointed door, but by some one or other of the "many ways that butt down" upon the beaten track.

NOW I saw in my dream that the highway, up which Christian was to go, was fenced on either side with a wall, and that wall was called Salvation. Up this way therefore did burdened Christian run, but not without great difficulty, because of the load on his back.

Isa. 26. 1; 60. 18.

He ran thus till he came at a place somewhat ascending, and upon that place stood a cross, and a little below in the bottom a sepulchre. So I saw in my dream, that just as Christian came up with the cross,

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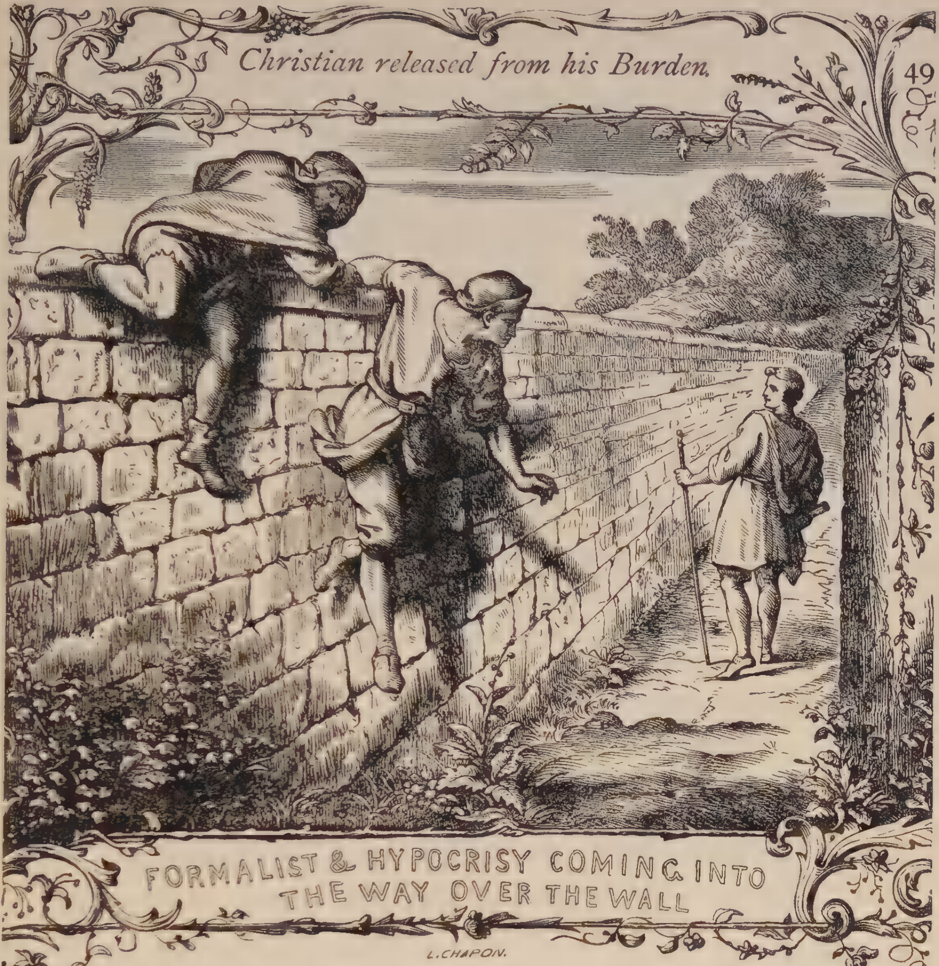
Fenced on either side.—The allusion here is to the figurative language of the prophet—"Salvation will God appoint for walls and bulwarks," Isa. xxvi. 1; and again, "And thou shalt call thy walls Salvation, and thy gates Praise," Isa. lx. 18. And although the direct application of these texts is to the final blessedness of the saints, yet the allusion is well adapted in a secondary sense to those who, like our Pilgrim, instructed and edified by the Holy Spirit's comfort, counsel, and encouragement, are drawing near to the foot of the Cross of Jesus.

A place somewhat ascending.—The Cross is erected on the height of an upward slope, even higher than the upward path. This is to indi-



FORMALIST & HYPOCRISY COMING INTO THE WAY OVER THE WALL

his burden loosed from off his shoulders, and fell from off his back, and began to tumble, and so continued to do till it came to the mouth of the sepulchre, where it fell in, and I saw it no more.

Then was Christian glad and lightsome, and said with a merry heart, He hath given me rest by his sorrow, and life by his death. Then he stood still awhile to look and wonder, for it was very surprising to him that the sight of the cross should thus ease him of his burden.

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cate the ascent of Calvary, the Mount of Sacrifice; and also to suggest, not so much the toil of the burdened sinner to attain to it, as the toil of the burdened Saviour, who bare not only our sin, but the Cross besides, up that "ascending place," and there paid the full ransom for man's iniquity in the price of his own most precious blood.

A Cross. — Blessed view! and yet, more blessed still,

> "The Man that there was put to shame for me!"

The Cross here means the Crucified One. It is the emblem of all that scorn and ignominy, of all that pain and agony, borne by Him who "took our sins, and bare them in his own body on the tree." The benefit procured by the death upon the Cross was the object of the Pilgrim's striving; the central point to which his hopes converged; the source of all the blessed experiences of his after pilgrimage. There was "the blood of sprinkling;" there the atoning Lamb; there the substitute for the sinner; and there the sacrifice for sin. Christ and the Cross! Here is the Altar, and the

He looked, therefore, and looked again, even till the springs that were in his head sent the waters down his cheeks. Zech. 12. 10. Now, as he stood looking and weeping, behold three shining ones came to him, and saluted him with "Peace be to thee." So the first said to him, "Thy sins be forgiven;" Mark 2. 5. the second stripped him of his rags, and clothed him with change of raiment; Zech. 3. 4. the third also set a mark upon his forehead, and gave him a roll with a seal upon it, Eph. 1. 13. which he bid him look on as he ran, and that he should give it in at the celestial gate; so they went their way. Then Christian gave three leaps for joy, and went on singing:

"Thus far did I come loaden with my sin,
Nor could aught ease the grief that I was in,
Till I came hither: what a place is this!
Must here be the beginning of my bliss?
Must here the burden fall from off my back?
Must here the strings that bound it to me crack?
Blest cross! blest sepulchre! blest rather be
The Man that there was put to shame for me!"

I saw then in my dream that he went on thus even until he came at a bottom, where he saw, a little out of the way, three men fast asleep, with fetters upon their heels. The name of the one was Simple, another Sloth, and the third Presumption.

Victim, and the Priest; and in the Crucified One the scheme of redemption is accomplished —"IT IS FINISHED!"

A Sepulchre.—Well is the Sepulchre placed hard by the Cross. In the crucified Jesus the debt is cancelled, and the bond is nailed to the accursed tree. "He took it out of the way, *nailing it to his cross*," Col. ii. 14.

His burden loosed, and fell.—Sin is described not only as a burden, but as a burden *bound* upon the conscience of the Pilgrim—adhering, clinging, to the sinner, who is "tied and bound with the chain of sin." These bands are now unloosed in view of the Cross; and the burden falls from off his back.

And I saw it no more.—The Bible represents forgiven sin as being "blotted out;" "no more remembered;" "sought for, but not found;" "cast into the depths of the sea." It sleeps its everlasting sleep, to rise no more.

Then was Christian glad.—The Wicket-gate. There was the threshold of his journey, but here is the threshold of his joy. There he became a Christian in prospect—his faith weak and trembling; here he becomes a Christian in deed and in truth—his faith assured and confident.

Behold, three Shining Ones.—This is one of the most picturesque of the touches of Bunyan's pencil. These are the evidences of the deliverance from the burden and accompaniments of sin. Yea, they are more: these "three Shining Ones" are plainly intended to represent no less a visitation than that of Unity in Trinity and Trinity in Unity. This will further appear by considering the particulars of their visit.

They all saluted the Pilgrim with one common salutation—"Peace be to thee." Here the Three are One.

Then each of the glorious Three has a personal and peculiar office to fulfil, and some special gift to bestow.

The First says—"Thy sins be forgiven thee." This is God the Father, to whom belongs pardon and forgiveness.

The Second "stripped him of his rags, and clothed him with change of raiment." This is Jesus Christ—God the Son. He takes away the rags of our own righteousness, and clothes

Christian then, seeing them lie in this case, went to them, if peradventure he might awake them, and cried, You are like them that sleep on the top of a mast, for the dead sea is under you, Prov. 23. 34. a gulph that hath no bottom: awake, therefore, and come away. Be willing also, and I will help you off with your irons. He also told them, If he that goeth about like a roaring lion comes by, you will certainly become a prey to his teeth. With that they 1 Peter 5. 8. looked upon him, and began to reply in this sort: Simple said, I see no danger; Sloth said, Yet a little more sleep; and Presumption said, Every vat must stand upon its own bottom. And so they lay down to sleep again, and Christian went on his way.

Yet was he troubled to think that men in that danger should so little esteem the kindness of him that so freely offered to help them, both by awakening them, counselling them, and proffering to help them off with their irons. And as he was troubled thereabouts he espied two men come tumbling over the wall, on the left hand of the narrow way; and they made up apace to him. The name of the one was Formalist, and the name of the other Hypocrisy. So, as I said, they drew up unto him, who thus entered with them into discourse.

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us with the new robe of his own righteousness—the righteousness from heaven. It is an exchange—not the putting of Christ's righteousness *over* our filthy rags, but the gift of Christ's righteousness *instead of* our filthy rags.

The Third "set a mark upon his forehead, and gave him a roll with a seal upon it." This is evidently the Holy Spirit, who "beareth witness with our spirit, that we are the children of God," Rom. viii. 16. He imprints the Mark of ownership, the token that we are of God. He gives the roll of the parchment—the law written on our hearts—upon which the Pilgrim is to look, and out of which he is to read, and thence to take comfort, admonition, and instruction, and to present it by-and-by at the gate of the Celestial City. The seal is "the seal of the Spirit," to certify the credential, and authenticate its message.

Thus all the Three Persons of the Triune God have a work to do for man, and each his own respective office to fulfil, in the *Pardon*, the *Justification*, and the *Sanctification* of the sinner. And this great doctrine and fact is thus luminously embodied in the scene at the Cross, and in the appearance of the "Three Shining Ones."

Three men fast asleep.—As though to exhibit by contrast the greatness of the gift he has received, and the responsibility arising therefrom, CHRISTIAN is permitted, in passing, to witness the folly, indolence, and pride of certain carnal men, who count themselves safe and exempt from danger, and who, in their fancied security, have all fallen "fast asleep."

They are "out of the way," though but "a little;" they are "asleep;" and they are, moreover, bound in "fetters;" and, worst of all, the Roaring Lion is out upon the way. CHRISTIAN strives to awake these sleepers, and to warn them of their danger. Such, indeed, is the blessed toil of those who have felt in their own experience the power of pardoning grace, and the peace of pardoned sin; they go forth to win others to their great Saviour's cause.

"*I see no danger.*"—There are thousands who are only "a little" out of the way, who are in the very midst of deadly peril, and can yet "see no danger," notwithstanding.

"*A little more sleep.*"—The deep sleep of sloth and slumber has proved fatal to many on the border-land of the pilgrimage. They have oft-times slept too long, and sometimes have

CHR. Gentlemen, whence came you, and whither do you go?

FORM. & HYP. We were born in the land of Vain-glory, and are going for praise to Mount Zion.

CHR. Why came you not in at the gate, which standeth at the beginning of the way? Know you not that it is written, that "he that cometh not in by the door, but climbeth up some other way, the same is a thief and a robber?" John 10. 1.

They said, that to go to the gate for entrance was by all their countrymen counted too far about; and that therefore their usual way was to make a short cut of it, and to climb over the wall as they had done.

CHR. But will it not be counted a trespass against the Lord of the city whither we are bound, thus to violate his revealed will?

They told him, that as for that, he needed not trouble his head thereabout; for what they did they had custom for, and could produce, if need were, testimony that would witness it for more than a thousand years.

But, said Christian, will your practice stand trial at law?

They told him, that custom, it being of so long a standing as above a thousand years, would doubtless now be admitted as a thing legal by an impartial judge; and besides, said they, if we get into the way, what matter is it which way we get in? if we are in, we are in. Thou art but in the way, who, as we perceive, came in at the gate; and we are also in the way that came tumbling over the wall. Wherein now is thy condition better than ours?

CHR. I walk by the rule of my Master, you walk by the rude working of your fancies. You are counted thieves already by the

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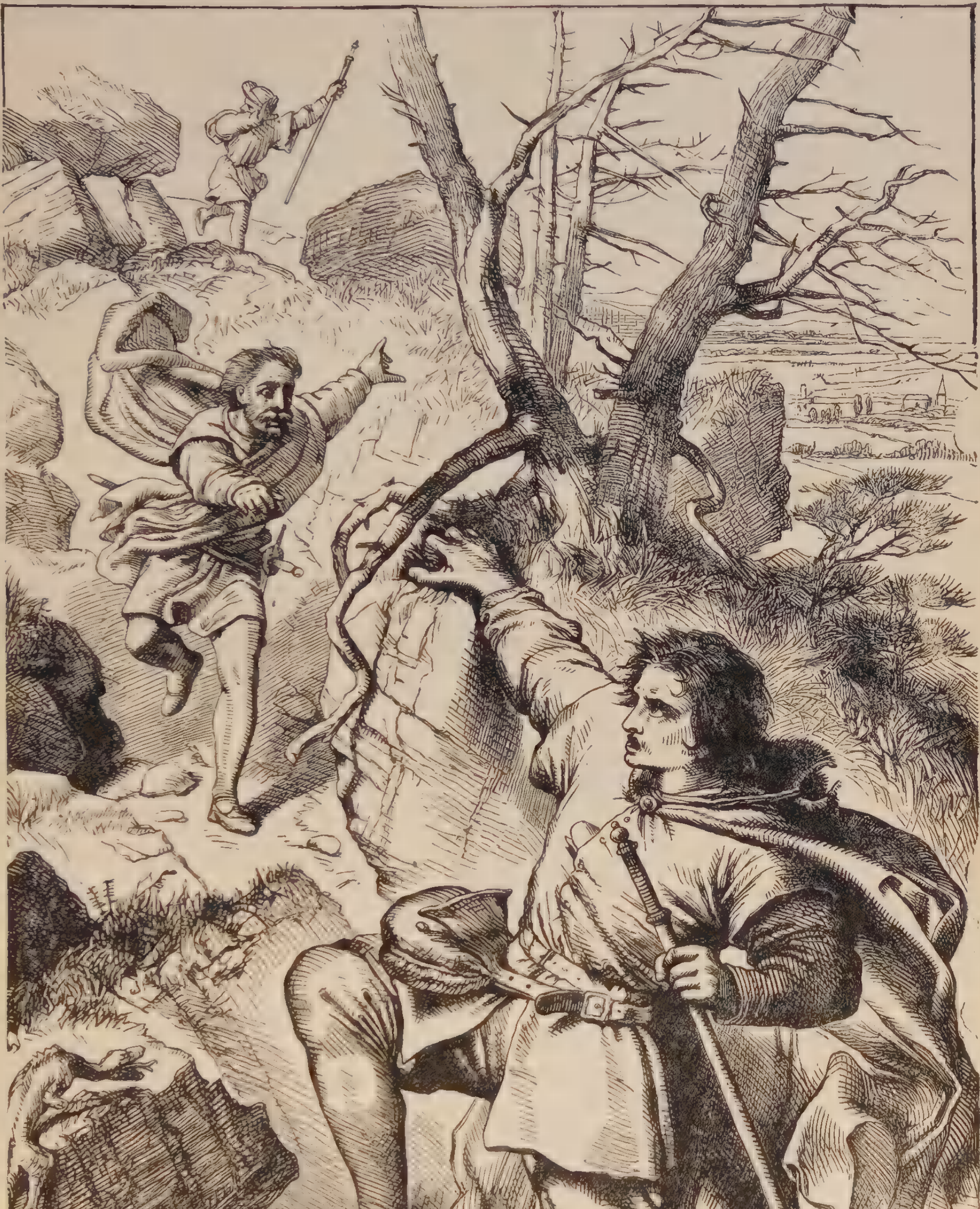
overslept their day of grace, and been waked too late "to wrestle with the dread of death."

"*Every vat,*" *&c.*—PRESUMPTION is the scorner among these three. He rejects the proffered counsel, on the ground of his own merit, and is ready to hold himself responsible for the consequences.

Tumbling over the wall.—This is another of the contrasts that quickly follow upon the scene at the Cross—two men entering the "Narrow way" by unlawful means. They leap over the wall on the "left hand"—the place of the wicked in the judgment; thereby indicating not only the unlawful violence of their act, but also the evil character of the men.

Formalist—Hypocrisy.—These are their names, and their nature agreeth thereto. The former is the type of those who, by an external show of religion, deceive themselves; while the latter represents those who, under guise of their hypocrisy, seek to deceive others. The formalist, through his outward attention to mere ritual observances, blinds his own eyes to his own inward state, and oft-times takes for granted that where the gilded setting is, there the precious jewel must be—a grand mistake, and a strong delusion! The hypocrite, knowing that all is wrong within, bedecks himself without with pretence and falsehood, and thus blinds the eyes of others.

"*If we are in, we are in.*"—This is a plausible



CHRISTIAN MEETS MISTRUST AND TIMOROUS.

Lord of the way; therefore I doubt you will not be found true men at the end of the way. You come in by yourselves without his direction, and shall go out by yourselves without his mercy.

To this they made him but little answer, only they bid him look to himself. Then I saw that they went on every man in his way, without much conference one with another; save that these two men told Christian, That, as to laws and ordinances, they doubted not but they should as conscientiously do them as he. Therefore, said they, we see not wherein thou differest from us, but by the coat that is on thy back, which was, as we trow, given thee by some of thy neighbours to hide the shame of thy nakedness.

Gal. 2. 16. CHR. By laws and ordinances you will not be saved, since you came not in by the door. And as for this coat that is on my back, it was given me by the Lord of the place whither I go; and that, as you say, to cover my nakedness with. And I take it as a token of his kindness to me, for I had nothing but rags before; and besides, thus I comfort myself as I go, Surely, think I, when I come to the gate of the city, the Lord thereof will know me for good, since I have his coat on my back; a coat that he gave me freely in the day that he stript me of my rags. I have moreover a mark in my forehead, of which perhaps you have taken no notice, which one of my Lord's most intimate associates fixed there, in the day that my burden fell off my shoulders. I will tell you, moreover, that I had then given me a roll sealed, to comfort me by reading as I go on the way; I was also bid to give it in at the celestial gate, in token of my certain going in after it: all which things I doubt you want, and want them because you came not in at the Gate.

To these things they gave him no answer; only they looked upon each other and laughed. Then I saw that they went on all, save that Christian kept before, who had no more talk but with himself, and that sometimes sighingly and sometimes comfortably. Also he would be often reading in the roll that one of the Shining Ones gave him, by which he was refreshed.

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speech indeed! Yet out of this their boasted possession of the way arises the bold contrast between themselves and the Pilgrim. He has entered by the appointed "door;" they have entered as thieves and robbers, climbing up some other way. He walks by his Master's rule; they by their own fancies. They are false at the start, and cannot be true at the end. Other grand distinctions in costume and character are enumerated by the Pilgrim.

CHAPTER VII.

THE HILL DIFFICULTY.

THE preceding chapter has presented characters in contrast. The Pilgrim of Sion meets with strange comrades in the way. We have already considered his conversation with the two men who came leaping over the wall—FORMALIST and HYPOCRISY. These men flippantly talked of their fancied security, and could see no difference between their own state and that of CHRISTIAN'S. The Pilgrim recounts many marks and tokens enjoyed by him, and not possessed by them. But as these marks and tokens, to be appreciated, must be "spiritually discerned," and as these two men have no gift of spiritual discernment, they cannot see that there is so great a difference between their lot and his.

And, perhaps, by the outward eye, and from external appearance, these marks and tokens of the Divine favour are not observable. Indeed, it oft-times sorely tried the mind of the Psalmist, thus beholding the ungodly prospering in the way. He at last, however, found the solution of the difficulty—"Until I went into the sanctuary of God; then understood I "*their end*," Ps. lxxiii. 17. Yes, it is the "end" of these men that makes the vast distinction; and this perspective view of the case of FORMALIST and HYPOCRISY seems to have been in the mind of CHRISTIAN when he said to them—"You came in by yourselves without his direction, and shall go out by yourselves without his mercy."

Accordingly, the separation soon takes place. By-and-by the path divides in three. The "Narrow way" is *up* the hill, straight before the Pilgrims. This steep ascent is called Difficulty, and CHRISTIAN addresses himself to climb the hill. On either side of the ascending path there lay a level road; one to the left hand, and another to the right. One was called Danger, and the other was Destruction. By these roads the two Pilgrims wended their way, each to the ruin of his soul. CHRISTIAN proceeded up the hill; and here we must pause and consider carefully the experience obtained at this stage of his journey—the Pleasant Arbour; his untimely sleep; the dark shades of evening fast descending; and how, amid the alarms and terrors of the way, "he felt in his bosom for his roll . . . he felt, and found it not."

"'Tis gone! and the darkness more gloomy than ever,
Like sadness that always accompanies loss,
Compels him to seek, if he yet may recover,
The Roll of the Parchment he found at the Cross."

I BEHELD then that they all went on till they came to the foot of the hill Difficulty, at the bottom of which was a spring. There were also in the same place two other ways, besides that which came straight from the gate: one turned to the left hand, and the other to the right, at the bottom of the hill; but the narrow way lay right up the hill, and the name of the going up the side of the hill is called Difficulty.

The hill Difficulty.—Who that has been at the foot of the Cross has not also had to meet the difficulties of the way? These are tests, provided for "the trial of our faith." The way is straight and narrow, but it is not always level.

At the bottom was a spring.—Not without some special provision is the Pilgrim committed to this special difficulty. The spring of water is placed at the foot of the hill for the refreshment of pilgrims before they begin the ascent. The waters of life refresh the soul, renew the strength, and enable us more bravely to meet the difficulties of the way. "All my springs are in thee," Ps. lxxxvii. 7.

Two other ways.—But where are FORMALIST and HYPOCRISY? "If we are in, we are in," said they, in the day of their boastful profession. But the hill Difficulty has stopped them; and, unequal to its demands upon their

Isa. 49. 10. Christian now went to the spring, and drank thereof to refresh himself, and then began to go up the hill, saying,

The hill, though high, I covet to ascend,
The difficulty will not me offend;
For I perceive the way to life lies here:
Come, pluck up, heart, let's neither faint nor fear;
Better, though difficult, the right way to go,
Than wrong, though easy, where the end is woe.

The other two also came to the foot of the hill; but when they saw that the hill was steep and high, and that there were two other ways to go; and, supposing also that these two ways might meet again with that up which Christian went, on the other side of the hill; therefore they were resolved to go in those ways. Now the name of one of those ways was Danger, and the name of the other Destruction. So the one took the way which is called Danger, which led him into a great wood; and the other took directly up the way to Destruction, which led into a wide field full of dark mountains, where he stumbled and fell, and rose no more.

I looked then after Christian, to see him go up the hill, where I perceived he fell from running to going, and from going to clambering upon his hands and his knees, because of the steepness of the place. Now about the mid-way to the top of the hill was a pleasant arbour, made by the Lord of the hill, for the refreshing of weary travellers. Thither therefore Christian got, where also he sat down to rest him. Then he pulled his roll out of his bosom, and read therein to his comfort. He also now began afresh to take a review of the coat, or garment, that was given him as he stood by the cross. Thus pleasing himself a while, he at last fell into a slumber, and thence into a fast sleep, which detained him in that place until it was almost night; and in his sleep his roll fell out of his hand. Now, as he was sleeping, there came one to him and waked him, saying, "Go to the ant, thou
Prov. 6. 6. sluggard; consider her ways, and be wise." And with that Christian suddenly started up, and sped on his way, and went apace till he came to the top of the hill.

Now when he was got up to the top of the hill, there came two men running against him amain; the name of the one was Timorous, and of the other Mistrust: to whom Christian said, Sirs, what is the

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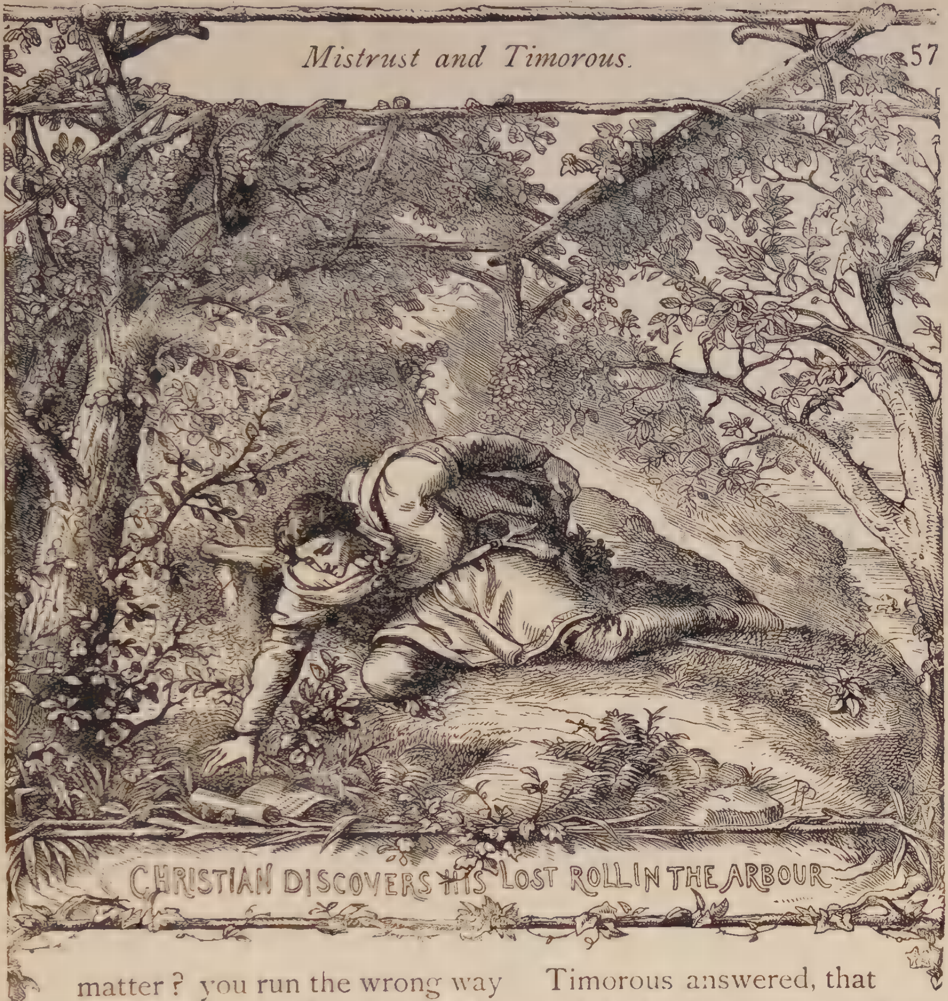
strength, they betake themselves right and left, to the "two other ways," that *promised* to obviate the difficulty of the ascent, and to conduct to the same destination by-and-by. The result is well described in the names of these two paths—Danger and Destruction.

Running, going, clambering.—Here is the Christian man brought face to face with some



CHRISTIAN DISCOVERS HIS LOST ROLL IN THE ARBOUR

matter? you run the wrong way Timorous answered, that they were going to the city of Zion, and had got up that difficult place: but, said he, the further we go the more danger we meet with; wherefore we turned, and are going back again.

Yes, said Mistrust, for just before us lie a couple of lions in the way, (whether sleeping or waking we know not); and we could not think, if we came within reach, but they would presently pull us in pieces.

Then said Christian, You make me afraid: but whither shall I flee

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hard lot, some unlooked-for test and trial of his faith. He cheerfully meets the difficulty, and with prayerful energy and energetic supplication he still climbs the steep ascent of Difficulty—"running, going, clambering."

A pleasant arbour.—There are times of refreshing that come from the presence of the Lord. The shade of this cool retreat, and the refreshment of this half-way house, enable the Pilgrim to enjoy for a time some of the privileges he had received at the Cross. He reads in his roll, and is comforted. But ere long the wearied traveller nods to sleep, and by-and-bye he has out-slept many precious hours of the day, and night is drawing on. He is awakened by a voice of admonition, and again starts upon his journey.

Timorous and Mistrust.—These two men, returning from the onward journey, with stories of lions and other dangers, represent to be safe? If I go back to mine own country, *that* is prepared for fire and brimstone, and I shall certainly perish there: if I can get to the Celestial City, I am sure to be in safety there. I must venture: to go back is nothing but death; to go forward is fear of death, and life everlasting beyond it. I will yet go forward.

So Mistrust and Timorous ran down the hill, and Christian went on his way. But thinking again of what he heard from the men, he felt in his bosom for his roll, that he might read therein and be comforted: but he felt and found it not. Then was Christian in great distress, and knew not what to do; for he wanted that which used to relieve him, and that which should have been his pass into the Celestial City. Here therefore he began to be much perplexed, and knew not what to do. At last he bethought himself that he had slept in the arbour that is on the side of the hill; and falling down upon his knees, he asked God forgiveness for that his foolish act, and then went back to look for his roll. But all the way he went back, who can sufficiently set forth the sorrows of Christian's heart? Sometimes he sighed, sometimes he wept, and oftentimes he chid himself for being so foolish to fall asleep in that place, which was erected only for a little refreshment for his weariness. Thus therefore he went back, carefully looking on this side and on that, all the way as he went, if happily he might find the roll that had been his comfort so many times in his journey. He went thus till he came within sight of the arbour where he sat and slept; but that sight renewed his sorrow the more, by bringing back, even

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the fightings without and the fears within which agitate the soul during seasons of unfaithfulness or relapse. These men had no certain knowledge of the dangers that alarmed them. They did not tarry fairly to inquire what were the dangers, and how they might be overcome, but at the first influence of fear they beat a hasty retreat, and departed.

I will yet go forward.—This is the determination of CHRISTIAN'S better nature. His faith enables him to weigh the certainties against the probabilities of the case. To go back is certain death; to go forward is only *fear* of death. To return to Destruction is to perish; to march on to the Celestial City is life, and safety, and salvation. Here is the Christian man triumphing over doubts and difficulties; for while some of his companions on the way turn aside, and others linger behind, he pursues his onward course.

He felt for his roll.—Though he has subdued his fears and misgivings, yet, after this conflict with opposing doubts, he feels the need of comfort, and accordingly betakes himself to the roll of the parchment. But he finds it not as at other times. He has lost it! Yes, he has lost the roll of his acceptance—the passport of his journey, the guide and counsellor of his pilgrimage, his credential at the gate of bliss. This is a great loss.

But straightway he bethinks himself of his sleep in the arbour on the hill, and determines to retrace his footsteps. It is well when the conscience can thus recall the memory of the false step, and recognise the beginning of error, and address itself to the restoration of the loss sustained thereby.

CHRISTIAN, now retracing his steps, seeks to recover the lost credential. This is always weary work, filled with repinings and self-afresh, his evil of sleeping unto his mind. Thus therefore he now went on bewailing his sinful sleep, saying, O wretched man that I am! that I should sleep in the daytime! that I should sleep in the midst of difficulty! that I should so indulge the flesh as to use that rest for ease to my flesh, which the Lord of the hill hath erected only for the relief of the spirits of pilgrims! How many steps have I taken in vain! Thus it happened to Israel, for their sin; they were sent back again by the way of the Red Sea: and I am made to tread those steps with sorrow, which I might have trod with delight, had it not been for this sinful sleep. How far might I have been on my way by this time! I am made to tread those steps thrice over, which I needed to have trod but once: yea, now also I am like to be benighted, for the day is almost spent. Oh, that I had not slept!

1 Thess. 5. 7, 8.
Rev. 2. 4, 5.

Now by this time he was come to the arbour again, where for a while he sat down and wept; but at last (as Christian would have it), looking sorrowfully down under the settle, there he espied his roll; the which he with trembling and haste catched up and put into his bosom. But who can tell how joyful this man was when he had gotten his roll again? For this roll was the assurance of his life, and acceptance at the desired haven. Therefore he laid it up in his bosom, gave thanks to God for directing his eye to the place where it lay, and with joy and tears betook himself again to his journey. But oh, how nimbly now did he go up the rest of the hill! Yet before he got up, the sun went down upon Christian; and this made him again recall the vanity

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reproaches. Hence the feeling of the Pilgrim's mind; he sighed, and wept, and did chide himself. This retreating journey is meant to indicate the painful ordeal and the anxious interval between conviction of a specific sin and the return of confidence by the restoration of the sinner. This disquietude of spiritual experience is felt in smaller as in larger deviations, according as the conscience is tender, sensitive, and true. In the "Life of Hedley Vicars," we are told what was the effect upon that young Christian's mind of one occasion of neglect of private devotion. "My soul was the worse for it," he said, "for nearly three weeks afterwards."

He spied his roll.—These darksome days, no doubt, ofttimes overcast the pilgrimage; but earnest faith will strive to look through them; and by diligence, and prayer, and assisting grace, the Pilgrim will work out of them, and regain his lost assurance and confidence in God. CHRISTIAN has now recovered the loss of the roll; he once again has peace with God.

The sun went down.—Although sin may be forgiven, and confidence restored, there will yet be felt for a time the evil consequences of our offending. In this case, many valuable hours of the work-day had been lost in sleep, and still further loss had been sustained in striving to recover the missing roll. The consequence is that eventide and nightfall descend on the Pilgrim ere he has accomplished that day's journey; and with the darkness all the associations of darkness gather round him—the fears and fancies, the terrors and alarms of the night season. The story of the lions, too, seems to him to be more likely to be true; and his disquietude is therefore all the more augmented.

of his sleeping to his remembrance: and thus he again began to condole himself: O thou sinful sleep! how for thy sake am I like to be benighted in my journey! I must walk without the sun, darkness must cover the path of my feet, and I must hear the noise of doleful creatures, because of my sinful sleep!—Now also he remembered the story that Mistrust and Timorous told him of, how they were frighted with the sight of the lions. Then said Christian to himself again, These beasts range in the night for their prey; and if they should meet with me in the dark, how should I shift them? how should I escape being by them torn in pieces? Thus he went on his way. But, while he was thus bewailing his unhappy miscarriage, he lift up his eyes, and behold there was a very stately palace before him, the name of which was Beautiful, and it stood just on the highway side.

CHAPTER VIII.

THE PALACE BEAUTIFUL.

HITHERTO the Pilgrim has trod a solitary path; he has been alone; and, with the exception of EVANGELIST'S timely counsels, he has had no brotherly communion or companionship with Christian men. His brother pilgrims on the road have been, till now, intruders upon the King's highway, and therefore their progress has soon ended, and their companionship has been as brief as it was unprofitable.

It is now time to introduce the Pilgrim to the Communion of Saints, and to the privilege of Christian intercourse. This is an essential part of every pilgrim's progress to the Better Land. The "narrow way" is not so very strait but that we may have companions there, and travel in a goodly company towards Zion. CHRISTIAN has lacked this spiritual intercourse, and now he must have it; and, accordingly, when he lacks it most, he receives it most plentifully. This stage of the Christian journey brings us to a home, where Christian virtues dwell, and all the things that are lovely and of good report, the things that accompany salvation; a household dedicated to thy cause, Thou Saviour of the lost!—

"Where every heart goes forth to meet thee,
Where every ear attends thy word;
Where every lip with blessing greets thee,
Where all are waiting on their Lord!"

In the Palace Beautiful our Pilgrim finds comfort, refreshment, and renewed strength, after the loneliness and desolation of that memorable day, and that eventful eventide. All his loss of peace, and loss of confidence, and loss of time is now compensated by the unspeakable gain of this godly communion and Christian fellowship, in which he abides from day to day, and through which he is enabled, in Christian conversation, to review the past, thereby impressing

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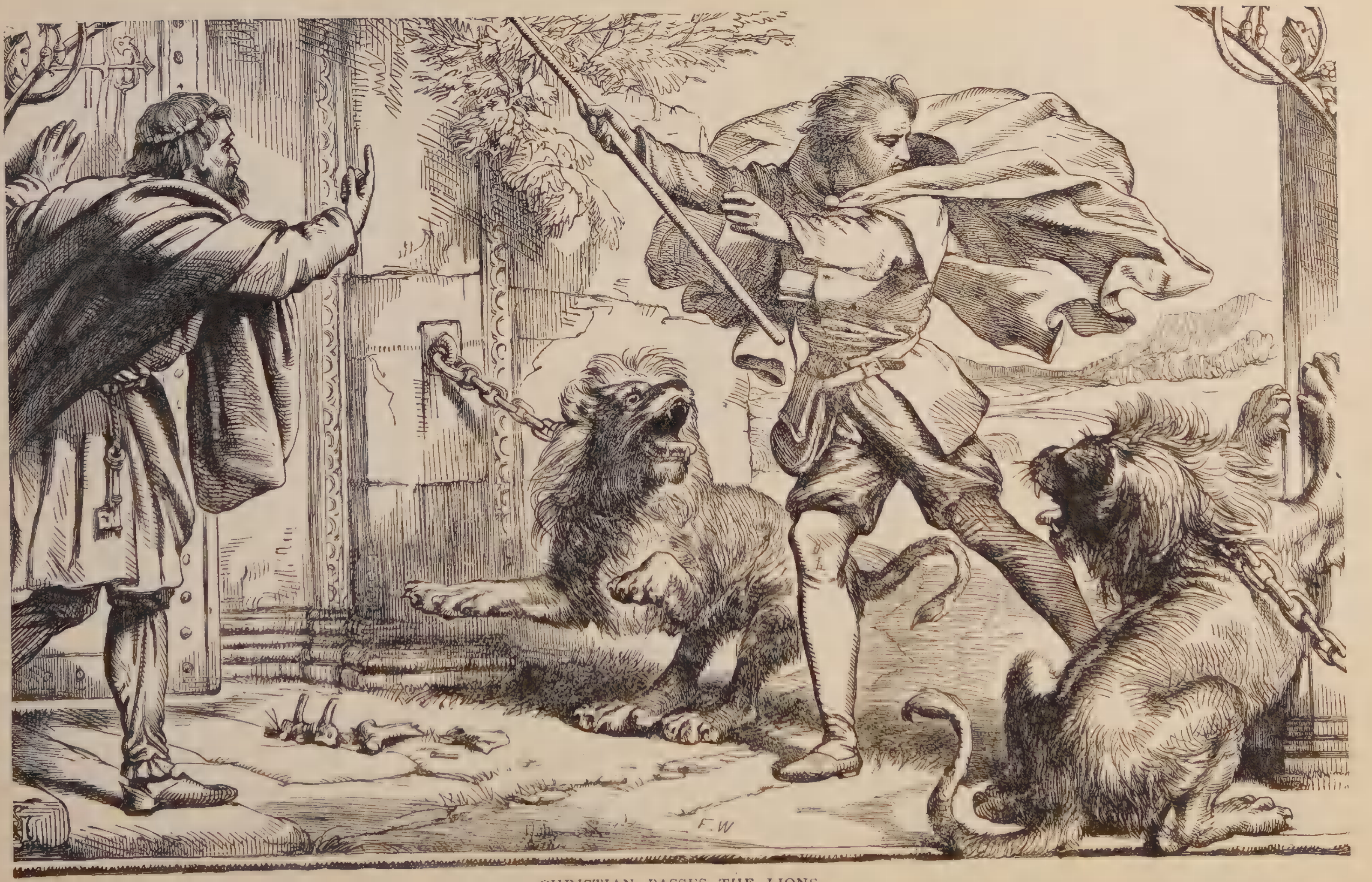
A very stately palace. — God is with the Pilgrim, and His providence conducts him; so that, in the midst of his sorrows and bewailings, he is guided to a place of light, and comfort, and refreshment — the Palace Beautiful — one of those resting-places on the way, which are designed to impart fresh spiritual light and new spiritual strength, ere the Pilgrim betakes himself to the greater perils and more grave responsibilities of the onward journey.



CHRISTIAN PASSES THE LIONS.

the thoughts and scenes of the pilgrimage more and more upon his mind and conscience. His external circumstances, and the concerns of his inward state, form profitable topics of conversation with those who fear the Lord. CHRISTIAN is thereby refreshed in his mind; he is instructed more deeply in the things of God, and in the wondrous histories of his servants. He is, moreover, *armed* for his future conflicts, and is shown some effects of the might and prowess of the brave warriors and good soldiers of the Cross who have passed that way before him. He is allowed to see afar off the Delectable Mountains, and Emmanuel's Land; and to that prospect is added this promise—"When thou comest there, from thence thou mayest see to the gates of the Celestial City."

SO I saw in my dream that he made haste and went forward, that if possible he might get lodging there. Now before he had gone far, he entered into a very narrow passage, which was about a furlong off of the Porter's lodge; and, looking very narrowly before him as he went, he espied two lions in the way. Now, thought he, I see the danger that Mistrust and Timorous were driven back by. (The lions were chained, but he saw not the chains.) Then he was afraid, and thought also himself to go back after them; for he thought nothing but death was before him. But the porter at the lodge, whose name is Watchful, perceiving that Christian made a halt, as if he would go back, cried unto him,
Mark 4. 40 saying, Is thy strength so small? Fear not the lions, for they are chained, and are placed there for trial of faith where it

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He espied two lions.—These were probably the lions that MISTRUST and TIMOROUS saw, and by the sight of which they were turned back again. These lions were placed in a narrow path, so that there appeared but little way of escape for those that would pass by that way.

Many apparent spiritual dangers seem formidable until they are more closely examined by the eye of faith and with confidence in God. Ignorance ofttimes exaggerates threatening danger, as it sees not and knows not the restraining power of Divine grace. MISTRUST and TIMOROUS could not tell whether the lions were "sleeping" or "waking;" the very sight of the lions in the distance alarmed them. CHRISTIAN'S ignorance, too, had well nigh driven him back; for "the lions were chained, but *he saw not* the chains." It was the kind and timely voice of the porter, WATCHFUL, that dispelled his fears by dispelling his ignorance, informing him that these lions were for the probation of faith, and would be harmless if he would only walk in the middle of the path.

How greatly do these messages of God's ambassadors strengthen the pilgrims of Sion and embolden them in the midst of danger! Here were rampant, roaring lions; not asleep, but awake, in a narrow passage, and very near; but they were "chained." This announcement makes all the difference. MISTRUST and TIMOROUS might also have heard the good Porter's news, only they came not near enough, but fled at the first view of the seeming danger. Suspicion is the child of little knowledge; therefore let it know more, and see more thoroughly. Knowledge looks with open face, and therefore sees all things plainly.

There are some who think they see in this story of "the lions" a political allusion to the civil penalties and disabilities of the period. This is not at all improbable, though the expression is so worded as to convey a purely spiritual meaning to the reader. This, indeed, is one of the excellences of the PILGRIM'S PROGRESS, that it is written for all time; and even long after its local and political allusions have been lost sight of, its deep spiritual meaning remains, for the admonition and encouragement of pilgrims.

is, and for discovery of those that have none; keep in the midst of the path, and no hurt shall come unto thee.

Then I saw that he went on trembling for fear of the lions: but taking good heed to the directions of the Porter, he heard them roar, but they did him no harm. Then he clapped his hands, and went on till he came and stood before the gate where the Porter was. Then said Christian to the Porter, Sir, what house is this? and may I lodge here to-night? The Porter answered, This house was built by the Lord of the hill, and he built it for the relief and security of pilgrims. The Porter also asked whence he was? and whither he was going?

CHR. I am come from the City of Destruction, and am going to Mount Zion; but because the sun is now set, I desire, if I may, to lodge here to-night.

POR. What is your name?

CHR. My name is now Christian, but my name at the first was Graceless: I came of the race of Japheth, whom God will persuade to dwell in the tents of Shem. Gen. 9. 27.

POR. But how doth it happen, that you come so late? The sun is set.

CHR. I had been here sooner, but that, wretched man that I am! I slept in the arbour that stands on the hill-side. Nay, I had, notwithstanding that, been here much sooner, but that in my sleep I lost my evidence, and came without it to the brow of the hill; and then,

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What house is this?—As yet he knows not what provision of grace is here stored up for him. He has realised his loss; has suffered by delay; has been alarmed by the darkness and other dangers; and now a light suddenly appears, and a stately mansion by the wayside. This is the Palace Beautiful, with its fair inhabitants, and its blessed companionships, and its heavenly communion, and its rich store of provision for the onward scenes and stages of the Pilgrimage—another house of call for the wayfaring pilgrims of Sion. It is of the Lord's own building; it is the Master's own merciful appointment—"for the relief and security of pilgrims." There are they housed in the time of peril; there "shut in" till greater strength is given for greater need; and forth from the fellowship of the saints they proceed upon their way, stronger, wiser, better men.

My name was Graceless.—From the outset of the pilgrimage the Pilgrim has been called by the name of CHRISTIAN. But this was not always his name. This is his "new name." And before this was given him, he was called GRACELESS. This was the name by which he was called in the City of Destruction, until God opened his eyes to behold his state in sin, and gave him grace to flee from the wrath to come. He was by nature *without grace*, and therefore GRACELESS; but now he is *with Christ*, and therefore is he called by the name of CHRISTIAN.

The sun is set.—Ah, here again is the remembrance of his sin—that sleep which he slept in the arbour on the hill. That slumber, and the loss of his evidence, kept him back from the communion of saints and from the refreshment of Christian intercourse. Alas, how these sins intercept the path, and hinder the journey! By the time that sleep is slept out, and the roll lost, and the loss discovered, feeling for it and finding it not, I was forced with sorrow of heart to go back to the place where I slept my sleep; where I found it, and now I am come.

POR. Well, I will call out one of the virgins of this place, who will, if she likes your talk, bring you in to the rest of the family, according to the rules of the house. So Watchful the porter rang a bell, at the sound of which came out at the door of the house a grave and beautiful damsel, named Discretion, and asked why she was called.

The Porter answered, This man is in a journey from the City of Destruction to Mount Zion; but, being weary and benighted, he asked me if he might lodge here to-night: so I told him I would call for thee, who after discourse had with him, mayest do as seemeth thee good, even according to the law of the house.

Then she asked him whence he was, and whither he was going; and he told her. She asked him also how he got into the way; and he told her. Then she asked him what he had seen and met with in the way; and he told her. And at last she asked his name. So he said, It is Christian; and I have so much the more a desire to lodge here to-night, because, by what I perceive, this place was built by the Lord of the hill for the relief and security of pilgrims. So she smiled, but

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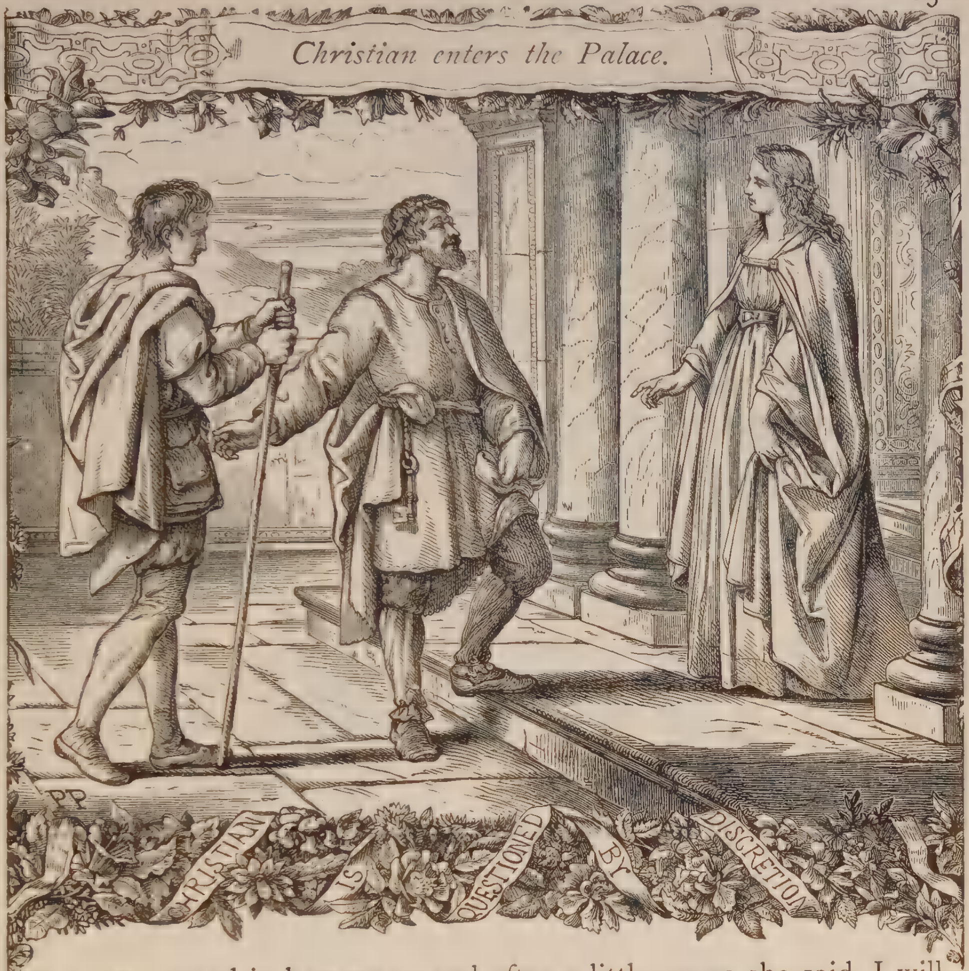
and the missing evidence regained, and the hill climbed again, the day has been far spent, and "the sun has set."

Weary and benighted.—It is very plain that this palace was designed as a refuge for the wayfarer, and that its asylum would be most acceptable to those pilgrims who are most exposed to the sorrows and hardships of the way. Christian communion is at all times useful, but particularly so when we meet with spiritual losses, and consequently experience more or less of spiritual depression. In days of weariness, and nights clouded with gloom, how reassuring is the pressure of a friendly hand, the encouragement of a familiar voice, the company of a faithful friend!

For relief and security of pilgrims.—This was the twofold use of the Palace Beautiful —"relief" from the toil and travail of the road, and "security" from danger, seen and unseen, present and to come.

The principal members of this household of faith are called DISCRETION, PRUDENCE, PIETY, and CHARITY. By these names are indicated the heavenly virtues and the graces of the Spirit: DISCRETION appertaining to the intellect and judgment; PRUDENCE affecting the interests of the life now present and also of that which is to come; PIETY regulating the devotions of the soul and spirit; and CHARITY discharging all the duties of love to God and to our fellow-men. Some one has pithily remarked, in reference to this scene and stage of the Pilgrim's experience—"How 'beautiful' must that Church be where WATCHFUL is the porter; where DISCRETION governs; where PRUDENCE takes the oversight; where PIETY conducts the worship; and where CHARITY endears the members one to another!"

The introduction of the Pilgrim to the palace devolves upon DISCRETION, who also conducts the preliminary conversation. She ascertains the past history of CHRISTIAN—whence he has come, and whither he is going. He is also straitly questioned as to how he entered the way; for none can be made partakers of the blessedness of that fair house and of its goodly company, but they who have entered by the Wicket-gate. Last of all, she inquires his name. Names are no passport in spiritual things; it is the inward man, and not the outward name, that ensures admittance to


Christian enters the Palace.
PP
CHRISTIAN IS QUESTIONED BY DISCRETION

the water stood in her eyes; and after a little pause she said, I will call forth two or three more of the family. So she ran to the door and called out Prudence, Piety, and Charity, who, after a little more discourse with him, had him into the family; and many of them meeting him at the threshold of the house, said, Come in, thou blessed of the Lord; this house was built by the Lord of the hill, on purpose to entertain such pilgrims in. Then he bowed his head, and followed them into the house. So when he was come in and set down they gave him something to drink, and consented together, that until supper was ready, some of them should have some particular discourse with Christian, for the best improvement of time; and they appointed

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the true fellowship of the saints and of the household of God. Therefore, not the first, but the last of the questions, is that concerning the Pilgrim's name.

In the conversations that ensue, PIETY is the first to speak. She inquires into the inward motives that prompted the Pilgrim to this pilgrimage. CHRISTIAN'S answer to this inquiry opens up afresh the memory of his flight from the City of Destruction. He tells of the "dreadful sound" by which he was "driven out" of his native land. Wrath

Piety, and Prudence, and Charity, to discourse with him; and thus they began.

Pi. Come, good Christian, since we have been so loving to you to receive you into our house this night, let us, if perhaps we may better ourselves thereby, talk with you of all things that have happened to you in your pilgrimage.

Chr. With a very good will; and I am glad you are so well disposed.

Pi. What moved you at first to betake yourself to a pilgrim's life?

Chr. I was driven out of my native country by a dreadful sound that was in mine ears; to wit, that unavoidable destruction did attend me if I abode in that place where I was.

Pi. But how did it happen that you came out of your country this way?

Chr. It was as God would have it; for when I was under the fears of destruction, I did not know whither to go; but by chance there came a man even to me, as I was trembling and weeping, whose name is Evangelist, and he directed me to the wicket-gate, which else I should never have found, and so set me into the way that hath led me directly to this house.

Pi. But did you not come by the house of the Interpreter?

Chr. Yes, and did see such things there, the remembrance of which will stick by me as long as I live: especially three things; to wit, how Christ, in spite of Satan, maintains his work of grace in the heart; how the man had sinned himself quite out of hopes of God's mercy; and also the dream of him that thought in his sleep the day of judgment was come.

Pi. Why, did you hear him tell his dream?

Chr. Yes, and a dreadful dream it was, I thought; it made my heart ache as he was telling of it: but yet I am glad I heard it.

Pi. Was this all you saw at the house of the Interpreter?

Chr. No; he took me and had me where he showed me a stately palace, and how the people were clad in gold that were in it; and how

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from without, conviction from within, and both these working upon conscience — deep calling unto deep—created that "dreadful sound," so that the man was "driven" to flight. The further questions proposed by Piety reproduce the narrative of the preceding scenes of the pilgrimage, including the Wicket-gate, the illustrations of the Interpreter's House, the sight of One who did hang bleeding upon a tree, the tokens and credentials given him at the Cross, and the unworthy companions that met him on the way. Then the Pilgrim reports progress, and explains his past experiences.

Prudence next engages the Pilgrim in conversation. She enters not so much into the there came a venturous man, and cut his way through the armed men that stood in the door to keep him out; and how he was bid to come in and win eternal glory. Methought those things did ravish my heart. I would have staid at that good man's house a twelvemonth but that I knew I had further to go.

Pi. And what saw you else in the way?

Chr. Saw! why I went but a little further, and I saw One, as I thought in my mind, hang bleeding upon a tree; and the very sight of him made my burden fall off my back; for I groaned under a heavy burden, but then it fell down from off me. It was a strange thing to me, for I never saw such a thing before; yea, and while I stood looking up (for then I could not forbear looking), three shining ones came to me; one of them testified that my sins were forgiven me; another stripped me of my rags, and gave me this broidered coat which you see; and the third set the mark which you see in my forehead, and gave me this sealed roll;—and with that he plucked it out of his bosom.

Pi. But you saw more than this, did you not?

Chr. The things that I have told you were the best: yet some other matters I saw; as namely, I saw three men, Simple, Sloth, and Presumption, lie asleep, a little out of the way as I came, with irons upon their heels; but do you think I could awake them? I also saw Formalist and Hypocrisy come tumbling over the wall, to go, as they pretended, to Zion; but they were quickly lost; even as I myself did tell them, but they would not believe. But, above all, I found it hard work to get up this hill, and as hard to come by the lions' mouths: and truly, if it had not been for the good man the porter, that stands at the gate, I do not know but that, after all, I might have gone back again; but now I thank God, I am here; and I thank you for receiving of me.

Then Prudence thought good to ask him a few questions, and desired his answer to them.

Pr. Do you think sometimes of the country from whence you came?

Chr. Yes, but with much shame and detestation. Truly, "if I had

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motives and feelings of the past, as into his thoughts and feelings for the present—those inward phases of the soul's reflection, when, having forsaken the old things, a new life is to be lived, on new and better principles. It is important we should ourselves inquire whether any vain regrets intertwine themselves with our present obedience; whether an earnest strife is waged against the carnal thoughts that rise within us; and whether that strife is crowned with victory, so that carnal things are "vanquished," and die within us.

The "golden hours" of the Pilgrim's triumphs over carnal things, and holy contemplation of heavenly things, are seasons much to be desired—those blessed seasons of the soul's been mindful of that country from whence I came out, I might have had opportunity to have returned: but now I desire a better country, that is, a heavenly." Heb. 11. 15, 16.

Pr. Do you not yet bear away with you some of the things that then you were conversant withal?

Chr. Yes, but greatly against my will; especially my inward and carnal cogitations, with which all my countrymen, as well as myself, were delighted: but now all those things are my grief; and, might I but choose mine own things, I would choose never to think of those things more; but, when I would be doing of that which is best, that which is worst is with me. Rom. 7. 15—23.

Pr. Do you not find sometimes as if those things were vanquished, which at other times are your perplexity?

Chr. Yes, but that is but seldom; but they are to me golden hours in which such things happen to me.

Pr. Can you remember by what means you find your annoyances at times as if they were vanquished?

Chr. Yes: when I think what I saw at the cross, that will do it; and when I look upon my broidered coat, that will do it; also when I look into the roll that I carry in my bosom, that will do it; and when my thoughts wax warm about whither I am going, that will do it.

Pr. And what is it that makes you so desirous to go to Mount Zion?

Chr. Why, there I hope to see him alive that did hang dead on the cross; and there I hope to be rid of all those things that to this day are in me an annoyance to me: there they say there is no death; and there I shall dwell with such company as I like best. Isa. 25. 8. Rev. 21. 4. For, to tell you the truth, I love him because I was by him eased of my burden; and I am weary of my inward sickness. I would fain be where I should die no more, and with the company that shall continually cry, "Holy, holy, holy."

Then said Charity to Christian, Have you a family? are you a married man?

Chr. I have a wife and four small children.

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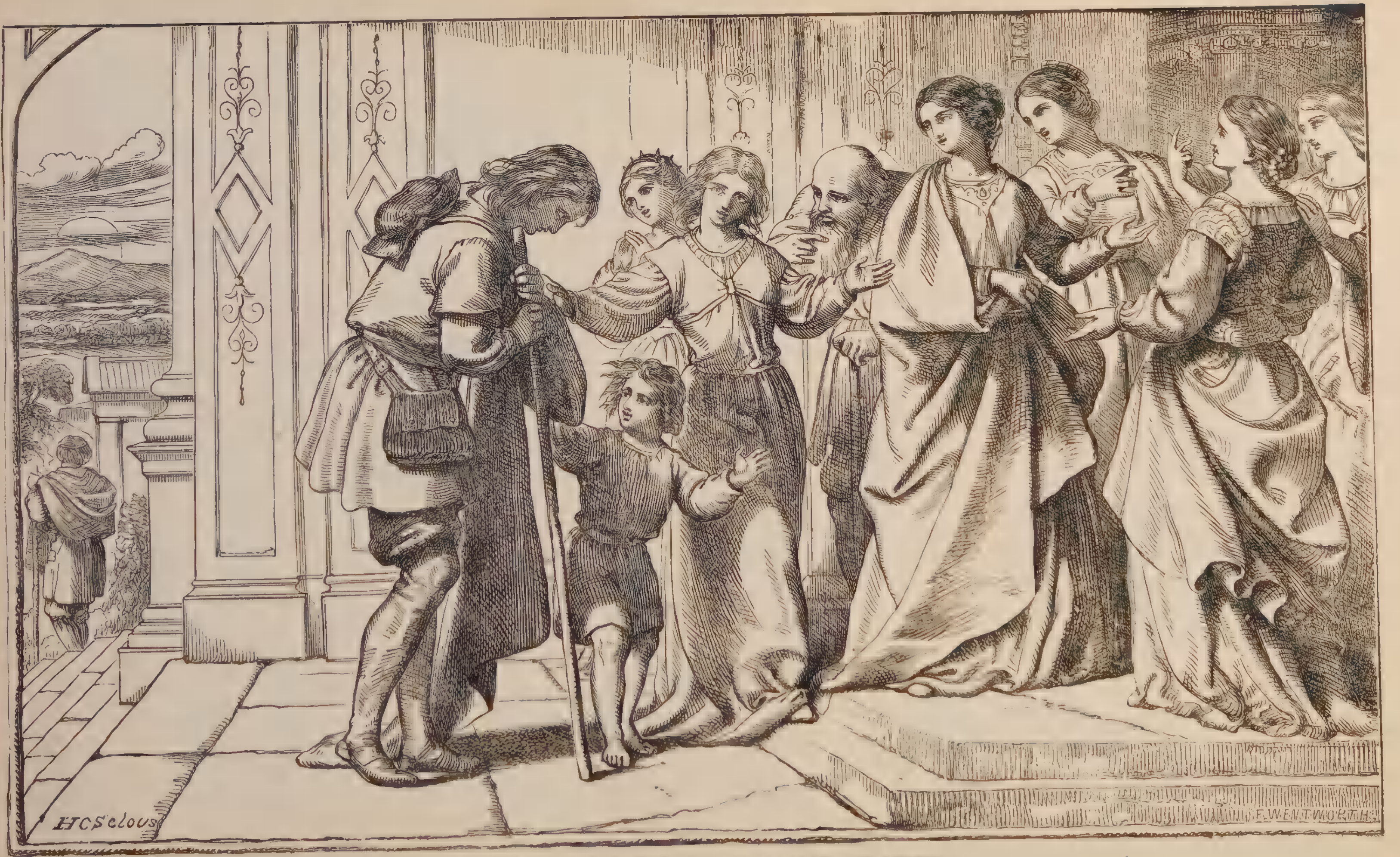
health and well-being, when the Cross is held full in view, and the glory of the Robe of Righteousness is seen, and the comforts of the Roll refresh the spirit, and all the blissful thoughts and prospects of final blessedness kindle the fire of a holy fervour and enthusiasm in the man of God. Ay, these are the thoughts that lift us heavenward—the hope of meeting with the Living Lord, and of finding full exemption from the influence of sin, and the endless enjoyment of immortality; and all these feelings quickened by the love we bear


H C Selous
F. WENTWORTH.

CHRISTIAN ENTERS THE PALACE CALLED BEAUTIFUL.

Char. And why did you not bring them along with you?

Then Christian wept, and said, Oh, how willingly would I have done it! but they were all of them utterly averse to my going on pilgrimage.

Char. But you should have talked to them, and have endeavoured to show them the danger of being left behind.

Chr. So I did: and told them also that God had showed to me of the destruction of our city; but I seemed to them as one that
Gen. 19. 14. mocked, and they believed me not.

Char. And did you pray to God that he would bless your counsel to them?

Chr. Yes, and that with much affection; for you must think that my wife and poor children were very dear unto me.

Char. But did you tell them your own sorrow, and fear of destruction? for I suppose that destruction was visible enough to you.

Chr. Yes, over, and over, and over. They might also see my fears in my countenance, in my tears, and also in my trembling under the apprehension of the judgments that did hang over our heads: but all was not sufficient to prevail with them to come with me.

Char. But what could they say for themselves why they came not?

Chr. Why, my wife was afraid of losing this world; and my children were given to the foolish delights of youth: so, what by one thing, and what by another, they left me to wander in this manner alone.

Char. But did you not with your vain life damp all that you by words used by way of persuasion to bring them away with you?

Chr. Indeed I cannot commend my life, for I am conscious to myself of many failings therein. I know also that a man by his

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to Jesus, who hath first loved us, and hath redeemed us from sin and death.

Charity continues the communion and fellowship of heart with heart. She inquires about his home and family, and how it is they have not joined him in his pilgrimage, and whether blame attaches to him for any neglect on his part of their spiritual interests. To all these inquiries Christian answers truthfully and well. His wife would not resign the world and the pleasures of the world; and his children would not surrender the pleasures of youth; and thus did the spell of worldliness bind them to carnal things. Christian witnesses a good confession before these damsels of the palace, and is commended for his faithful efforts to win his family to Christ—"Thou hast delivered thy soul from their blood!"

This allusion to the number of his children answers to the number of Bunyan's family, at the time of his writing the Progress. He had a wife, two sons, and two daughters. Mr. Offor informs us, in a note to his edition, that "this conversation was first published in the second edition, 1678." At that time, however, his wife and children were fellow-pilgrims with their father. Mr. Offor further observes, that Bunyan's "eldest son was a preacher eleven years before the second part of the Pilgrim was published."

conversation may soon overthrow what by argument or persuasion he doth labour to fasten upon others for their good. Yet this I can say, I was very wary of giving them occasion, by any unseemly action, to make them averse to going on pilgrimage. Yea, for this very thing they would tell me I was too precise; and that I denied myself of things (for their sakes) in which they saw no evil. Nay, I think I may say that, if what they saw in me did hinder them, it was my great tenderness in sinning against God, or of doing any wrong to my neighbour.

CHAR. Indeed "Cain hated his brother, because his own works were evil, and his brother's righteous;" and, if thy wife and children have been offended with thee for this, they thereby show themselves to be implacable to good; and thou hast delivered thy soul from their blood.

1 John 3. 12.

Ezek. 3. 19.

Now I saw in my dream that thus they sat talking together until supper was ready. So when they had made ready they sat down to meat. Now the table was furnished with fat things, and with wine that was well refined; and all their talk at the table was about the Lord of the hill; as, namely, about what he had done, and wherefore he did what he did, and why he had builded that

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Now I saw in my dream.—The dream continues; their sweet communion has not yet ended. From words of conversation, the sisters of the household conduct their guest to "a feast of fat things" for his refreshment. Whether Bunyan means by this the ordinary domestic entertainment of Christian fellowship, or the more spiritual feast—the Supper of the Lord, we do not here decide. We think he has wisely and judiciously left it open to either interpretation, or both. But this much, at all events, is evident, that "all their talk at the table was about the Lord of the Hill." Well is it for those families and those communions whose talk is of Jesus when they meet together for bodily or for spiritual refreshment: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. x. 31.)

Christian communion on the subject of the Saviour tends to elicit some precious truths respecting his nature, his work, and the provision he hath made for the wayfaring pilgrims of Sion. This conversation, for instance, altogether tends to magnify the exceeding great *love* of Jesus, as manifested in all that he hath done and suffered for sinners. His character as the Great Captain of our salvation is here enlarged upon—the battles he hath fought, and the conquests he hath won in the interests of fallen and sinful man; and how he hath slain the great enemy of souls. And in all these glorious deeds, the one great motive was love—the love of God, the love of Jesus; that love of country, yea, even of rebellious citizens, which lifts the character of Christ far beyond that of the noblest and most self-denying patriot that ever suffered for his country's cause. In this conversation those Divine characteristics of Jesus are discussed, which illustrate his gracious condescension and love: how he descended from his royal throne—this was his self-resignation; how he condescended to the low level of our lot—this was his self-abasement; how he trod the patient path of human suffering—this was his self-denial; and how he climbed the mount of Calvary—this was his self-sacrifice. And having paid the purchase of redemption, he would not have his death to be a profitless or barren sacrifice; but, through it, would conduct many sons to glory; lifting up the beggar from the dunghill, house: and by what they said I perceived that he had been a great warrior, and had fought with and slain him that had the power of Heb. 2. 14 15. death; but not without great danger to himself; which made me love him the more.

For, as they said, and as I believe, said Christian, he did it with the loss of much blood. But that which put glory of grace into all he did was, that he did it of pure love to his country. And besides there were some of them of the household that said, they had seen and spoken with him since he did die on the cross; and they have attested that they had it from his own lips, that he is such a lover of poor pilgrims, that the like is not to be found from the east to the west.

They, moreover, gave an instance of what they affirmed, and that was, he had stripped himself of his glory that he might do this for the poor; and that they heard him say and affirm, that he would not dwell in the mountain of Zion alone. They said, moreover, that he had made many pilgrims princes, though by nature they were 1 Sam. 2. 8. Ps. 113. 7, 8. beggars born, and their original had been the dunghill.

Thus they discoursed together till late at night; and, after they had committed themselves to their Lord for protection,

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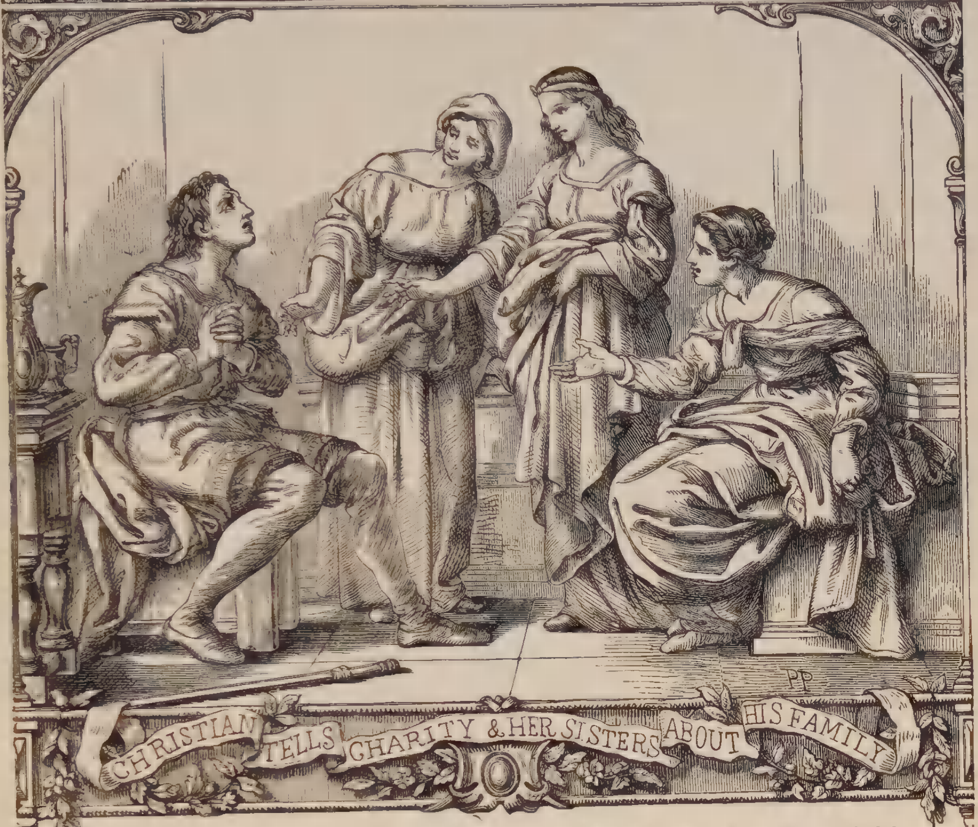
and making the children of Sion to be princes in all lands.

Such was the communion of these confiding and trusting souls, conveying large stores of strength and spiritual consolation into the Pilgrim's heart.

"Who can tell the joy, the bliss,
Of communion such as this!
'These have been,' let others say,
'At the gates of heaven to-day.'"

The Christian, while sojourning at this blissful portion of his journey heavenward, discovers, by searching his own heart, by converse with godly companions, and by a frequent inspection of the Roll which EVANGELIST gave him, that God is wise in his teachings and gracious in his dealings: appearing by his dispensations to say to the inexperienced—"I have many things to say unto you, but ye cannot bear them now; but what ye know not now, ye shall know hereafter;" and therefore that God in tenderness imparts wisdom to the Christian according to his ability to receive it, and appoints conflicts also in proportion to his strength to resist them. In addition to this lesson of heavenly wisdom, CHRISTIAN learns that by bright views of his love, mercy, and goodness, and by thoughts, desires, and hopes, God fills the hearts of Pilgrims with joy and gladness, and enables them either to go on their way rejoicing, or, in the hour of trial, to fight the good fight of faith, and firmly to press *onward*, patiently to look *forward*, piously to look *upward*, and vigorously to *contend for the truth* against all the unfruitful works of darkness. CHRISTIAN learns, moreover, from the experience of Christian warriors, who, like himself, are travelling to the celestial abode, that when fresh assaults are made against them, the recollection of past victories and the consciousness of the Divine presence will assuredly animate them for the conflict, and by the grace of God the victory will be theirs, and none shall be able to keep them from the path that leads to the Heavenly City.

The day of spiritual communion is closed by the retirement of CHRISTIAN to his rest and calm repose, within the safe enclosure of the chamber Peace. Here is perfect peace, in the household of faith—not in the midst of difficulty, as when he slept in the pleasant arbour, but in the midst of Christian fellowship, and under the roof where heavenly


CHRISTIAN TELLS CHARITY & HER SISTERS ABOUT HIS FAMILY
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they betook themselves to rest. The pilgrim they laid in a large upper chamber, whose window opened towards the sun-rising: the name of the chamber was Peace; where he slept till break of day, and then he awoke and sang—

Where am I now? Is this the love and care
Of Jesus, for the men that pilgrims are,
Thus to provide! That I should be forgiven,
And dwell already the next door to heaven!

So in the morning they all got up; and, after some more discourse, they told him that he should not depart till they had showed him the

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virtues dwell. Here was the Pilgrim safe; his person and his property, his garments and his credentials, all are safe; and that God who has been about his path, is now about his bed. This period of rest is that phase of Christian experience when the Christian man is withdrawn from beating storms, and roaring lions, and other unfriendly influences of the outer world, and lays him down in peace, and awakes refreshed, to face the duties and the dangers of the world outside.

The Study.—We must now follow the Pilgrim through the galleries and chambers of the Palace, for in Christian communion there are many things to be seen, and learned, and known, both in doctrine and example, in duty for the present, in preparation for the future, and in prospect of the final issue.

rarities of that place. And first they had him into the Study, where they showed him records of the greatest antiquity; in which, as I remember my dream, they showed him, first the pedigree of the Lord of the Hill, that he was the Son of the Ancient of Days, and came by an eternal generation. Here also were more fully recorded the acts that he had done, and the names of many hundreds that he had taken into his service; and how he had placed them in such habitations that could neither by length of days nor decays of nature be dissolved.

Then they read to him some of the worthy acts that some of his servants had done: as how they had "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens."

Heb. xi. 33, 34.

Then they read again in another part of the records of the house, where it was showed how willing their Lord was to receive into his favour any, even any, though they in time past had offered great affronts to his person and proceedings. Here also were several other histories of many other famous things, of all which Christian had a view: as of things both ancient and modern; together with prophecies and predictions of things that have their certain accomplishment, both to the dread and amazement of enemies, and the comfort and solace of pilgrims.

The next day they took him and had him into the armoury, where they showed him all manner of furniture which their Lord had provided for pilgrims, as sword, shield, helmet, breast-plate, all-prayer, and shoes that would not wear out. And there was here enough of

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Accordingly, the fair sisters first conduct the Pilgrim to the "Study." Here are contained the ancient records of the Lord of the Hill; and here his generation, his deeds, his followers—all are duly registered. Here also are the narratives of the bold, brave heroes of his army, the mighty warriors of the King, who have left their names emblazoned on the Book of Life, and their deeds engraven as with an iron pen upon the rock for ever. This is the place for the "students" of Divine knowledge.

The armoury.—This was the basis of another day's instruction. Here was the receptacle containing the weapons of the spiritual warfare. All the parts of the Christian panoply—"the whole armour of God"—are supplied from this store-house. And there is no stint or sparing of the supply; yea, though the host should be as the stars of heaven for multitude, there is enough for each, and enough for all, and yet to spare. Out of these supplies was CHRISTIAN himself armed and equipped ere he departed from the Palace on his homeward way.

This armoury, moreover, served as a museum, or treasury of those ancient implements of the good fight of faith, by which men in this to harness out as many men, for the service of their Lord, as there be stars in the heaven for multitude.

They also showed him some of the engines with which some of his servants had done wonderful things. They showed him Moses' rod; the hammer and nail with which Jael slew Sisera; the pitchers, trumpets, and lamps too, with which Gideon put to flight the armies of Midian. Then they showed him the ox's goad wherewith Shamgar slew six hundred men. They showed him also the jaw-bone with which Samson did such mighty feats. They showed him moreover the sling and stone with which David slew Goliath of Gath; and the sword also with which their Lord will "kill the man of sin," in the day that he shall rise up to the prey. They showed him besides many excellent things, with which Christian was much delighted. This done, they went to their rest again.

Then I saw in my dream that on the morrow he got up to go forward, but they desired him to stay till the next day also; and then, said they, we will, if the day be clear, show you the Delectable Mountains; which, they said, would yet further add to his comfort, because they were nearer the desired haven than the place where at present he was. So he consented and stayed. When the morning was up, they had him to the top of the house, and bid him look south: so he did; and behold, at a great distance, he saw a most pleasant Isa. 33. 16, 17. mountainous country, beautified with woods, vineyards, fruits of all sorts, flowers also, with springs and fountains, very delectable to behold. Then he asked the name of the country. They said it was Immanuel's Land; and it is as common, said they, as this hill is, to and

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olden time did fight and win their spiritual battles. These relics—not for worship, but for remembrance, were evidences of the might of other days, when the strong champions of the Lord went in and out among their people, and were jealous for Jehovah's sovereignty, and avenged his righteous cause against all opposers. This was just such a treasury of ancient lore and deeds of faith as Paul supplies in the eleventh chapter of his Epistle to the Hebrews—that memorable record of men that lived and died in faith.

Immanuel's Land.—Who sees with the eye of faith, sees with a far-seeing eye. Not only within the chambers of the Palace, but also from the outer heights are prospects and perspectives of far-off scenes, and stages yet to be attained. Hence may be seen some of the great land-marks of the way: from the Palace Beautiful the Delectable Mountains may be seen in the distance; and by-and-by, from those Delectable Mountains will the Pilgrim see the gates of the Celestial City. Thus it is that Faith's wide prospect perpetually expands, and from successive stand-points more distant prospects dawn upon the sight. Faith

"Leads from goal to goal,
And opens still, and opens on the soul."

To men of faith is the promise made—"They shall behold the land that is very far off" (Isa. xxxiii. 17). That land is pleasant; even in the distant prospect presenting its vineyards and its woodlands, its fountains and rivers of waters. At this prospect the Pilgrim's for all the pilgrims. And when thou comest there from thence, said they, thou mayest see to the gate of the Celestial City, as the shepherds that live there will make appear.

Now he bethought himself of setting forward, and they were willing he should. But first, said they, let us go again into the armoury. So they did; and when he came there, they harnessed him from head to foot with what was of proof, lest perhaps he should meet with assaults in the way. He being therefore thus accoutred, walked out with his friends to the gate, and there he asked the Porter if he saw any pilgrims pass by? Then the Porter answered, Yes.

CHR. Pray did you know him?

POR. I asked his name, and he told me it was Faithful.

Oh, said Christian, I know him: he is my townsman, my near neighbour: he comes from the place where I was born. How far do you think he may be before?

POR. He has got by this time below the hill.

Well, said Christian, good Porter, the Lord be with thee, and add to all thy blessings much increase, for the kindness that thou hast showed to me.

Then he began to go forward; but Discretion, Piety, Charity, and Prudence would accompany him down to the foot of the hill. So they went on together, reiterating their former discourses, till they came to go down the hill. Then said Christian, As it was *difficult* coming up, so, so far as I can see, it is *dangerous* going down. Yes, said

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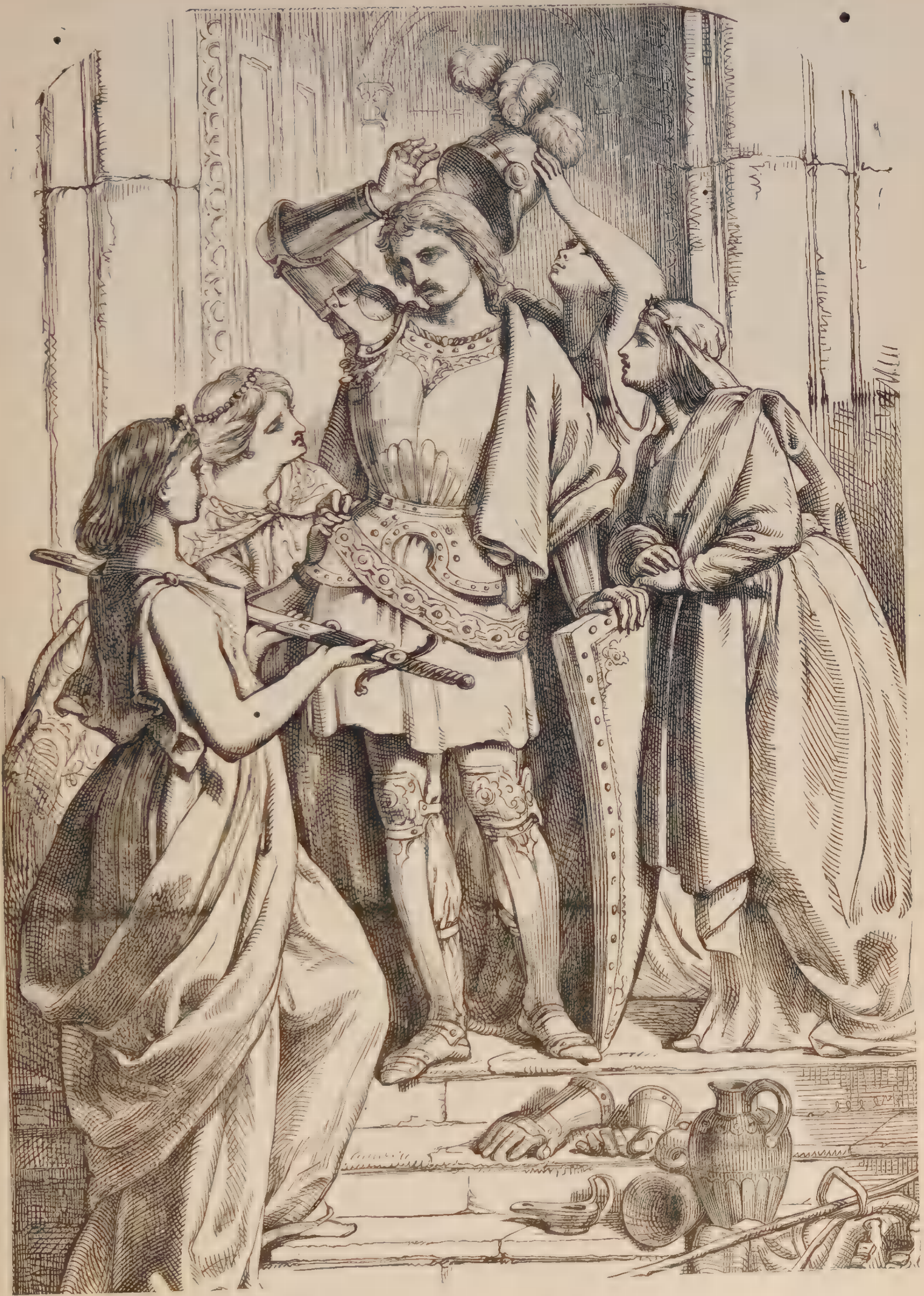
zeal is quickened, and he desires to depart, that he may the sooner gain that goodly outpost of the City. But the journey lies through battle-fields; and through many a hard-fought fight is the issue to be attained.

They harnessed him.—Till now, the Robe received at the Cross is the raiment of the Pilgrim, and this continues to be his clothing. But besides this dress, he is accoutred with a suit of armour from the armoury of the Palace. To what purpose this precaution was taken will ere long appear. He is now invested with armour becoming a Pilgrim-soldier of the Cross—the girdle of truth about his loins, the breastplate of righteousness, his feet shod with the preparation of the gospel of peace; besides all these, there are given to him the shield of faith, the helmet of salvation, and the sword of the Spirit; and there is added the weapon of All-prayer to these (Eph. vi. 14—18). Thus equipped, the Pilgrim is about to be committed to the onward stages of his journey.

To some purpose, indeed, was this sojourn in the Palace Beautiful. In very weakness he entered its portals; but now he is refreshed, comforted, instructed, edified, enlightened, armed, and strengthened. Having now tasted the blessings of Christian communion, he asks the porter at the gate whether any fellow-pilgrims have passed by; and he is informed that one FAITHFUL has just passed on before him. This man has not enjoyed the Christian intercourse of the Palace, but shall by-and-by reap the benefits of CHRISTIAN'S company, as CHRISTIAN, in his turn, shall also enjoy the fellowship of FAITHFUL. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend" (Prov. xxvii. 17).

Then he began to go forward.— Not alone



CHRISTIAN ARMED BY PRUDENCE, DISCRETION, PIETY, AND CHARITY.

Prudence, so it is; for it is a hard matter for a man to go down into the Valley of Humiliation, as thou art now, and to catch no slip by the way; therefore, said they, we are come out to accompany thee down the hill. So he began to go down, but very warily, yet he caught a slip or two.

Then I saw in my dream, that these good companions, when Christian was gone down to the bottom of the hill, gave him a loaf of bread, a bottle of wine, and a cluster of raisins; and then he went on his way.

CHAPTER IX

APOLLYON.

How well proportioned to our need is the provision for the way! Our God and Father will not suffer us to be tempted, tried, or tested beyond that we are able to bear. He superintends the proportion of trouble and conflict that is laid upon his children, so that they be not surcharged or over-weighted. He has hitherto mercifully provided for the Pilgrim's welfare; and before difficulties arise, God has bestowed upon him strength, in anticipation of his need.

So is it now, at this stage of the journey. We have just seen the Pilgrim provided with weapons in the armoury of the Palace Beautiful; and as a mailed warrior he has departed from that resting-place, which he had entered as a benighted traveller. We now begin to trace in the sequel the object and design of that strengthening counsel and refreshing communion of which he has been a partaker, while enjoying the privileged company of the Christian virtues that dwelt in that fair House. Forth from the Armoury, and in full equipment, he is conducted by the fair sisterhood of the Palace down the hill—to the low-lying Valley of Humiliation.

Diverse are the experiences of pilgrims, even in the self-same stage of the pilgrimage. To CHRISTIAN the descent was "dangerous;" and the Valley (when he got there) became the battle-field of one of the fiercest encounters that fell to his lot in the course of his journey. Yet this Valley is not thus perilous to all pilgrims. In the Second Part of the Progress it is described as "a fruitful place"—"the best and most fruitful piece of ground in all these parts." It consists of meadow-land and green valleys, "beautiful with lilies;" filled with sheep, and resounding with the pastoral songs of the shepherds: and its chiefest glory is, that it was the chosen dwelling-place of Jesus, the Lord of all.

But to our Pilgrim it was a place of sore conflict. It appears, from the light of interpretation thrown upon it in CHRISTIANA'S pilgrimage, that CHRISTIAN had wandered into a dangerous part of the valley, called Forgetful Green; and that it was here he was exposed to the assault of the great foe, APOLLYON. As a general rule, these hard experiences from without

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does he depart; for the fair sisters bear him company to the foot of the hill. "The things that accompany salvation" form the escort of the Christian in all difficult places. Accordingly, as the Pilgrim has been enabled to climb the hill Difficulty at the one side, so he is assisted in his descent into the low-lying valley at the other side—the Valley of Humiliation. Oh, how hard it is to walk safely down that steep declivity! Flesh and blood resist the effort; but, assisted and accompanied by Divine virtues and graces, this may be accomplished, at least with safety.

> "Thus to the vale they all descend,
> Whither the Pilgrim's footsteps tend—
> A lonely dell.
> They give him of their goodly store,
> As emblems of the love they bore;
> And then—Farewell!"

answer to some weakness from within. But if we be forgetful of God, our God and Father is not forgetful of us. Hence the timely provision of armour—the panoply of God, the weapons of the warfare, bright and burnished; and ere long they will be needed.

"Descending to the vale below,
There's trouble on the way.
Christian! prepare thy ready bow,
And strength for this thy day!

"Unsheath thy glist'ning, trusty sword;
Thy spear bring forth with might.
Pilgrim! be valiant for thy Lord,
And God defend the right!"

BUT now, in this Valley of Humiliation, poor Christian was hard put to it; for he had gone but a little way, before he espied a foul fiend coming over the field to meet him: his name is Apollyon. Then Rev. 9. 11. did Christian begin to be afraid, and to cast in his mind whether to go back or to stand his ground. But he considered again that he had no armour for his back, and therefore thought that to turn the back to him might give him greater advantage, with ease to pierce him with his darts: therefore he resolved to venture, and stand his ground: for, thought he, had I no more in mine eye than the saving of my life, it would be the best way to stand.

So he went on, and Apollyon met him. Now the monster was hideous to behold: he was clothed with scales like a fish (and they are his pride); he had wings like a dragon, feet like a bear, and out of his belly came fire and smoke, and his mouth was as the mouth of a lion. When he was come up to Christian, he beheld him with a disdainful countenance, and thus began to question with him.

Valley of Humiliation.—From the height of Christian privilege a descending path and a darkening prospect now lie before the Pilgrim. He that had gone *up* the hill, must now go *down* at the other side—down to the valley, the Valley of Humility; lower down—to the Valley of Humiliation; lower still—to the Valley of the Shadow of Death. Very timely, and in anticipation of his direst need, has been the provision and refreshment of the Palace Beautiful, and the conversation of its inhabitants. Now, through scenes of danger and of darkness, CHRISTIAN is appointed to pursue his onward journey.

The Valley of Humiliation is a deep, low-lying vale. The descent to it is both difficult and dangerous; but to dwell there is profitable to the spirit of pilgrims. It tends to the formation of, at least, one part of the Christ-like character, for Jesus had his dwelling there; and he who would be like to Christ, must be familiar with this humble and lowly portion of the Pilgrim's lot.

A foul fiend—Apollyon.—"And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon."—Rev. ix. 11. Here, then, the Allegory means to depict a conflict with the powers of hell, with Satan himself. It is one of those fierce assaults of the devil with which he seeks to recover his lost prey, and if not this, to destroy them. The name APOLLYON means "The destroyer."

The description of this monster is conveyed in a sentence that gathers into itself the accumulation of all those characteristics of Satan that are most hideous and horrible, deadly and dangerous. The scaly leprosy of the old serpent covers APOLLYON as with a coat of mail. He had "wings like a dragon," to indicate the rapidity of his flight, and the ravages of his march; "feet like a bear," for softness of

Apol. Whence came you? and whither are you bound?

Chr. I am come from the City of Destruction, which is the place of all evil, and am going to the City of Zion.

Apol. By this I perceive thou art one of my subjects; for all that
2 Cor. 4. 4. country is mine, and I am the prince and god of it. How is it then that thou hast run away from thy king? Were it not that I hope thou mayest do me more service, I would strike thee now at one blow to the ground.

Chr. I was born indeed in your dominions, but your service was hard, and your wages such as a man could not live on; "for the
Rom. 6. 23. wages of sin is death:" therefore when I was come to years I did, as other considerate persons do, look out if perhaps I might mend myself.

Apol. There is no prince that will thus lightly lose his subjects, neither will I as yet lose thee: but since thou complainest of thy service and wages, be content to go back; what our country will afford, I do here promise to give thee.

Chr. But I have let myself to another, even to the King of princes; and how can I with fairness go back with thee?

Apol. Thou hast done in this according to the proverb, *changed a bad for a worse:* but it is ordinary for those that have professed

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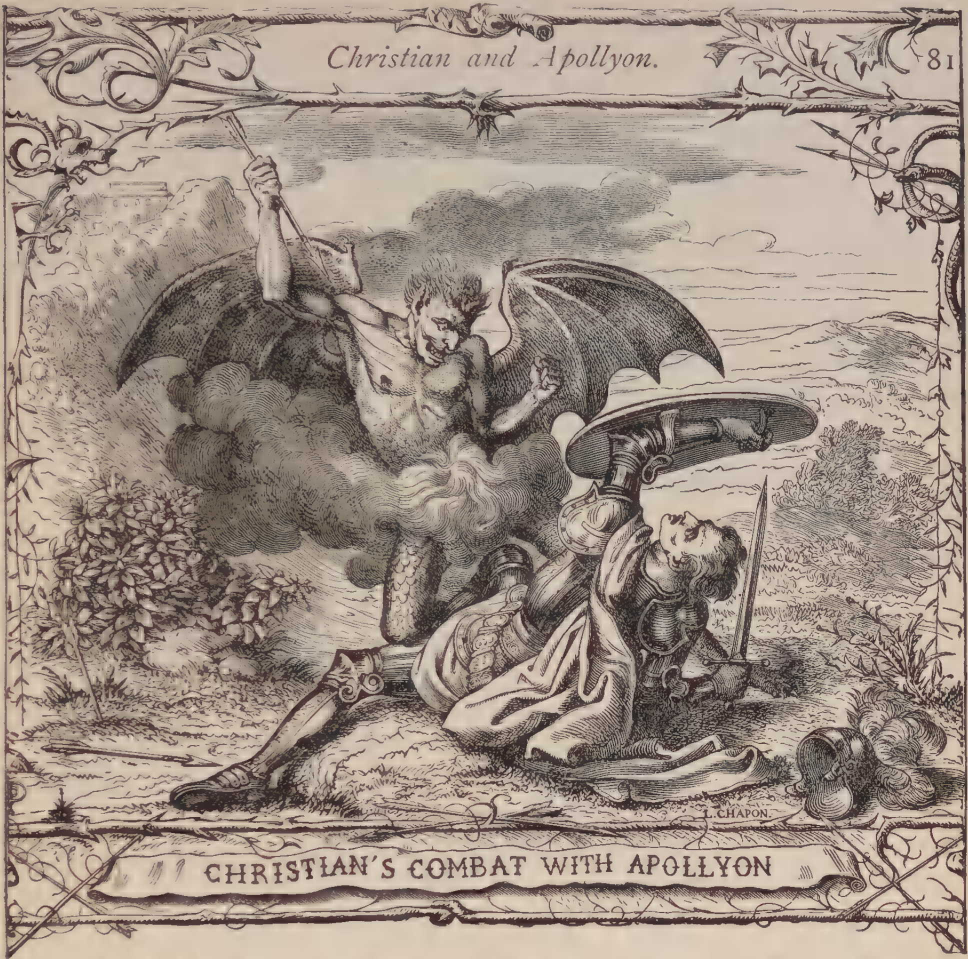
tread, and strength and power to injure; "fire and smoke" came forth from his nostrils, representing the inner fire that burns within the breast of the fallen angel, and his very breath tells of the fiery realm he rules, and the fiery wrath he wields; "his mouth as the mouth of a lion," the rampant, raging, roaring lion, seeking whom he may devour.

No armour for his back.—In the enumeration of the Christian armour in the armoury (Eph. vi. 14—18), there is no mention of any protection for the back of the Christian warrior. The ancient Romans, and, indeed, all warlike nations, made no provision for the backs of their soldiers; for they said that the soldier who turned his back to the foe deserved no armour to protect him. The duty of a soldier is always to present a full front to the enemy; and therefore is he provided with breastplate and helmet, with sword and shield—armour offensive and defensive; but "no armour for his back." The duty of the Christian soldier is to stand and to withstand. This is the way to "resist the devil." It is in the spiritual as in the carnal conflict—retreat is danger; and to flee from the fight is the surest way to an ignominious defeat. This thought aids the Pilgrim, now standing in the path, to receive the first shock of the foul fiend Apollyon.

Began to question with him.—Not first with a battle-shock, but with tempting questions. Thus did Satan with our first parents. By cunning conversation he gained their ear, and thence probed deeper, to the heart; and at last he won them by fair speeches and "well-placed words of glozing courtesy." Thus did he also with our Lord himself. He began not with the striving unto blood, as in the agony, but with cunning questions and with insidious arguments did he tempt the Lord. And even so he begins with us. He forbears to fight, if he can gain the conquest of a soul on lighter terms.

The commencement of Apollyon's onslaught upon Christian is made in the form of a question, "Whence came you?" and by the answer to this inquiry he is emboldened



CHRISTIAN'S COMBAT WITH APOLLYON

themselves his servants, after a while to give him the slip, and return again to me. Do thou so too, and all shall be well.

Chr. I have given him my faith, and sworn my allegiance to him: how then can I go back from this and not be hanged as a traitor?

Apol. Thou didst the same to me, and yet I am willing to pass by all, if now thou wilt yet turn again and go back.

Chr. What I promised thee was in my nonage: and besides, I count that the Prince under whose banner now I stand is able to absolve me; yea, and to pardon also what I did as to my compliance with thee: and, besides, O thou destroying Apollyon, to speak truth, I like his service, his wages, his servants, his government, his company, and country, better than thine; and therefore leave off to persuade me further: I am his servant, and I will follow him.

Apol. Consider again, when thou art in cool blood, what thou art like to meet with in the way that thou goest. Thou knowest that, for the most part, his servants come to an ill end, because they are transgressors against me and my ways. How many of them have been put to shameful deaths?—And besides, thou countest his service better than mine, whereas he never came yet from the place where he is, to deliver any that served him out of my hands: but, as for me, how many times, as all the world very well knows, have I delivered, either by power or fraud, those that have faithfully served me, from him and his, though taken by them: and so I will deliver thee.

CHR. His forbearing at present to deliver them is on purpose to try their love, whether they will cleave to him to the end: and as for the ill end thou sayest they come to, that is most glorious in their account: for, for present deliverance, they do not much expect it; for they stay for their glory, and then they shall have it, when their Prince comes in his and the glory of the angels.

APOL. Thou hast already been unfaithful in thy service to him; and how dost thou think to receive wages of him?

CHR. Wherein, O Apollyon, have I been unfaithful to him?

APOL. Thou didst faint at first setting out, when thou wast almost choked in the gulf of Despond: thou didst attempt wrong ways to be rid of thy burden, whereas thou shouldest have stayed till thy Prince had taken it off: thou didst sinfully sleep, and lose thy choice thing: thou wast also almost persuaded to go back at the sight of the lions: and, when thou talkest of thy journey, and of what thou hast heard and seen, thou art inwardly desirous of vain glory in all that thou sayest or doest.

CHR. All this is true, and much more which thou hast left out: but the Prince, whom I serve and honour, is merciful and ready to forgive. But, besides, these infirmities possessed me in thy country: for there I sucked them in, and I have groaned under them, being sorry for them, and have obtained pardon of my Prince.

Then Apollyon broke out into a grievous rage, saying, I am an

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to lay a legal claim to the allegiance of the Pilgrim. The City of Destruction is Satan's city, and he is its Prince; and accordingly he claims the Pilgrim as one of his subjects.

Thou hast already been unfaithful.—Here is Satan set forth in his true colours—as the "Accuser of the brethren." He tempts us to sin, that he may himself accuse us. But the Pilgrim answers him again, quoting the power and love of God in Christ. And as for the root of sin, that he ascribes to Satan, seeing it was implanted during the time of the bond-service.

At this complete overthrow of his successive temptations, APOLLYON is wrathful; CHRISTIAN is resolute.

The description of this battle of the warrior with the powers of darkness has ever been considered as a master-piece of a master-mind. For vigour and spirit of detail, reveal-enemy to this Prince: I hate his person, his laws, and people. I am come out on purpose to withstand thee.

CHR. Apollyon, beware what you do; for I am in the King's highway, the way of holiness; therefore take heed to yourself.

Then Apollyon straddled quite over the whole breadth of the way, and said, I am void of fear in this matter; prepare thyself to die; for I swear by my infernal den that thou shalt go no further: here will I spill thy soul.

And with that he threw a flaming dart at his breast; but Christian had a shield in his hand, with which he caught it, and so prevented the danger of that.

Then did Christian draw; for he saw it was time to bestir him; and Apollyon as fast made at him, throwing darts as thick as hail; by the which, notwithstanding all that Christian could do to avoid it, Apollyon wounded him in his head, his hand, and foot. This made Christian give a little back; Apollyon, therefore, followed his work amain, and Christian again took courage, and resisted as manfully as he could. This sore combat lasted for about half a day, even till Christian was almost quite spent: for you must know, that Christian, by reason of his wounds, must needs grow weaker and weaker.

Then Apollyon, espying his opportunity, began to gather up close to Christian, and, wrestling with him, gave him a dreadful fall; and with that Christian's sword flew out of his hand. Then said Apollyon, I am sure of thee now: and with that he almost pressed him to death; so that Christian began to despair of life. But, as God would have it, while Apollyon was fetching his last blow, thereby to make a full end of this good man, Christian nimbly reached out his hand for his sword, and caught it, saying, "Rejoice not against me, O mine enemy! when I fall, I shall arise;" and with that gave him a

Micah 7. 8.

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ing the alternating fortunes of the fight, it stands as one of the best delineations of the real and earnest conflict the Christian soldier has to wage with Satan.

> They said the war was brief and easy;
> A word, a look, would crush the throng.
> To some it may have been a moment's conflict;
> To me it has been sore and long."

With real anxiety we view the quick dispatch of fiery darts from the quiver of APOLLYON, and the disastrous consequences—the many wounds of CHRISTIAN in head, and hand, and foot. We cannot be unconcerned for the result, when in the strife the Pilgrim falls, and in the fall he drops his sword. This suspense increases when we behold APOLLYON taking advantage of his opportunity, having the upper hand of his antagonist, while CHRISTIAN despairs even of his life. All now seems lost, the battle ended, and our Pilgrim well nigh carried off the field, the victim of the Destroyer. But at this point occurs the climax of the story, and its great spiritual lesson, too. The Pilgrim, being weak, is made to feel his weakness. Accordingly, it is while he is thus prostrate, and his hand cleaveth no longer to his sword, that the great fact of his weakness deadly thrust, which made him give back as one that had received his mortal wound. Christian perceiving that, made at him again, saying, "Nay, in all these things we are more than conquerors through him that loved us;" and with that Apollyon spread forth his dragon's wings and sped him away, that Christian saw him no more. Rom. 8. 37—39. James 4. 7.

In this combat no man can imagine, unless he had seen and heard, as I did, what yelling and hideous roaring Apollyon made all the time of the fight: he "spake like a dragon:" and, on the other side, what sighs and groans burst from Christian's heart. I never saw him all the while give so much as one pleasant look, till he perceived he had wounded Apollyon with his two-edged sword: then indeed he did smile and look upward! but it was the dreadfullest sight that ever I saw.

So when the battle was over, Christian said, I will here give thanks to him that hath delivered me out of the mouth of the lion, to him that did help me against Apollyon. And so he did; saying,

Great Beelzebub, the captain of this fiend,
Design'd my ruin; therefore to this end
He sent him harness'd out; and he with rage,
That hellish was, did fiercely me engage.
But blessed Michael helped me, and I
By dint of sword did quickly make him fly:
Therefore to him let me give lasting praise,
And thank and bless his holy name always.

Then there came to him a hand with some of the leaves of the "tree of life," the which Christian took, and applied to the wounds that he had received in the battle, and was healed immediately. He also sat down in that place to eat bread, and to drink of that bottle that was given him a little before: so being refreshed he addressed himself to his journey with his sword drawn in his hand; for he said, I know not but some other enemy may be at hand. But he met with no other affront from Apollyon quite through this valley. Rev. 22. 2.

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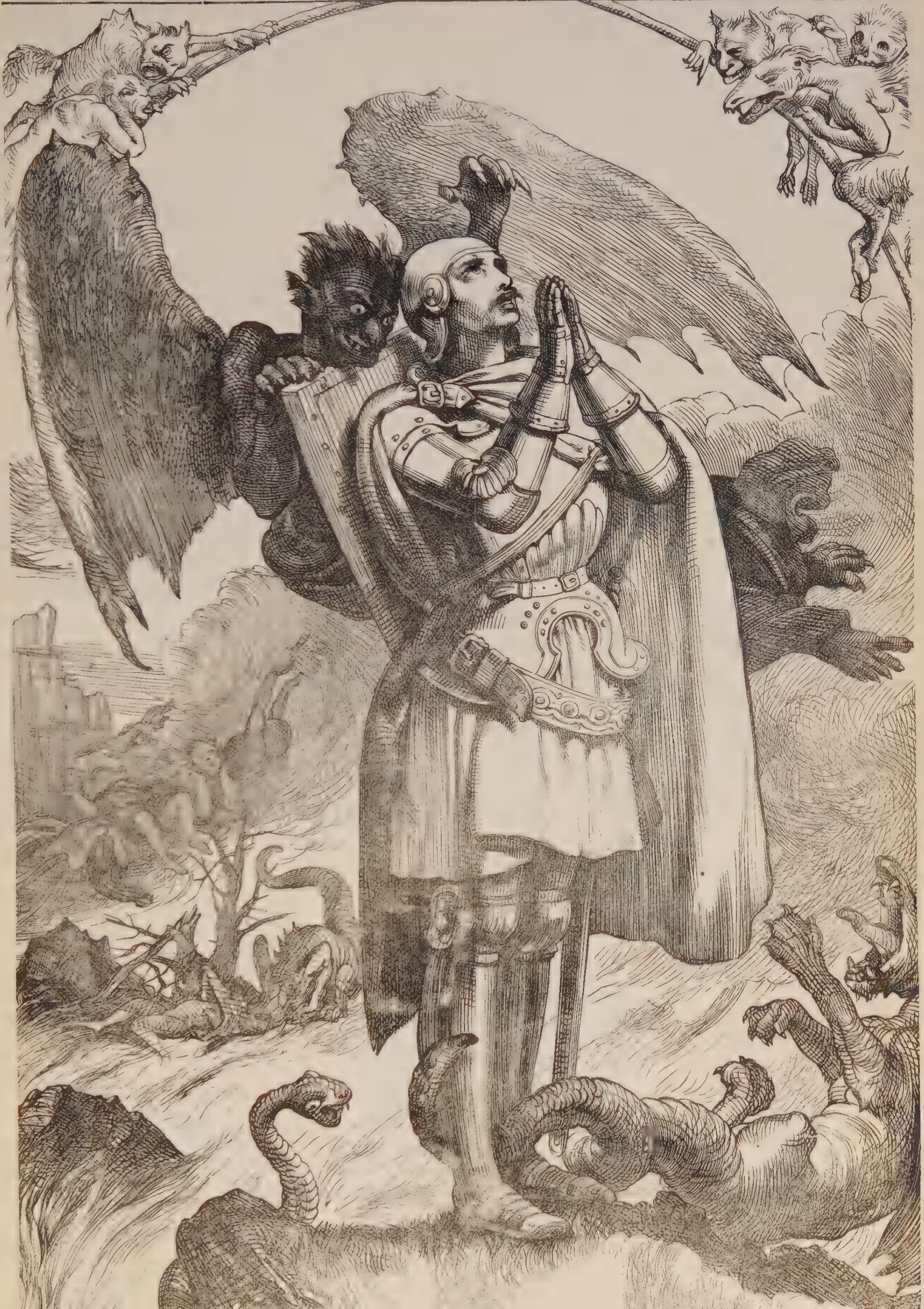
is brought home to him in all its dread reality; and the victim looks to the Invincible for strength, nor looks in vain; for Divine strength is made perfect in his weakness, and he grasps his sword again, and instantly the battle changes—APOLLYON is wounded with a deadly thrust, and spreads his dragon wings, and betakes himself to his dark prison-house. Meanwhile, CHRISTIAN, who is "more than conqueror," is left in possession of the field. And now, weary and faint after so great a struggle, he presents his thanksgiving to the God of battles. Taught by hard experience, he sheathes not his sword; but he addresses himself to his onward journey, prepared for every assault.



CHRISTIAN IN THE VALLEY of the SHADOW of DEATH.

CHAPTER X.

THE VALLEY OF THE SHADOW OF DEATH.

O Father-Eye, that hath so truly watched ;
O Father-Hand, that hath so gently led ;
O Father-Heart, that by my prayer is touched—
That loved me first, when I was cold and dead :

" Still do thou lead me on, with faithful care,
The narrow path to heaven, where I would go ;
And train me for the life that waits me there,
Alike through love and loss, through weal and woe ! "

THESE words of the German hymn may be adopted as a fitting embodiment of our Pilgrim's feelings, when, descending to a lower level than the Valley of Humiliation, he enters on the deeper Valley of the Shadow of Death, and begins to realise the darker experiences of that dreadful pass, where he was " worse put to it than in his fight with APOLLYON."

This Valley is a continuation of the preceding scene. Scarcely has the good fight been fought, when a horror of great darkness overcasts the vale, and gloomy terrors throng upon the Pilgrim's soul, and he walks that live-long night through a darkness that might be felt, and through spiritual antagonisms that intensified both the darkness and the danger. The whole scene—from the first assault of APOLLYON to the sun-rising in the valley—is a continued series of perils encountered, dangers avoided, and difficulties overcome, that seemed insuperable. It is the reproduction in allegory of Bunyan's own spiritual experiences, as more fully described in his " Grace Abounding." There he details the anxious travail of his soul, the dark days and wearisome nights that were appointed for him to pass through, during which his soul refused to be comforted, and all joy, and hope, and promise seemed as though they had departed ; rendering his experience like to that of a spiritual death, casting its dark shadow over all his faith, and hope, and spiritual joy. He writes—" I fell, therefore, at the sight of my own vileness, deeply into despair ; for I concluded that this condition that I was in could not stand with a state of grace. Sure, thought I, I am forsaken of God ; sure I am given up to the devil, and to a reprobate mind. And thus I continued a long while, even for some years together."

Another paragraph of this personal experience recalls more distinctly the scene of the Shadow of Death, with its increasing darkness, and swelling tides of anguish. He writes—" For about the space of a month after, a very great storm came down upon me, which handled me twenty times worse than all I had met with before ; it came stealing upon me, now by one piece, then by another ; first, all my comfort was taken from me ; then darkness seized upon me ; after which, whole floods of blasphemies, against God, Christ, and the Scriptures, were poured upon my spirit, to my great confusion and astonishment. These blasphemous thoughts were such as also stirred up questions in me against the very being of God, and of his only beloved Son ; or whether there were, in truth, a God, or Christ, or no."

But all pilgrims fare not thus badly, even in this dark Valley ; for, by-and-by, FAITHFUL reports his exemption from such dreadful experiences, both here and in the Valley of Humiliation, saying—" I had *sunshine* all the rest of the way through that, and also through the Valley of the Shadow of Death."

NOW at the end of this valley was another, called the Valley of the Shadow of Death, and Christian must needs go through it, because the way to the Celestial City lay through the midst of it. Now this valley is a very solitary place. The prophet Jeremiah thus describes it : " A wilderness ; a land of deserts and of pits ; a land of drought, and of the *shadow of death ;* a land Jer. 2. 6. that no man (but a Christian) passed through, and where no man dwelt."

Now here Christian was worse put to it than in his fight with Apollyon; as by the sequel you shall see.

I saw then in my dream, that, when Christian was got to the borders of the shadow of Death, there met him two men, children of them that brought up an evil report of the good land, Numb. 13. making haste to go back; to whom Christian spake as follows:

Whither are you going?

They said, Back! back! and we would have you to do so, too, if either life or peace is prized by you.

Why? what's the matter? said Christian.

Matter! said they, we were going that way as you are going, and went as far as we durst; and indeed we were almost past coming back; for had we gone a little further we had not been here to bring the news to thee.

But what have you met with? said Christian.

MEN. Why we were almost in the valley of the shadow Ps. 44. 19. of Death; but that by good hap we looked before us, and saw the danger before we came to it.

But what have you seen? said Christian.

MEN. Seen! why the valley itself, which is as dark as pitch; we also saw there the hobgoblins, satyrs, and dragons of the pit: we heard also in that valley continual howling and yelling, as of a people under unutterable misery, who there sat bound in affliction and iron; and over that valley hang the discouraging clouds of confusion: death also does always spread his wings over it. In a word, it Job 3. 5; 10. 22 is every whit dreadful, being utterly without order

Then said Christian, I perceive not yet, by what you have said, but that this is my way to the desired haven.

MEN. Be it thy way; we will not choose it for ours.

So they parted: and Christian went on his way, but still with his sword drawn in his hand, for fear lest he should be assaulted.

I saw then in my dream, so far as this valley reached, there was on

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The Shadow of Death.—This must be understood as a season of rising doubts, and returning convictions, and dark surmisings as to one's spiritual state. It may be called "Satan's hour and the power of darkness." APOLLYON, foiled in his direct personal assault upon the Pilgrim, now summons to his aid his legion of evil spirits.

I saw in my dream.—The Dreamer now sees the Pilgrim already entered on the dark Valley. He treads delicately a very narrow path, with danger pressing sore upon him on either side. Here are no "stepping-stones," as in the Slough. Yea, even a good man falling in here finds no foot-hold. All help and promise, all hope and rescue, must here be found in Christ—in Christ alone. "HE THAT IS ABLE" must pluck them out.

the right hand a very deep ditch; that ditch is it into which the blind have led the blind in all ages, and have both there miserably perished. Again, behold on the left hand there was a very dangerous quag, into which if even a good man falls he finds no bottom for his foot to
Ps. 69. 14. stand on. Into that quag king David once did fall, and had no doubt therein been smothered, had not he that is able plucked him out.

The path-way was here also exceeding narrow, and therefore good Christian was the more put to it; for when he sought in the dark to shun the ditch on the one hand, he was ready to tip over into the mire on the other: also, when he sought to escape the mire, without great carefulness he would be ready to fall into the ditch. Thus he went on, and I heard him there sigh bitterly: for, besides the dangers mentioned above, the path-way was here so dark, that ofttimes when he lift up his foot to set forward, he knew not where, nor upon what, he should set it next.

About the midst of the valley I perceived the mouth of hell to be, and it stood also hard by the way-side. Now, thought Christian, what shall I do? And ever and anon the flame and smoke would come out in such abundance, with sparks and hideous noises (things that cared not for Christian's sword, as did Apollyon before), that he was forced to put up his sword, and betake himself to another weapon,
Ps. 116. 4. called *All-prayer:* so he cried, in my hearing, "O Lord,
Eph. 6. 18. I beseech thee, deliver my soul!" Thus he went on a great while; yet still the flames would be reaching towards him: also he heard doleful voices, and rushings to and fro, so that sometimes he thought he should be torn in pieces, or trodden down like the mire in the streets. This frightful sight was seen, and these dreadful noises were heard, by him for several miles together: and coming to a place

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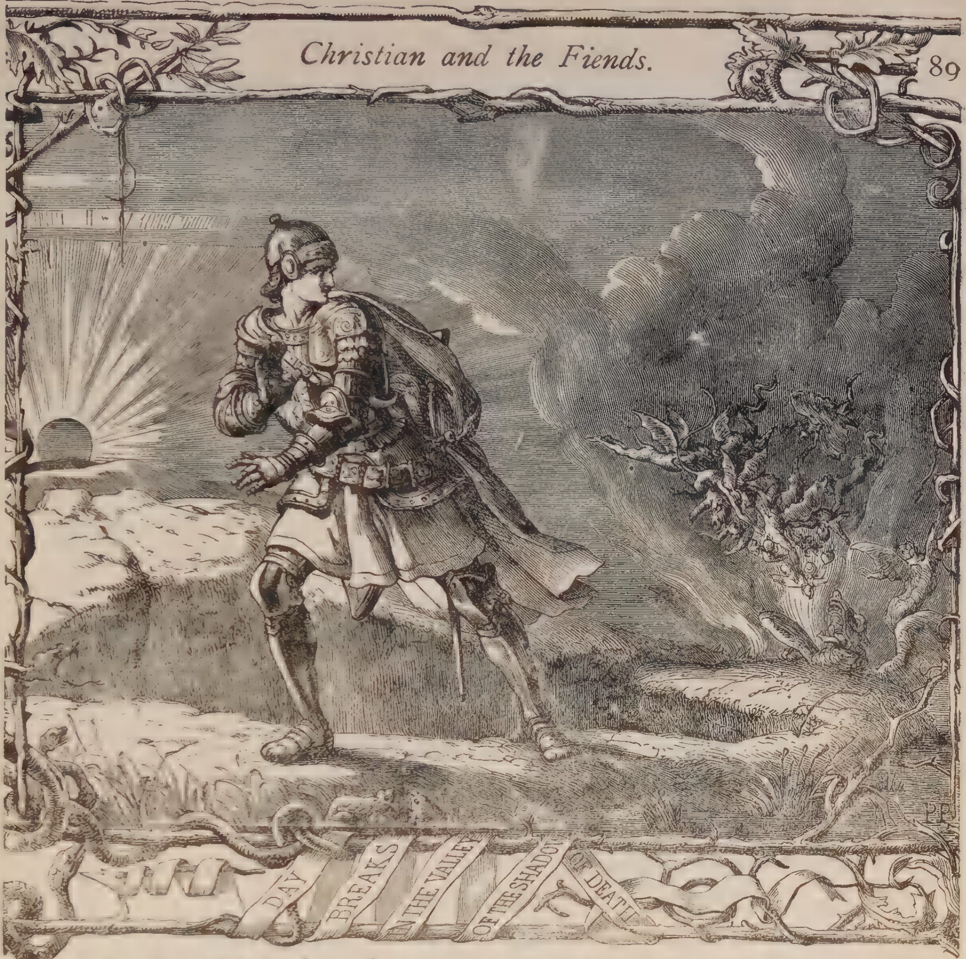
"Lead, kindly Light, amid the encircling gloom,
Lead thou me on!
The night is dark, and I am far from home;
Lead thou me on!
Keep thou my feet; I do not ask to see
The distant way; one step's enough for me."

The mouth of hell.—He here speaks, perhaps, of that season of bodily and spiritual weakness alluded to in his "Grace Abounding," where he says, "Again, as I was at another time very ill and weak, all that time also the tempter did beset me strongly, for I find he is much for assaulting the soul when it begins to approach towards the grave; then is his opportunity, labouring to hide from me my former experience of God's goodness; also setting before me the terror of death and the judgment of God."

Amid these inward spiritual antagonisms, he found he must resort to inward and spiritual weapons. And accordingly his sword, with which he had defeated APOLLYON, is now sheathed; and the spiritual weapon of "All-prayer" must now be put in exercise.

But he abides in prayer; and prays all through the Vale of Death. And the great power of prayer is answered, for by it the


DAY BREAKS IN THE VALLEY OF THE SHADOW OF DEATH
P.P.

where he thought he heard a company of fiends coming to meet him, he stopt, and began to muse what he had best to do. Sometimes he had half a thought to go back; then again he thought he might be half way through the valley: he remembered also how he had already vanquished many a danger, and that the danger of going back might be much more than for to go forward. So he resolved to go on: yet the fiends seemed to come nearer: but when they were come even almost at him, he cried out with a most vehement voice, "I will walk in the strength of the Lord God:" so they gave back, and came no further.

One thing I would not let slip: I took notice that now poor Christian was so confounded that he did not know his own voice.

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fiends are held at bay. Yet this is the worst part of the pass—the crisis of the danger; for now the mind of poor CHRISTIAN is "confusion worse confounded," by reason of the inward suggestion of the Evil One, and the blasphemies that he hears uttered as from his own heart, and by his own voice. To this also he alludes in his "Grace Abounding"—"While I was in this temptation, I would often find my mind suddenly put upon it to curse and swear, And thus I perceived it: just when he was come over against the mouth of the burning pit, one of the wicked ones got behind him, and whisperingly suggested many grievous blasphemies to him; which he verily thought had proceeded from his own mind. This put Christian more to it than anything that he had met with before, even to think that he should now blaspheme him that he loved so much before. Yet if he could have helped it, he would not have done it: but he had not the discretion either to stop his ears, or to know from whence those blasphemies came.

When Christian had travelled in this disconsolate condition some considerable time, he thought he heard the voice of a man, as going before him, saying, "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." Ps. 23. 4.

Then was he glad, and that for three reasons: first, because he gathered from thence, that some who feared God were in this valley as well as himself: secondly, for that he perceived God was with them, though in that dark and dismal state; and why not, thought he, with me, though by reason of the impediment that attends this place I cannot perceive it? thirdly, for that he hoped (could he overtake them) to have company by-and-by. So he went on, and called to him that was before: but he knew not what to answer; for that he also thought himself to be alone. And by-and-by the day broke: then said Christian, "He hath turned the shadow of death into the morning." Job 9. 11. Amos 5. 8.

Now morning being come, he looked back, not of desire to return, but to see by the light of the day what hazards he had gone through in the dark. So he saw more perfectly the ditch that was on the one hand, and the quag that was on the other; also how narrow the way was which lay betwixt them both. Also now he saw the hobgoblins,

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or to speak some grievous thing against God, or Christ his Son, and of the Scriptures."

For several miles together.—By these measures of the Pilgrimage he means *days* and *years* of his actual experience, during which the Evil Spirit troubled him and did abide with him. Two such seasons in particular fell to his lot; and one of these continued as long as two years and a half. Thus was this man of God deeply exercised in his innermost soul. But God had a great work for him to do, and he must be disciplined and prepared to do it, even though it be through the fiery furnace.

He heard the voice of a man.—Not only the voice, but the comfortable words uttered tended to the renewal of the Pilgrim's joy and gladness. The voice was heard singing David's pastoral song (Ps. xxiii.), and this was comfortable to CHRISTIAN—1. Because it was an evidence that he was not alone in the Valley. 2. Because it proved that Pilgrims could yet afford to sing cheerily and joyfully even in the Valley of Death; and, 3. Because a promise was thereby given that the Pilgrim may yet overtake his more advanced brother, and have the enjoyment of his company.

and satyrs, and dragons of the pit, but all afar off, for after break of the day they came not nigh: yet they were discovered to him, according to that which is written, "He discovereth deep Job 12. 22. things out of darkness, and bringeth out to light the shadow of death."

Now was Christian much affected with his deliverance from all the dangers of his solitary way: which dangers, though he feared them more before, yet he saw them more clearly now, because the light of the day made them conspicuous to him. And about this time the sun was rising; and this was another mercy to Christian: for you must note, that, though the first part of the Valley of the Shadow of Death was dangerous, yet this second part, which he was yet to go, was, if possible, far more dangerous: for, from the place where he now stood even to the end of the valley, the way was all along set so full of snares, traps, gins, and nets, here; and so full of pits, pitfalls, deep holes, and shelvings, down there; that had it now been dark, as it was when he came the first part of the way, had he had a thousand souls, they had in reason been cast away. But, as I said just now, the sun was rising. Then said he, "His candle shineth on my Job 29. 3. head, and by his light I go through darkness."

In this light therefore he came to the end of the valley.

Now I saw in my dream, that at the end of this valley lay blood, bones, ashes, and mangled bodies of men, even of pilgrims that had gone this way formerly; and, while I was musing what should be the reason, I espied a little before me a cave, where two giants, Pope and Pagan, dwelt in old time; by whose power and tyranny the men,

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"Christ, thou bright and Morning Star,
Now shed thy light abroad:
Shine on us from thy throne afar
In this dark place, dear Lord.
With thy pure, glorious word."

And by-and-by the day broke.—The night of weeping is ended; and a morning of joy appears. This tyranny is overpast. After midnight is far spent, the dawn of hope arises on the Pilgrim's soul. Ye tried and afflicted pilgrims, put ye your trust in God; he will not always chide, neither will he keep his anger for ever.

Pope and Pagan.—These are pictured as two giants—representatives of the power and tyranny of olden times, that held men bound, body and soul, in the bondage of ignorance and superstition.

The allusion here is to the cruelties that characterised the religion of the heathen, who dwelt in the habitations of cruelty; and to the persecutions waged by the Church of Rome against the saints and martyrs of the Church of God, who were bold to confess the faith of Christ crucified, and, in the face of fiery persecutions, counted not their lives dear unto them. These have been, indeed, two gigantic systems—the one overspreading the face of the world; the other defiling the face of the Church.

PAGANISM has reduced the Creator to the level of the creature; has degraded worship to idolatry, religion to superstition, revelation to mythology, and truth to fiction. In this, man has been the chief sufferer, spoiled of his true glory, robbed of his inheritance. His better nature has deteriorated into savagery and barbarism, into cruelty and hatred, into vice and sensuality. The finer feelings of the whose bones, blood, ashes, &c., lay there, were cruelly put to death. But by this place Christian went without much danger, whereat I somewhat wondered; but I have learnt since, that Pagan has been dead many a day; and, as for the other, though he be yet alive, he is, by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints, that he can now do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he cannot come at them.

So I saw that Christian went on his way: yet, at the sight of the old man that sat in the mouth of the cave, he could not tell what to think; specially because he spake to him, though he could not go after him, saying, You will never mend till more of you be burned. But he held his peace, and set a good face on it, and so went by and catched no hurt. Then sang Christian,

Oh, world of wonders! (I can say no less)
That I should be preserved in that distress
That I have met with here! Oh, blessed be
The hand that hath from it delivered me!
Dangers in darkness, devils, hell, and sin,
Did compass me while I this vale was in:
Yea, snares, and pits, and traps, and nets did lie
My path about, that worthless, silly I
Might have been catch'd, entangled, and cast down:
But since I live, let Jesus wear the crown.

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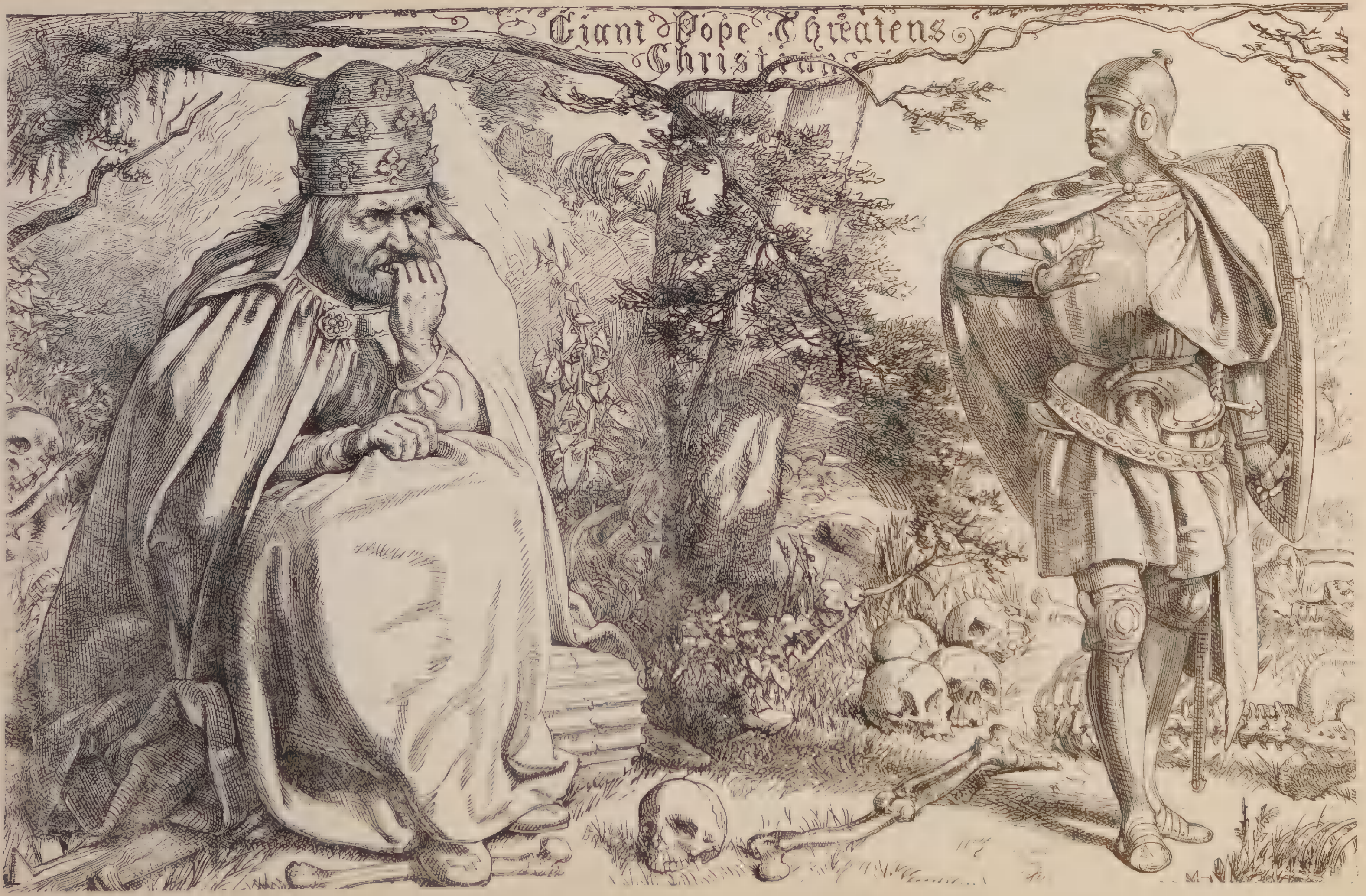
soul have been dwarfed and stunted in their growth. Charity, sympathy, gentleness, meekness, and all moral duties, are exchanged for physical force, treachery, torture, deceit, and guile. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind," Rom. i. 28.

ROMANISM has been to the Church what Paganism has been to the world—a spoiler of men's faith, and a persecutor of men's lives. It has taken human nature as its guide, and, accordingly, has wrought out a religious system of curious and cunning work, incorporating much of the religion of the heathen with the religion of Christ, and striving by piecemeal and by development to make religion what man *would like it to be*, easy to flesh and blood; in a word, a human religion founded on that which is divine; human tradition superadded to revelation; carnal superstition joined to spiritual worship; mortals made mediators, in conjunction with, and oft-times to the exclusion of, Jesus, the only Mediator between God and men. "Being ignorant of God's righteousness, and going about to establish their own righteousness, they have not submitted themselves unto the righteousness of God."

Nor are these giants bereft of either life or power. Bunyan represents PAGAN as having been long since dead, and POPE as being sunk into a state of decrepitude and decay; and therefore the Pilgrim "went without much danger" past their cave. Bunyan seems to speak of their history *in this country*. PAGAN once held sway in Britain, but has long since ceased in the land; albeit he still lives and thrives throughout the larger portion of the globe. And POPE, although shorn of much of his strength at the period of the Reformation, and more particularly in this country, yet wielded the power of a vast dominion, in Bunyan's days as in our own, over the lives and liberties of men in other lands.



Giant Pope Threatens Christian

CHAPTER XI.

CHRISTIAN AND FAITHFUL.

THE by-gone scenes of the Pilgrimage have been gradually increasing in interest, and have already well nigh culminated to a point; the reader (if it be a first reading) is perhaps anxious to know how the story is to be much further prolonged; or, if prolonged, how the interest can be sustained, seeing that such experiences as those of the preceding chapters can hardly be surpassed by any subsequent scenes. Here we are reminded of the words of Montgomery's essay on the Allegory; speaking of this new phase of the narrative, he writes:—"The author has displayed great skill in introducing a companion to his Pilgrim in this place. Thus far, the personal adventures of CHRISTIAN had been of the most extraordinary kind, and sufficient of themselves to exercise the reader's sympathy for him; but these feelings would have languished from weariness, however intensely the sequel might have been wrought, had attention been claimed for a solitary wanderer to the end of the journey. Here, then, the history, which has probably reached its climax in the preceding scenes, revives, by taking a new form, and exciting a fresh interest, rather doubled than divided, though two have thenceforward to share it instead of one. Besides, the individual experience of one man, however varied, would not have been sufficient to exemplify all the most useful lessons of the Gospel, unless the trials of many persons, of different age, sex, and disposition, were interwoven."

And not only is the interest of the story better sustained, but also the experimental value of the narrative is largely enhanced by the introduction of the character of FAITHFUL. This new personage opens out a new view of spiritual progress and experience, and sets before us a worthy and exemplary illustration of a consistent walk, and steadfast testimony, even unto death. It would be a profitable study, even to the most experienced Christian, to sit and listen to these men, CHRISTIAN and FAITHFUL, comparing notes of the way, contrasting or combining their respective experiences of the Pilgrimage, and proving in their own persons how "there are diversities of operations, but it is the same God which worketh all in all," 1 Cor. xii. 6.

New views of the Pilgrimage, new foes of the Pilgrims, new phases of temptation, and new features of resistance, are furnished to us in this part of the story. There are many who have never fallen so low, or risen so high, in spiritual experience, as CHRISTIAN did. FAITHFUL may, perhaps, better suit their case. While CHRISTIAN has been a deeply exercised man, severely tried, and so oft despairing, the career of FAITHFUL has pursued the more even tenor of its way, and is more equable than that of his fellow-pilgrim. It is therefore, perhaps, more assimilated to the ordinary experience of Christians. Let us, then, give earnest heed to FAITHFUL'S counsel, admonition, and encouragement!

NOW as Christian went on his way he came to a little ascent, which was cast up on purpose that pilgrims might see before them. Up there, therefore, Christian went: and looking forward he saw Faithful before him upon his journey. Then said Christian aloud, Ho ho! so ho! stay, and I will be your companion. At that Faithful looked behind him; to whom Christian cried again, Stay, stay,

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A little ascent.—There are at times provided for the Christian stand-points, for purpose of observation, with a scope proportioned to the elevation. We remember the far-off prospect, as viewed from the heights of the Palace Beautiful; and now the Pilgrim, from "a little ascent," is enabled to see "a little in advance," but sufficiently far for his present requirement, till I come up to you. But Faithful answered, No, I am upon my life, and the avenger of blood is behind me.

At this Christian was somewhat moved, and putting to all his strength he quickly got up with Faithful, and did also overrun him; so that the last was first. Then did Christian vain-gloriously smile, because he had gotten the start of his brother: but not taking good heed to his feet he suddenly stumbled and fell, and could not rise again until Faithful came up to help him.

Then I saw in my dream, they went very lovingly on together, and had sweet discourse of all things that had happened to them in their pilgrimage; and thus Christian began:

My honoured and well-beloved brother Faithful, I am glad that I have overtaken you; and that God has so tempered our spirits that we can walk as companions in this so pleasant a path.

FAI. I had thought, dear friend, to have had your company quite from our town, but you did get the start of me: wherefore I was forced to come thus much of the way alone.

CHR. How long did you stay in the City of Destruction, before you set out after me on your pilgrimage?

FAI. Till I could stay no longer; for there was great talk presently after you were gone out, that our city would in a short time with fire from heaven be burned down to the ground.

CHR. What! did your neighbours talk so?

FAI. Yes, it was for a while in everybody's mouth.

—to discern his future companion, FAITHFUL, somewhat in advance of him. Such prospects as these are useful and helpful to pilgrims, sometimes near to, sometimes far off; at one time to reveal the outposts of the Celestial City, and at another time to present the view of a fellow-pilgrim, sufficiently near to be overtaken for sake of companionship.

"*I am upon my life.*"—FAITHFUL seems to consider himself unsafe so long as he is not hasting on. Even on the Narrow-way he fears the pursuit of "the avenger of blood." There is a sense in which Christ, apprehended by faith, is our City of Refuge, even here; so that, if found in him, we are safe. And there is yet another sense in which heaven is our Refuge, and until we reach its safe harbour, and enter its open gates, we are not safe—fully or finally safe. In this latter sense FAITHFUL estimates his position, and therefore delays not, but speeds onward his way. We have already seen enough of the road to know that manifold and great dangers beset the pilgrims that walk thereon; and while there is all possible scope for faith, there must be no yielding to presumption.

Suddenly stumbled and fell.—FAITHFUL, though he has started later from the City of Destruction, yet has he gained the advance of his brother: "the last shall be first." And now CHRISTIAN overtakes and overruns his fellow, and, vain-gloriously priding himself on his advantage, he stumbled and fell: "the first shall be last." That vain-glorious smile that played upon the lips of CHRISTIAN was the rising indication of the carnal nature still living and working in him; and, accordingly, this man, ever taught deep lessons by hard discipline, is by another fall taught a lesson of humility and watchfulness.

CHR. What! and did no more of them but you come out to escape the danger?

FAI. Though there was, as I said, a great talk thereabout, yet I do not think they did firmly believe it. For, in the heat of the discourse, I heard some of them deridingly speak of you, and of your *desperate journey;* for so they called this your pilgrimage. But I did believe, and do still, that the end of our city will be with fire and brimstone from above; and therefore I have made mine escape.

CHR. Did you hear no talk of neighbour Pliable?

FAI. Yes, Christian, I heard that he followed you till he came at the Slough of Despond; where, as some said, he fell in; but he would not be known to have so done; but I am sure he was soundly bedabbled with that kind of dirt.

CHR. And what said the neighbours to him?

FAI. He hath, since his going back, been had greatly in derision, and that among all sorts of people; some do mock and despise him, and scarce will any set him on work. He is now seven times worse than if he had never gone out of the city.

CHR. But why should they be so set against him, since they also despised the way that he forsook?

FAI. Oh! they say, hang him; he is turn-coat! he was not true to his profession! I think God has stirred up even his enemies to Jer. 29. 18, 19. hiss at him, and make him a proverb, because he hath forsaken the way.

CHR. Had you no talk with him before you came out?

FAI. I met him once in the streets, but he leered away on the

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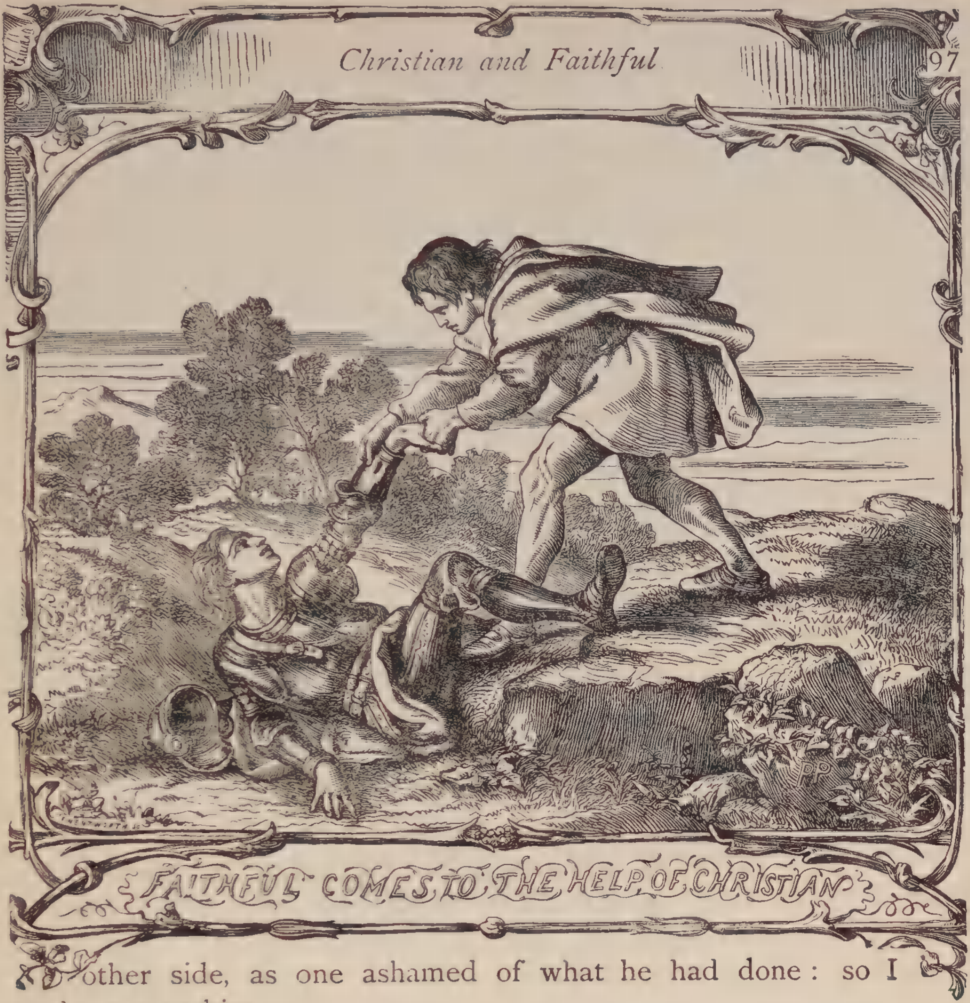
Had sweet discourse.—Fellow-pilgrims are allowed to bear each other company, so that they may entertain and encourage each other in Christian conversation: "They that feared the Lord spake often one to another," Mal. iii. 16. The discourse of these men turns upon their experiences of the way. They had been fellow-townsmen in the City of Destruction, and are now fellow-travellers to the City of Zion. FAITHFUL, having started later than CHRISTIAN, is enabled to report the more recent intelligence of the doings of the citizens of Destruction. And, first of all, he reports that CHRISTIAN'S setting out on pilgrimage had caused an awakening and inquiry about his expedition, and the object of it. The majority talked disparagingly of his undertaking; but convictions were awakened in at least the mind of FAITHFUL, who, feeling that "Destruction" was not only destroying many souls, but was also itself to be destroyed, made haste to escape, and to follow as speedily as possible the example of CHRISTIAN. The example of a sinner forsaking sin and the associations of sin, is not without its effect upon those that are left behind. Such influences are felt, and often tend to bring forth blessed results.

In this conversation "neighbour PLIABLE" is also called to mind. We are informed of his return to Destruction, his reception by his old companions; their not very flattering opinion respecting him; and that he is now worse than if he had never set out at all



FAITHFUL COMES TO THE HELP OF CHRISTIAN

other side, as one ashamed of what he had done: so I spake not to him.

Chr. Well, at my first setting out, I had hopes of that man; but now I fear he will perish in the overthrow of the city: for "it hath happened to him according to the true proverb, The dog is turned to his own vomit again: and the sow that was washed to her wallowing in the mire."

2 Peter 2. 22.

Fai. They are my fears of him too: but who can hinder that which will be?

Well, neighbour Faithful, said Christian, let us leave him, and talk of things that more immediately concern ourselves. Tell me now what you have met with in the way as you came: for I know you have met with some things, or else it may be writ for a wonder.

Things that concern ourselves.—This is wise counsel of CHRISTIAN. Our disposition generally is, rather to talk of others, than look to ourselves; to speak of the failure of other men, rather than review our own progress. We are now enabled to read the records of a second

FAI. I escaped the Slough that I perceive you fell into, and got up to the gate without that danger; only I met with one, whose name was Wanton, that had like to have done me a mischief.

CHR. It was well you escaped her net: Joseph was hard put to it by her, and he escaped her as you did; but it had like to have cost him his life. But what did she do to you?

Gen. 39. 11–13.

FAI. You cannot think, but that you know something, what a flattering tongue she had: she lay at me hard to turn aside with her, promising me all manner of content.

CHR. Nay, she did not promise you the content of a good conscience.

FAI. You know what I mean: all carnal and fleshly content.

CHR. Thank God you have escaped her: "the abhorred of the Lord shall fall into her ditch."

Prov. 22. 14.

FAI. Nay, I know not whether I did wholly escape her or no.

CHR. Why, I trow you did not consent to her desires.

FAI. No, not to defile myself; for I remembered an old writing that I had seen, which saith, "Her steps take hold on hell." So I shut mine eyes because I would not be bewitched with her looks: then she railed on me, and I went my way.

Prov. 5. 5. Job 31. 1.

CHR. Did you meet with no other assault as you came?

FAI. When I came to the foot of the hill called Difficulty, I met with a very aged man, who asked me what I was, and whither bound? I told him that I was a pilgrim going to the Celestial City. Then said the old man, Thou lookest like an honest fellow: wilt thou be content to dwell with me for the wages that I shall give thee? Then I asked him his name, and where he dwelt? He said, his name was Adam the First, and I dwell in the town of Deceit. I asked him then what was his work? and what the wages that he would give? He told me, that his work was many delights; and his wages, that I should be his heir at last. I further asked him, what house he kept,

Eph. 4. 22.

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pilgrimage, in the experience of a new Pilgrim, whose name is FAITHFUL.

In this review, it appears that FAITHFUL escaped most of the dangers that had befallen his friend, but had encountered other and different temptations and snares, which specially beset his own path. His progress to the Wicket-gate was, indeed, without the downfall of Despond, and without the intervention of WORLDLY-WISEMAN'S ill advice; and yet not altogether without danger, for one whose name was WANTON crossed his path, and sought to lure him into her net. There are many Pilgrims who would seek for the "steps" in Despond, and stoutly resist the plea of self-righteousness, who yet, through the weakness of their nature, would yield themselves to the winning ways and seductive influences of this temptation of the flesh, and thus fall away into peril more deep and miry than Despond.

and what other servants he had? So he told me, that his house was maintained with all the dainties in the world: and that his servants were those of his own begetting. Then I asked how many children he had? He said that he had but three daughters, "the Lust of the flesh, the Lust of the eyes, and the Pride of life;" and 1 John 2. 16.
that I should marry them if I would. Then I asked how long time he would have me to live with him? And he told me, as long as he lived himself.

CHR. Well, and what conclusion came the old man and you to at last?

FAI. Why, at first I found myself somewhat inclinable to go with the man, for I thought he spake very fair; but, looking in his forehead as I talked with him, I saw there written, "Put off the old man with his deeds."

CHR. And how then?

FAI. Then it came burning hot into my mind, whatever he said, and however he flattered, when he got me home to his house he would sell me for a slave. So I bid him forbear to talk, for I would not come near the door of his house. Then he reviled me, and told me, that he would send such a one after me that should make my way bitter to my soul. So I turned to go away from him: but just as I turned myself to go thence, I felt him take hold of my flesh, and give me such a deadly twitch back, that I thought he had pulled part of me after himself. This made me cry, "O wretched Rom. 7. 24.
man!"—So I went on my way up the hill.

Now, when I had got about half way up, I looked behind me, and saw one coming after me, swift as the wind; so he overtook me just about the place where the settle stands.

Just there, said Christian, did I sit down to rest me; but, being overcome with sleep, I there lost this Roll out of my bosom.

In climbing this hill, a more easy and gentle service is offered by an aged man, whose grey hairs would, at first sight, seem to claim respect for his advice and counsel. This was ADAM THE FIRST—the old Adam, "of the earth, earthy"—whose service, and work, and wages are all carnal and corruptible.

FAITHFUL was enabled to resist the overtures of "the old man." But with what rending of the flesh and spirit is this parting made between the Christian and the old Adam! It needs a violent effort, and great grace withal, to be delivered fully from "the body of this death." And even then we are not wholly rid of his influence; for, moved with malice and hatred against us, he stirs up many a foe, and sends many a messenger of Satan to buffet us.

The place where the settle stands.—Here, again, their experiences meet, though in a different form. At the place where CHRISTIAN lost his Roll, FAITHFUL encountered another and different downfall. One, whose name was

FAI. But good brother, hear me out: so soon as the man overtook me, he was but a word and a blow, for down he knocked me, and laid me for dead. But, when I was a little come to myself again, I asked him wherefore he served me so? He said, because of my secret inclining to Adam the First: and with that he struck me another deadly blow on the breast, and beat me down backward: so I lay at his foot as dead, as before. So when I came to myself again I cried him mercy; but he said, I know not how to show mercy; and with that he knocked me down again. He had doubtless made an end of me, but that one came by and bid him forbear.

CHR. Who was that that bid him forbear?

FAI. I did not know him at first, but as he went by I perceived the holes in his hands and in his side: then I concluded that he was our Lord. So I went up the hill.

CHR. That man that overtook you was Moses. He spareth not, neither knoweth he how to show mercy to those that transgress his law.

FAI. I know it very well; it was not the first time that he has met with me. It was he that came to me when I dwelt securely at home, and that told me he would burn my house over my head if I stayed there.

CHR. But did you not see the house that stood there on the top of that hill on the side of which Moses met you?

FAI. Yes, and the lions too, before I came at it: but, for the lions, I think they were asleep; for it was about noon; and because I had so much of the day before me, I passed by the porter and came down the hill.

CHR. He told me, indeed, that he saw you go by: but I wish you

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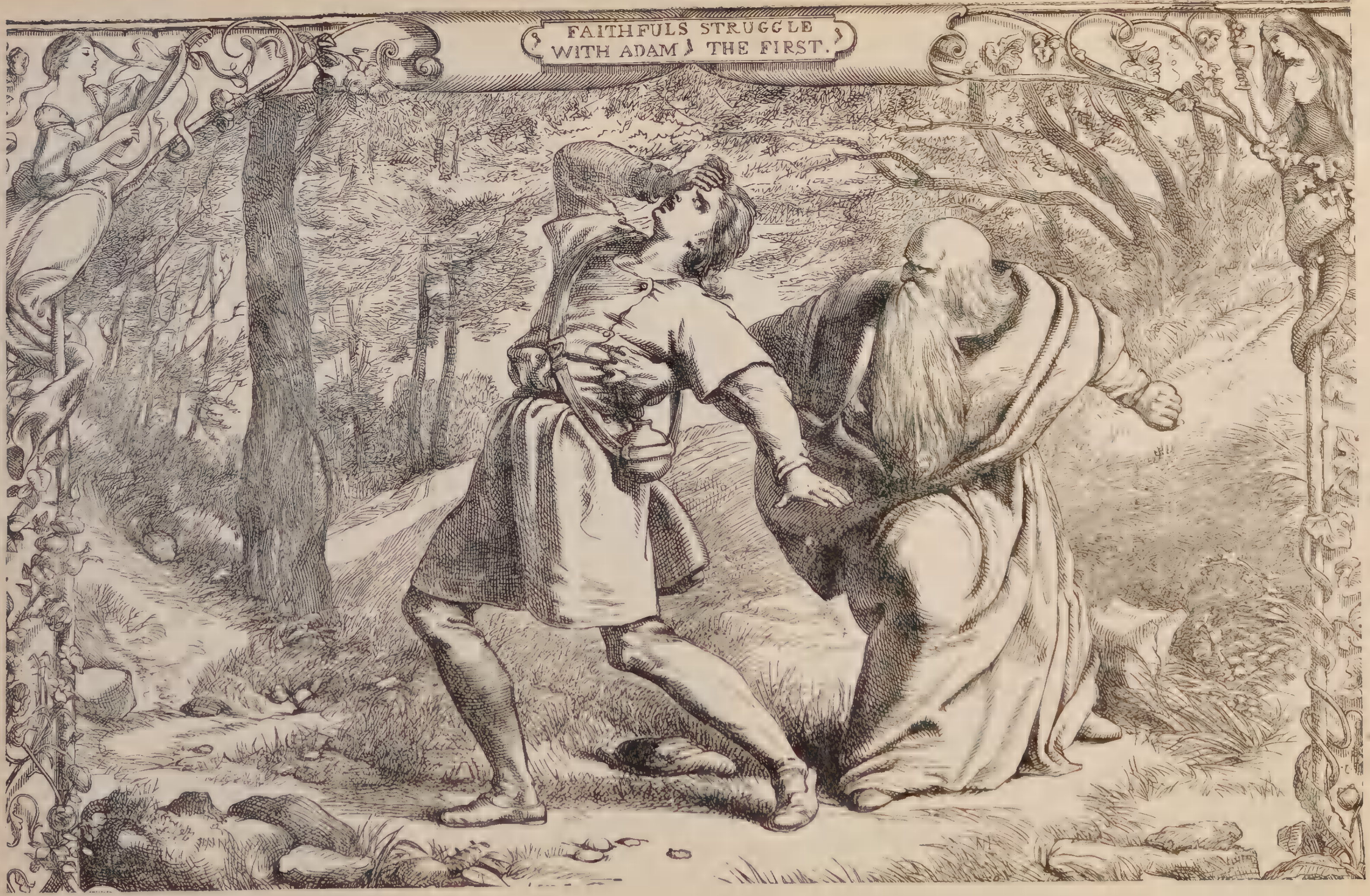
MOSES, overtook him, and dealt hardly with him—sharply, abruptly, severely, mercilessly. It is a brief scene, but eloquently instructive—a word, a blow; the Pilgrim falls; another blow, and he is as one dead; a plea for mercy, and in reply, not mercy, but another blow! This discipline of chastisement and wrath is stayed by the interposition of One who passed by.

There is no more telling or touching sentiment in the whole PILGRIM'S PROGRESS, than that which describes the marks by which this passing Stranger is recognised — "I perceived the holes in his hands and in his side!" It is but a single touch of the pencil, and lo, a complete picture stands before the eye, illustrative of the great truth,—"The Law was given by Moses, but grace and truth came by Jesus Christ." Bunyan well describes the power and wrath of the Law, where, in his treatise on "Justification," he writes—"As the Law giveth no strength, nor life to keep it, so it accepteth none of them that are under it. Sin and die, is for ever its language. There is no middle way in the Law. It hath not ears to hear, nor heart to pity its penitent ones." And in this remarkable scene he beautifully describes the power and grace of Jesus: by those wounds in his hands, and in his feet, and in his side, he delivers us from the Law. He



FAITHFULS STRUGGLE
WITH ADAM THE FIRST.

had called at the house, for they would have showed you so many rarities that you would scarce have forgot them to the day of your death. But, pray tell me, did you meet nobody in the valley of Humility?

Fai. Yes, I met with one Discontent, who would willingly have persuaded me to go back again with him: his reason was, for that the valley was altogether without honour. He told me, moreover, that there to go was the way to disoblige all my friends, as Pride, Arrogancy, Self-conceit, Worldly-glory, with others, who he knew, as he said, would be very much offended if I made such a fool of myself as to wade through this valley.

Chr. Well, and how did you answer him?

Fai. I told him that, although all these that he named might claim kindred of me, and that rightly (for indeed they were my relations according to the flesh); yet since I have become a pilgrim they have disowned me, as I have also rejected them; and therefore they are now no more than if they had never been of my lineage. I told him, moreover, that as to this valley he had quite misrepresented the thing; for "before honour is humility, and a haughty spirit before a fall." Therefore, said I, I had rather go through this valley to the honour that was so accounted by the wisest, than choose that which *he* esteemed most worthy our affections.

Chr. Met you with nothing else in that valley?

Fai. Yes, I met with Shame; but of all the men that I met with in my pilgrimage, he, I think, bears the wrong name. The other would be said nay, after a little argumentation and somewhat else; but this bold-faced Shame would never have done.

Chr. Why, what did he say to you?

Fai. What! why he objected against religion itself. He said, it was a pitiful, low, sneaking business for a man to mind religion: he said, that a tender conscience was an unmanly thing; and that for a man to watch over his words and ways, so as to tie up himself from that hectoring liberty that the brave spirits of the times accustom

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passes by, and bids the Law refrain, because those open wounds have satisfied all its weightiest demands upon the sinner, and present to us a better than a legal righteousness—the righteousness of God in Christ. "By his stripes we are healed."

I met one Discontent.—Such are some of the enemies we meet with on the road, who assault the citadel of the soul, and strive to take it, and dislodge the great Master that reigns within. There are also other enemies that are as thorns in the side of the Pilgrim, annoying and harassing him with a vexatious warfare. Of this latter class was Discontent. He appeals to the temper and spirit of Faithful, and is a type of a large themselves unto, would make him the ridicule of the times. He objected also, that but few of the mighty, rich, or wise were ever of my opinion; nor any of them neither, before they were persuaded to be fools, and to be of a voluntary fondness to venture the loss of all for nobody else knows what. He moreover objected the base and low estate and condition of those that were chiefly the pilgrims of the times in which they lived; also their ignorance, and want of understanding in all natural science. Yea, he did hold me to it at that rate also about a great many more things than here I relate: as, that it was a shame to sit whining and mourning under a sermon, and a shame to come sighing and groaning home; that it was a shame to ask my neighbour forgiveness for petty faults, or to make restitution where I had taken from any. He said also, that religion made a man grow strange to the great, because of a few vices (which he called by finer names); and made him own and respect the base, because of the same religious fraternity: and is not this, said he, a shame?

John 7. 48. 1 Cor. 1. 26; 3. 18. Phil. 3. 7—9.

CHR. And what did you say to him?

FAI. Say! I could not tell what to say at first. Yea, he put me so to it that my blood came up in my face; even this Shame fetched it up, and had also beat me quite off. But at last I began to consider that "that which is highly esteemed among men is abomination in the sight of God." And I thought again, this Shame tells me what men are: but he tells me nothing what God or the Word of God is. And I thought, moreover, that at the day of doom we shall not be doomed to death or life according to the hectoring spirits of the world, but according to the wisdom and law of the Highest. Therefore, thought I, what God says is best, *is* best, though all the men in the world are against it: seeing then that God prefers his religion; seeing God prefers a tender conscience; seeing they that make themselves fools for the kingdom of heaven are wisest; and that the poor man that loveth Christ is richer than the greatest man in the world

Luke 16. 15.

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class of men with whom we meet in the world.

DISCONTENT has succeeded in turning away many from the better land, by suggesting worldly motives, and proposing the objections of worldly minds. DISCONTENT meets many of us day by day. And as this kind of temptation is frequent, so the answer of FAITHFUL is important: he pleads a full and final break-off of kindred and acquaintance; and this severing of the ties of friendship is mutual—"they have disowned me, and I also have rejected them." He therefore has no more duties of friendship to perform towards them; nor can they now demand that he shall so shape his conduct as to please them. Their pleasures are not his pleasures now; nor are their ways his ways. He that hates him; Shame, depart, thou art an enemy to my salvation; shall I entertain thee against my sovereign Lord? how then shall I look him in the face at his coming? Should I now be ashamed of his ways and servants, how can I expect the blessing?—But indeed this Shame was a bold villain; I could scarce shake him out of my company: yea, he would be haunting of me, and continually whispering me in the ear, with some one or other of the infirmities that attend religion: but at last I told him, it was but in vain to attempt further in this business; for those things that he disdained, in those did I see most glory: and so at last I got past this importunate one. And when I had shaken him off, then I began to sing:

Mark 8. 38.

The trials that those men do meet withal,
That are obedient to the heavenly call,
Are manifold and suited to the flesh,
And come, and come, and come again afresh:
That now, or some time else, we by them may
Be taken, overcome, and cast away.
Oh, let the pilgrims, let the pilgrims then
Be vigilant and quit themselves like men.

CHR. I am glad, my brother, that thou didst withstand this villain so bravely; for of all, as thou sayest, I think he has the wrong name: for he is so bold as to follow us in the streets, and to attempt to put us to shame before all men; that is, to make us ashamed of that which is good. But, if he was not himself audacious, he would never attempt to do as he does: but let us still resist him; for notwithstanding all his bravadoes, he promoteth the fool, and none else. "The wise shall inherit glory," said Solomon; "but shame shall be the promotion of fools."

Prov. 3. 35.

FAI. I think we must cry to Him, for help against Shame, that would have us be "valiant for truth upon the earth."

CHR. You say true: but did you meet nobody else in that valley?

FAI. No, not I; for I had sunshine all the rest of the way through that, and also through the Valley of the Shadow of Death.

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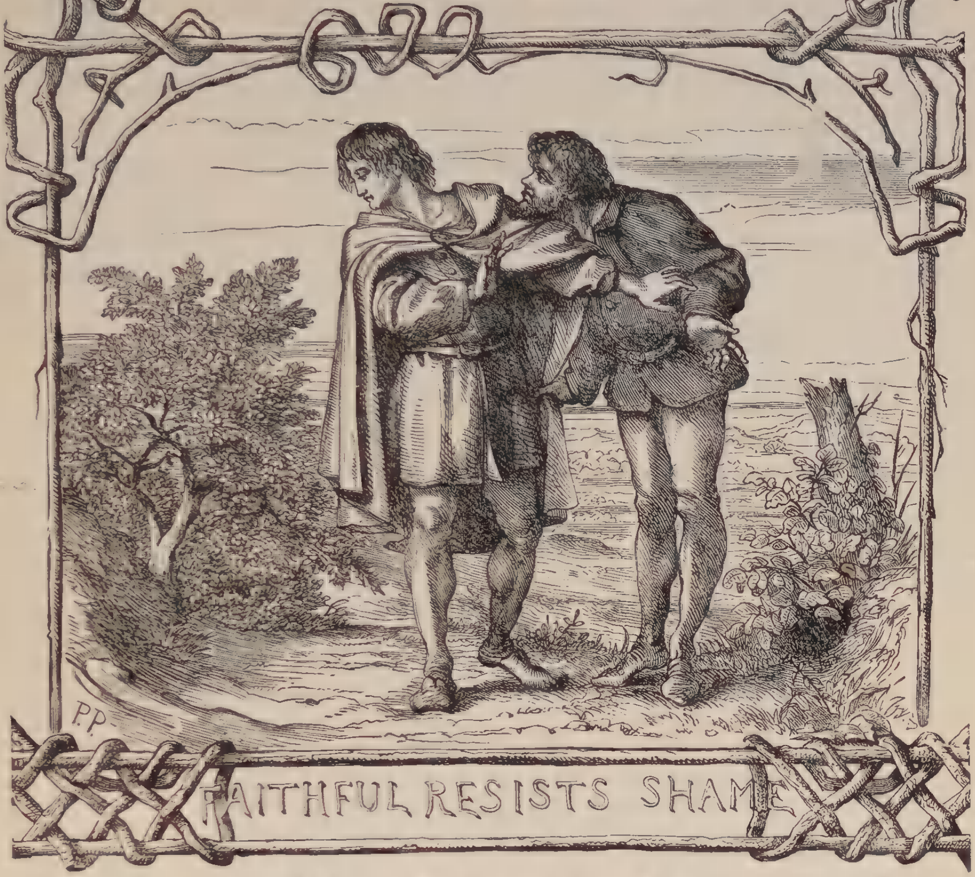
likes what they dislike; they hate what he loves.

I met with Shame.—It is not every Pilgrim that is appointed to meet the great APOLLYON in the Valley as CHRISTIAN did; but in the footsteps of FAITHFUL'S pilgrimage most of God's servants have trod, and are still called to tread. Many a man who is a hero in worldly things is but a very coward in spiritual things. Many a brave soldier, who would not hesitate to walk up to the cannon's mouth, is yet deterred from following Christ by the ridicule of his comrades. These weapons of shame have driven off many, who have consequently gone back, and walked henceforth in the paths of error and of evil.

Sunshine all the rest of the way.—With the last-named temptation, the earlier trials of FAITHFUL seem to have concluded; and for his consistency he is rewarded with clear sun-



CHR. It was well for you; I am sure it fared far otherwise with me: I had for a long season, as soon almost as I entered into that valley, a dreadful combat with that foul fiend Apollyon; yea, I thought verily he would have killed me, especially when he got me down and crushed me under him, as if he would have crushed me to pieces: for as he threw me, my sword flew out of my hand. Nay, he told me he was sure of me: but I "cried to God, and he heard me, and delivered me

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shine to enlighten his path, where otherwise he would have been most exposed to danger and disaster — in the Valley of the Shadow of Death.

How diverse are the experiences of God's children! Sometimes through severity, and sometimes through gentleness (but in the severest discipline there is goodness still), are they led all the way to their journey's end. Where one man has darkness and devils to deal with, another has God's blessed sunshine to cheer him, His rod and his staff to comfort him. It is an alternating experience: not always darkness, nor always sunshine, but some of each; and, perhaps, each by turns. Thus it is that God leads his people; and his all-wise providence appoints the hard or easy, the joyful or the sorrowful, the bitter or the sweet. To-day at Marah's bitter waters; to-morrow beneath the shade of Elim's palm trees.

"So is it here with us on earth: and so
I do remember it has ever been:
The bitter and the sweet, the grief and joy,
Lie near together, but a day between."

out of all my troubles." Then I entered into the Valley of the Shadow of Death, and had no light for almost half the way through it. I thought I should have been killed there over and over: but at last day broke, and the sun rose, and I went through that which was behind with far more ease and quiet.

CHAPTER XII.

TALKATIVE.

One of the distinguishing features of the Pilgrim's Progress is the rapid succession of characters that present themselves in the course of the Pilgrimage. We shall find that these characters are introduced, not only for ornament, but also for practical use. The purpose of the Allegory is not merely to draw grand pictures, but also to define true doctrine; and this doctrinal purpose is from time to time fulfilled in the conversations that are recorded, both of worthy and unworthy Pilgrims.

In the following scene, a man whose name is Talkative joins himself to the Pilgrim. The experience of Christian enables him at once to take the measure of the man, and to detect the hollowness of his profession. Faithful is for a time deceived; he is even captivated by this "brave companion," who, to his mind, promises to make "a very excellent Pilgrim." And here commences one of those self-drawn pictures which are found at intervals throughout the narrative. The talkative professor is a type of a class of professing Christians. It has been said, "The deepest waters are the most silent; empty vessels make the greatest sound, and tinkling cymbals the worst music."

Those readers of the Allegory who lightly pass over these conversational scenes are not able to enjoy the more picturesque pages of the story. These conversations are thrown in for a great purpose—for the exposition of the true doctrines of the Gospel. The conversation that now ensues sets knowledge, and speech, and declamation in their right place, and lays the proper emphasis on the essentials of true faith—the *power* of religion, and the deep experience of saving grace in the soul. It further opens up the great difference between head and heart, between knowledge and action, between saying and doing, between words and works, between a dead and a living faith. Bunyan here rebukes the merely professional spirit of his own day. And in this he writes for every age. Alas! how large a measure of the same external religiousness prevails in our own times!

MOREOVER I saw in my dream, that as they went on, Faithful, as he chanced to look on one side, saw a man, whose name is Talkative, walking at a distance besides them; for in this place there was room enough for them all to walk. He was a tall man, and something more comely at a distance than at hand. To this man Faithful addressed himself in this manner:

Friend, whither away? are you going to the heavenly country?

Talk. I am going to that same place.

Fai. That is well; then I hope we may have your good company?

TALK. With a very good will, will I be your companion.

FAI. Come on then, and let us go together, and let us spend our time in discoursing of things that are profitable.

TALK. To talk of things that are good, to me is very acceptable, with you or with any other: and I am glad that I have met with those that incline to so good a work. For, to speak the truth, there are but few that care thus to spend their time, as they are in their travels; but choose much rather to be speaking of things to no profit: and this hath been a trouble to me.

FAI. That is indeed a thing to be lamented: for what thing so worthy of the use of the tongue and mouth of men on earth, as are the things of the God of heaven?

TALK. I like you wonderful well, for your saying is full of conviction: and, I will add, what thing is so pleasant, and what so profitable, as to talk of the things of God? What thing is so pleasant? that is, if a man hath any delight in things that are wonderful: for instance, if a man doth delight to talk of the history or the mystery of things; or if a man doth love to talk of miracles, wonders, or signs; where shall he find things recorded so delightful, and so sweetly penned, as in the Holy Scripture?

FAI. That's true; but to be profited by such things in our talk, should be that which we design.

TALK. That is it that I said; for to talk of such things is most profitable: for by so doing a man may get knowledge of many things; as of the vanity of earthly things, and the benefit of things above. Thus in general: but, more particularly, by this a man may learn the necessity of the new birth; the insufficiency of our works; the need of Christ's righteousness, &c. Besides, by this, a man may learn by talk what it is to repent, to believe, to pray, to suffer, or the like. By this also a man may learn what are the great promises and consolations

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Whose name is Talkative.—The skill of the writer enables him to allow TALKATIVE to draw his own picture, and to represent his own character. And as he reveals himself, he is a mere flippant talker, a shallow professor.

To talk of the things of God.—This is the sum and substance of TALKATIVE's idea of religion—"to talk." And the subject matter of his conversation further discloses the lack of heartfelt, experimental religion; for his topics are such as "history, mystery, miracles, wonders, and signs." These subjects, no doubt, are calculated to interest and instruct true Christian students, if, as FAITHFUL says, they are studied to the "profit" of the soul. But it is not with this view that TALKATIVE indulges in his wordy speculations. His object is simply to get, or, more likely, to display, "knowledge"—"striving about words to no profit, but to the subverting of the hearers."

To what length men may "talk" about religion, and how near they may, all the time, of the Gospel; to his own comfort. Further, by this a man may learn to refute false opinions, to vindicate the truth, and also to instruct the ignorant.

FAI. All this is true, and glad I am to hear these things from you.

TALK. Alas! the want of this is the cause that so few understand the need of faith, and the necessity of a work of grace in their soul, in order to eternal life; but ignorantly live in the works of the law, by the which a man can by no means obtain the kingdom of heaven.

FAI. But, by your leave, heavenly knowledge of these is the gift of God; no man attaineth to them by human industry, or only by the talk of them.

TALK. All this I know very well: for a man can receive nothing except it be given him from heaven: all is of grace, not of works. I could give you a hundred scriptures for the confirmation of this.

Well, then, said Faithful, what is that one thing that we shall at this time found our discourse upon?

TALK. What you will: I will talk of things heavenly or things earthly; things moral or things evangelical; things sacred or things profane; things past or things to come; things foreign or things at home; things more essential or things circumstantial: provided that all be done to our profit.

Now did Faithful begin to wonder; and stepping to Christian (for he walked all this while by himself), he said to him, but softly, What a brave companion have we got! Surely this man will make a very excellent pilgrim.

At this, Christian modestly smiled, and said, This man, with whom you are so taken, will beguile with this tongue of his twenty of them that know him not.

FAI. Do you know him then?

CHR. Know him! yes, better than he knows himself.

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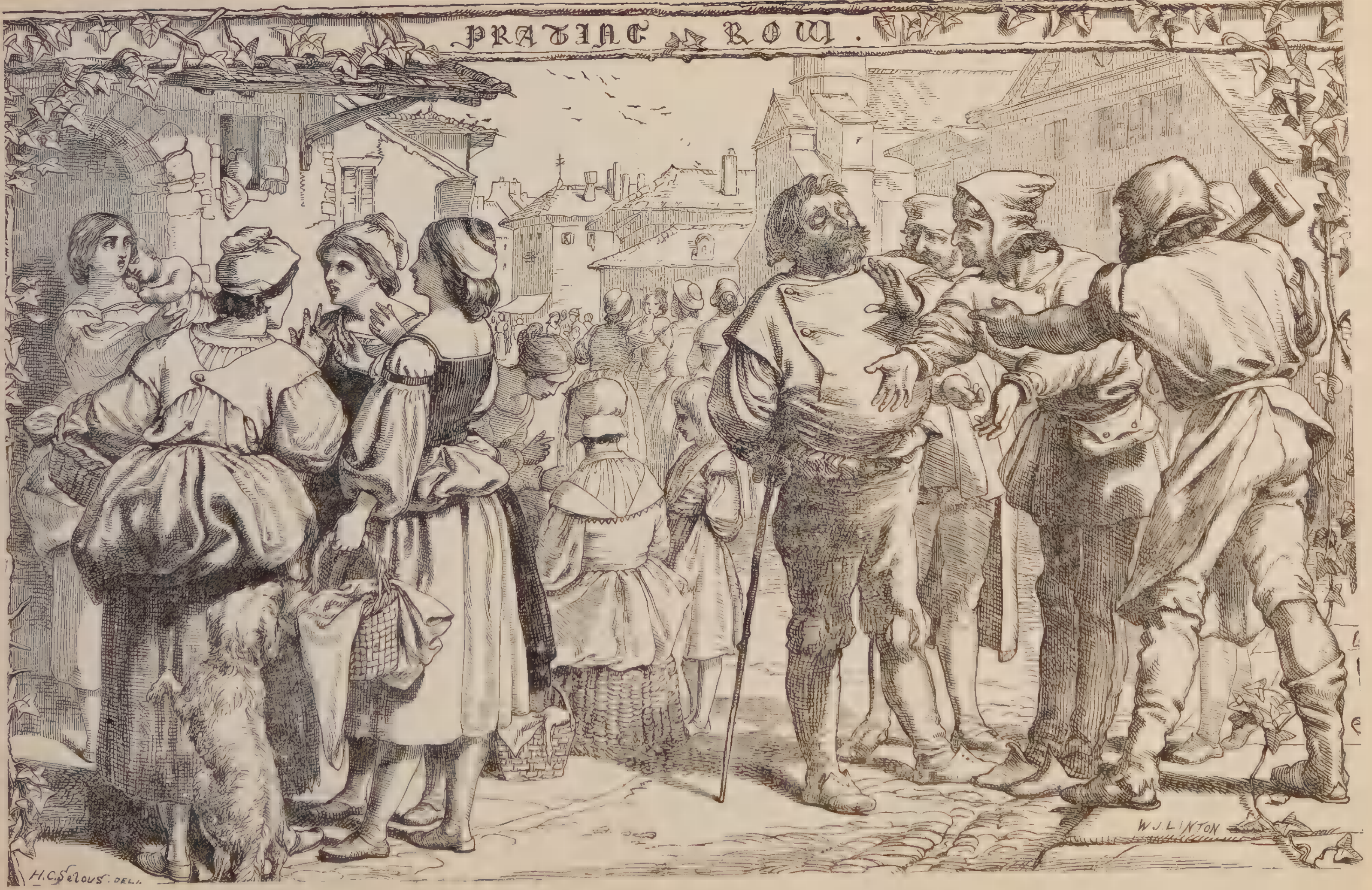
keep to the strict propriety of Christian conversation, appears from the circumstance that, till better informed by his more experienced brother, FAITHFUL was altogether deceived by the specious language of this talkative professor. FAITHFUL seems to have regarded him, not with suspicion, but with "wonder," and perhaps with admiration, when he thus lightly tripped along the whole permanent way of successive topics, upon which he was ready to discourse: anything on any subject, in heaven or on earth; on morals or religion; on secular or sacred things; on the history of the past, or the mystery of the future; on topics far off, or near home; on everything imaginable; on anything that anybody pleased! Truly, a very encyclopædia of spiritual knowledge was this man, TALKATIVE!

Christian modestly smiled.—That smile indicated CHRISTIAN'S better knowledge of the man, his shrewd idea that FAITHFUL had thus far been deceived, and that ere long he would discover his mistake. Indeed, this incredulous smile of CHRISTIAN'S at once produced


PRATING ROW.
H.C.Selous. del.
W.J.LINTON

FAI. Pray what is he?

CHR. His name is Talkative; he dwelleth in our town. I wonder that you should be a stranger to him; only I consider that our town is large.

FAI. Whose son is he? and whereabout doth he dwell?

CHR. He is the son of one Say-well; he dwelt in Prating-row; and he is known of all that are acquainted with him by the name of Talkative in Prating-row; and, notwithstanding his fine tongue, he is but a very sorry fellow.

FAI. Well, he seems to be a very pretty man.

CHR. That is, to them that have not thorough acquaintance with him: for he is best abroad; near home he is ugly enough. Your saying that he is a pretty man, brings to my mind what I have observed in the work of the painter, whose pictures show best at a distance, but very near more unpleasing.

FAI. But I am ready to think you do but jest, because you smiled.

CHR. God forbid that I should jest (though I smiled) in this matter, or that I should accuse any falsely. I will give you a further discovery of him. This man is for any company, and for any talk: as he talketh now with you, so will he talk when he is on the ale-bench; and the more drink he has in his crown, the more of these things he hath in his mouth. Religion hath no place in his heart, or house, or conversation: all he hath lieth in his tongue; and his religion is to make a noise therewith.

FAI. Say you so? then am I in this man greatly deceived.

CHR. Deceived! you may be sure of it: remember the proverb, "They say, and do not:" but "the kingdom of God is not in word, but in power." He talketh of prayer, of repentance, of faith, and of the new birth; but he knows but only to

Matt. 23. 3. 1 Cor. 4. 20.

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an effect upon FAITHFUL, who expresses a desire to know more about his new companion. In this information, subsequently given by CHRISTIAN, new vigour is added to the description of the character of TALKATIVE. His family and his place of residence are both in keeping with his name and nature. These associations of the man are well put together by the writer of the Allegory, making up a complete picture of what Bunyan means to indicate under the name of TALKATIVE.

This man is no stranger to the words, "prayer," "repentance," "faith," "new birth," and such like. The words are found in his vocabulary; their sound is upon his lips; but there is not a particle of their inner spirit or power residing in his heart; "he knows but only to *talk* of them."

Empty of religion.—Whatsoever may be the pride of his bearing, the boastfulness of his professions, or the vanity of his words, he is discovered in all practical things to be utterly devoid of the power of religion. In his real self, in his secret heart, in his family circle, or in his social relationships, there is neither religious motive nor practice of religion.

talk of them. I have been in his family, and have observed him both at home and abroad; and I know what I say of him is the truth. His house is as empty of religion as the white of an egg is of savour. There is there neither prayer, nor sign of repentance for sin: yea, the brute, in his kind, serves God far better than he. He is the very stain, reproach, and shame of religion, to all that know him; it can hardly have a good word in all that end of the town where he dwells, through him. Thus say the common people that know him: "A saint abroad, and a devil at home." His poor family finds it so: he is such a churl, such a railer at and so unreasonable with his servants, that they neither know how to do for or speak to him. Men that have any dealing with him say, it is better to deal with a Turk than with him, for fairer dealing they shall have at his hands. This Talkative, if it be possible, will go beyond them, defraud, beguile, and overreach them. Besides, he brings up his sons to follow his steps; and, if he findeth in any of them a *foolish timorousness* (for so he calls the first appearance of a tender conscience), he calls them fools and blockheads, and by no means will employ them in much, or speak to their commendations before others. For my part, I am of opinion that he has by his wicked life caused many to stumble and fall; and will be, if God prevents not, the ruin of many more.

Rom. 2. 23, 24.

FAI. Well, my brother, I am bound to believe you; not only because you say you know him, but also because like a Christian you make your reports of men. For I cannot think that you speak these things of ill-will, but because it is even so as you say.

CHR. Had I known him no more than you, I might perhaps have thought of him as at the first you did: yea, had I received this report at their hands only that are enemies to religion, I should have thought it had been a slander (a lot that often falls from bad men's mouths upon good men's names and professions); but all these things, yea, and a great many more as bad, of my own knowledge, I can prove him

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All the religion that is in him evaporates in words; and as example, like water, descends, so his children already begin to walk in the evil ways of their father. Dishonour is thus done to the sacred name and holy principles of true religion, through the insincerity and hypocrisy of those professors who "say and do not."

Foolish timorousness. — This is TALKATIVE'S more elegant synonym for "a tender conscience." The advice of this inward monitor, this law of God "written on our hearts," is reduced to the level of a vain alarm, a groundless fear. Surely, when men have accustomed themselves to speak familiarly of all the dread realities of religion, and with a mere lip-service to utter words on which eternity depends, conscience must be seared, and lost to all sense of the deep and eternal meaning of the words uttered.

guilty of. Besides, good men are ashamed of him; they can neither call him brother nor friend: the very naming of him among them makes them blush if they know him.

FAI. Well, I see that *saying* and *doing* are two things, and hereafter I shall better observe this distinction.

CHR. They are two things indeed, and are as diverse as are the soul and the body; for, as the body without the soul is but a dead carcase, so *saying*, if it be alone, is but a dead carcase also. The soul
Jas. i. 2, 3, 22—27. of religion is the practical part: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." This, Talkative is not aware of; he thinks that *hearing* and *saying* will make a good Christian; and thus he deceiveth his own soul. Hearing is but as the sowing of the seed; talking is not sufficient to prove that fruit is indeed in the heart and life: and let us assure ourselves that at the day of doom men shall be judged according to their
Matt. 13. 23; 25. 31—46. fruits: it will not be said then, Did you believe? but, Were you *doers* or *talkers* only? and accordingly shall they be judged. The end of the world is compared to our harvest; and you know men at harvest regard nothing but fruit. Not that anything can be accepted that is not of faith: but I speak this to show you how insignificant the profession of Talkative will be at that day.

FAI. This brings to my mind that of Moses, by which he describeth
Lev. 11. Deut. 14. the beast that is clean; he is such a one that parteth the hoof, and cheweth the cud: not that parteth the hoof only, or that cheweth the cud only. The hare cheweth the cud, but yet is unclean because he parteth not the hoof. And this truly resembleth Talkative; he cheweth the cud, he seeketh knowledge; he cheweth upon the word; but he divideth not the hoof, he parteth not with the way of sinners; but, as the hare, retaineth the foot of a dog or bear; and therefore he is unclean.

CHR. You have spoken, for aught I know, the true Gospel sense of

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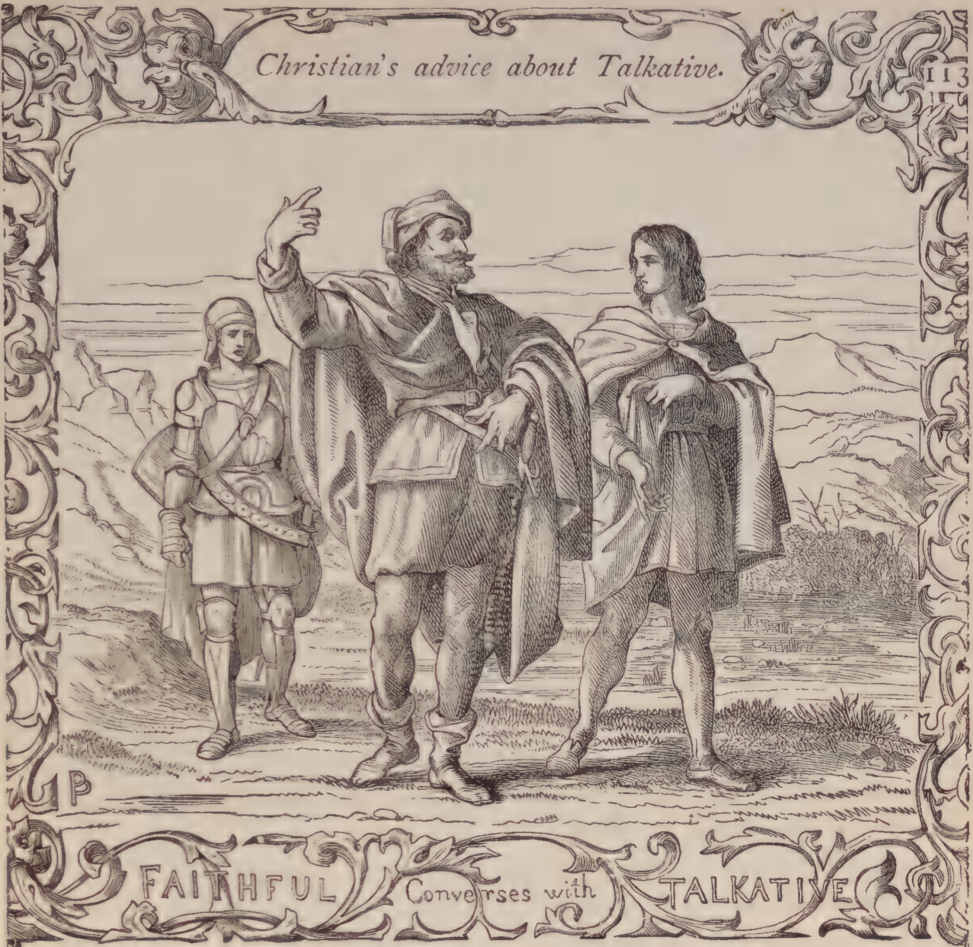
Saying and doing are two things.—The words of the talker are belied by his works. Hence mere words without works to correspond, are but a dead letter, a body without the soul. It is to such a state of spiritual death St. James alludes, when he writes, "What doth it profit, my brethren, though a man *say* he hath faith, and have not works?" James ii. 14. The Apostle here addresses those who talk of faith, but have nothing whereby to manifest it. And this is the great object of the present scene of the Allegory, as stated by Scott in his annotations:—"TALKATIVE seems to have been introduced on purpose that the author might have a fair opportunity of stating his sentiments concerning the practical nature of evangelical religion, to which numbers in his day were too inattentive; so that this



those texts. And I will add another thing: Paul calleth some men, yea, and those great *talkers* too, "sounding brass and tinkling cymbals;" that is, as he expounds them in another place, "things without life-giving sound." "Things without life;" that is, without the true faith and grace of the gospel; and consequently things that shall never be placed in the kingdom of heaven among those that are the children of life, though their sound, by their talk, be as if it were the tongue or voice of an angel.

1 Cor. 13. 1—3; 14. 7.

FAI. Well, I was not so fond of his company at first, but am as sick of it now. What shall we do to be rid of him?

CHR. Take my advice, and do as I bid you, and you shall find that he will soon be sick of your company too, except God shall touch his heart and turn it.

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admired allegory has fully established the important distinction between a *dead* and a *living* faith, on which the whole controversy depends."

The power of religion.—FAITHFUL is undeceived, and now perceives the character of his new companion. There is a spirit of rebuke observable all through CHRISTIAN'S

Fai. What would you have me to do?

Chr. Why, go to him, and enter into some serious discourse about the *power* of religion; and ask him plainly (when he has approved of it, for that he will), whether this thing be set up in his heart, house, or conversation.

Then Faithful stepped forward again, and said to Talkative, Come, what cheer? how is it now?

Talk. Thank you, well; I thought we should have had a great deal of talk by this time.

Fai. Well, if you will, we will fall to it now; and since you left it with me to state the question, let it be this: How doth the saving grace of God discover itself, when it is in the heart of man?

Talk. I perceive, then, that our talk must be about the *power* of things. Well, it is a very good question, and I shall be willing to answer you: and take my answer in brief thus. First, where the grace of God is in the heart, it causeth there a great outcry against sin. Secondly——

Fai. Nay, hold, let us consider of one at once: I think you should rather say, It shows itself by inclining the soul to abhor its sin.

Talk. Why, what difference is there between crying out against, and abhorring of, sin?

Fai. Oh! a great deal. A man may cry out against sin, of policy, but he cannot abhor it but by virtue of a godly antipathy against it. I have heard many cry out against sin in the pulpit, who yet can abide it well enough in the heart, house, and conversation. Joseph's mistress cried out with a loud voice, as if she had been very holy; but she

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dealing with TALKATIVE. He does not speak with him directly, but instructs his fellow-pilgrim how to probe the man's heart and conscience, and to expose his shallow pretence to piety, and thus either to reform him, or to get rid of his company altogether. Hence FAITHFUL is instructed to challenge the loquacious pilgrim "into some serious discourse about the *power* of religion." TALKATIVE soon displays his ignorance of the principles of vital religion, and then lays himself open to a series of personal inquiries as to the possession of religion in his own heart; whereupon, being sore pressed by the faithful questions of the Pilgrim, TALKATIVE loses temper, and ultimately separates himself from company so uncongenial to his own spirit and nature.

THE QUESTION.—A most important and essential inquiry is that now proposed by FAITHFUL—"How doth the saving grace of God discover itself when it is in the heart of man?" TALKATIVE is somewhat puzzled, but he has recourse to words, for all that; and proceeds to his divisions and subdivisions, until stayed in his flood of words by FAITHFUL, who will examine each point in succession.

A great outcry against sin.—This is the first of the marks of saving grace, as alleged by TALKATIVE. The sequel of the conversation will show how skilful was Bunyan, in thus interweaving in the Allegory so much of true doctrine as a corrective of that which is false. Here he shows that to *talk against* sin is not the same as to *depart from* sin.

would willingly, notwithstanding that, have committed uncleanness with him. Some cry out against sin, even as the mother Gen. 39. 11—15. cries out against her child in her lap, when she calleth it slut and naughty girl, and then falls to hugging and kissing it.

Talk. You lie at the catch, I perceive.

Fai. No, not I; I am only for setting things right. But what is the second thing whereby you would prove a discovery of the work of grace in the heart?

Talk. Great knowledge of gospel mysteries.

Fai. This sign should have been first; but, first or last, it is also false: for knowledge, great knowledge, may be obtained in the mysteries of the gospel, and yet no work of grace in the soul. 1 Cor. 13. Yea, if a man have all knowledge he may yet be nothing, and so consequently be no child of God. When Christ said, "Do you know all these things?" and the disciples had answered, Yes; he added, "Blessed are ye if ye do them." He doth not lay the blessing in the *knowing* of them, but in the *doing* of them. For there is a knowledge that is not attended with doing: "he that knoweth his master's will and doeth it not." A man may know like an angel, and yet be no Christian: therefore your sign is not true. Indeed, to *know* is a thing that pleaseth talkers and boasters; but to *do* is that which pleaseth God. Not that the heart can be good without knowledge; for without that the heart is naught. There is therefore knowledge and knowledge; knowledge that resteth in the bare speculation of things; and knowledge that is accompanied with the grace of faith and love, which puts a man upon doing even the will of God from the heart: the first of these will serve the talker; but without the other the true Christian is not content: "Give me understanding, and I shall keep Ps. 119. 34. thy law; yea, I shall observe it with my whole heart."

Talk. You lie at the catch again: this is not for edification.

Great knowledge, &c.—Knowledge is not salvation; but, if trusted to and rested in, it may be our condemnation. Knowledge of the Master's will is that thing that makes the difference between the "few stripes" and the "many stripes," according as it leads, or does not lead, to the doing of the deeds of duty.

The Question Answered.—Talkative has given unsatisfactory and insufficient answers to the searching inquiry of Faithful respecting the discovery of saving grace in the soul. He has offered a "firstly," and a "secondly," and neither of these is correct. He is now challenged still further to define the marks and tokens of this indwelling grace. But he frets over his task, offended at the plain speech of Faithful, and declines to render any further answer to his questions. Whereupon Faithful undertakes to reply to his own inquiry.

The answer is twofold: Saving grace, in the *root* of faith, must be discovered to him that hath it; and, in the *fruit* of faith, it must be manifested to others.

Fai. Well, if you please, propound another sign how this work of grace discovereth itself where it is.

Talk. Not I, for I see we shall not agree.

Fai. Well, if you will not, will you give me leave to do it?

Talk. You may use your liberty.

Fai. A work of grace in the soul discovereth itself, either to him that hath it, or to standers by. To him that hath it, thus: it gives him conviction of sin, especially of the defilement of his nature, and the sin of unbelief, for the sake of which he is sure to be damned, if he findeth not mercy at God's hand by faith in Jesus Christ. This sight and sense of things worketh in him sorrow and shame for sin; he findeth, moreover, revealed in him the Saviour of the world, and the absolute necessity of closing with him for life; at the which he findeth hungerings and thirstings after him: to which hungerings, &c., the promise is made. Now, according to the strength or weakness of his faith in his Saviour, so is his joy and peace, so is his love to holiness, so are his desires to know him more, and also to serve him in this world. But though, I say, it discovereth itself thus unto him, yet it is but seldom that he is able to conclude that this is a work of grace: because his corruptions now, and his abused reason, make his mind to misjudge in this matter: therefore in him that hath this work there is required a very sound judgment before he can with steadiness conclude that this is a work of grace.

Ps. 38. 18. Mark 16. 16. John 16. 8, 9. Acts 4. 12. Rom. 7. 24.

Jer. 31. 19. Matt. 5. 6. Gal. 1. 15, 16. Rev. 21. 6.

To others it is thus discovered: First, by an experimental confession of his faith in Christ: Secondly, By a life answerable to that confession; to wit, a life of holiness; heart-holiness, family-holiness (if he hath a family), and by conversation-holiness in the world: which in the general teacheth him inwardly to abhor his sin, and himself for that, in secret; to suppress it in his family, and to promote holiness in

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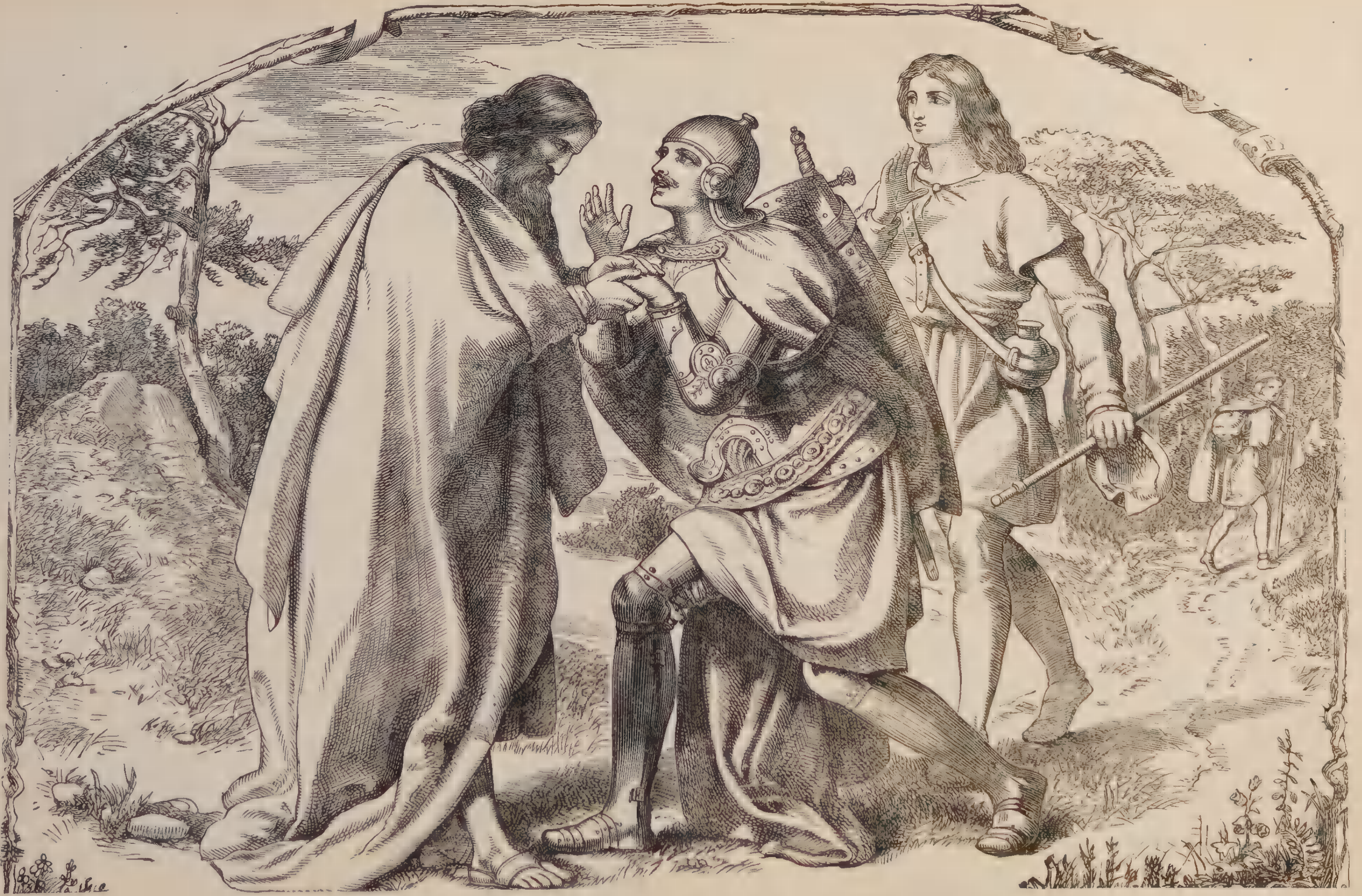
The discovery of the gift of grace to one's own conscience is essential to a Christian man's peace and comfort. It is worthy of note, that the process of this discovery, as here described, follows the track of the Pilgrimage, as already traversed by our Pilgrim. Here, Faithful is made to give expression to Christian's own actual experience:—1. Conviction of sin, with the heavy consciousness of impending wrath; 2. Sorrow and shame, confusion of spirit, and hasty flight; 3. The revelation of Christ, the Crucified One, as the Saviour; 4. The necessity of closing with the salvation that is now offered in Christ; 5. The new nature with new appetites, hungering and thirsting after righteousness, which appetites are satisfied in communion with Jesus, and with his people; 6. In proportion to faith is the measure of joy or sorrow, strength or weakness—as in the Valley of Humiliation, and in the dark transit through the Shadow of Death. And with all these progressive signs and symptoms of saving grace, it needs a quickened power of spiritual vision and dis-



EVANGELIST GIVES GOOD COUNSEL TO CHRISTIAN AND FAITHFUL.

Job 42. 5, 6. Ps. 50. 23. Ezek. 20, 43. Matt. 5. 8. John 14. 15. Rom. 10. 9, 10. Phil. 1. 27.

the world; not by talk only, as a hypocrite or talkative person may do, but by a practical subjection, in faith and love to the power of the word. And now, Sir, as to this brief description of the work of grace, and also the discovery of it, if you have aught to object, object; if not, then give me leave to propound to you a second question.

Talk. Nay, my part is not now to object, but to hear: let me therefore have your second question.

Fai. It is this: Do you experience this first part of this description of it? and doth your life and conversation testify the same? or standeth your religion "in word or in tongue," and not "in deed and truth?" Pray, if you incline to answer me in this, say no more than you know the God above will say Amen to; and also nothing but what your conscience can justify you in: "for not he that commendeth himself is approved, but whom the Lord commendeth." Besides, to say I am thus and thus, when my conversation and all my neighbours tell me I lie, is great wickedness.

Then Talkative at first began to blush: but, recovering himself, thus he replied: You come now to experience, to conscience, and God; and to appeal to him for justification of what is spoken. This kind of discourse I did not expect; nor am I disposed to give an answer to such questions: because I count not myself bound thereto, unless you take upon you to be a *catechiser;* and, though you should do so, yet I may refuse to make you my judge. But I pray, will you tell me why you ask me such questions?

Fai. Because I saw you forward to talk, and because I knew not that you had aught else but notion. Besides, to tell you all the truth, I have heard of you that you are a man whose religion lies in talk, and that your conversation gives this your mouth-profession the lie. They say you are a spot among Christians; and that religion fareth the worse for your ungodly conversation; that some already have stumbled at your wicked ways, and that more are in danger of being

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cernment, for these things are "spiritually discerned," 1 Cor. ii. 14. All these inward evidences, thus discovered and made known, constitute the witness of the Spirit with our spirit, that we are the children of God, Rom. viii. 16.

Do you experience this?—Do *you?* FAITHFUL has, indeed, dispatched the barbed arrow straight into the heart of TALKATIVE. The answer to such a soul-searching question must be given in the tribunal of conscience, and in the light of God's countenance.

Talkative began to blush.—This looks hopeful; but it proves too transient an effect to justify the existence of any abiding principle of good. TALKATIVE hardens into strong resistance, chafes over his discomfiture, calls his faithful monitor by opprobrious epithets, destroyed thereby; your religion and an alehouse, and covetousness, and uncleanness, and swearing, and lying, and vain company-keeping, &c., will stand together. The proverb is true of you which is said of a whore, to wit, that "she is a shame to all women:" so you are a shame to all professors.

TALK. Since you are ready to take up reports, and to judge so rashly as you do, I cannot but conclude you are some peevish or melancholy man, not fit to be discoursed with; and so, adieu!

Then came up Christian, and said to his brother, I told you how it would happen; your words and his lusts could not agree. He had rather leave your company than reform his life: but he is gone, as I said: let him go, the loss is no man's but his own: he has saved us the trouble of going from him; for, he continuing (as I suppose he will do) as he is, he would have been but a blot in our company: besides, the apostle says, "From such withdraw thyself."

FAI. But I am glad we had this little discourse with him; it may happen that he will think of it again; however, I have dealt plainly with him, and so am clear of his blood if he perisheth.

CHR. You did well to talk so plainly to him as you did; there is but little of this faithful dealing with men now-a-days, and that makes religion to stink in the nostrils of many as it doth; for they are these talkative fools, whose religion is only in words, and who are debauched and vain in their conversation, that being so much admitted into the fellowship of the godly, do puzzle the world, blemish Christianity, and grieve the sincere. I wish that all men would deal with such as you have done; then should they be either made more conformable to religion, or the company of saints would be too hot for them.

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and provokes a still heavier censure, and a yet more personal reproof. "A fool's lips enter into contention, and his mouth calleth for strokes," Prov. xviii. 6.

It is not every one that could bear this faithful dealing, and this outspoken speech. Men are not prepared to hear these withering admonitions; nor are they willing to acknowledge the likeness when depicted by the light of old Tell-truth. TALKATIVE is not able to endure the scathing speech of FAITHFUL, and, accordingly, he bids him adieu.

Rebuked, reproved, but not reformed, this loquacious professor has departed on his way. Occasion is then taken by the two Pilgrims (for CHRISTIAN has once more rejoined his fellow) to speak together upon this class of men, who assume the outer garb and guise of religion, and know nothing of its inner power. These are the men that do harm to religion; they encourage good hopes only to disappoint; and give large promise of good, but only to fail of the fulfilment. As some one has said, "There may be much *head knowledge* where there is no *heart religion*."

The subsequent conversation of the Pilgrims beguiles the way, as they walk and talk together. Their progress continues, and it is well they keep each other company, and enjoy the blessedness of Christian intercourse and fellowship. They have by this time advanced in their journey to a very desolate place.

How Talkative at first lifts up his plumes !
How bravely doth he speak ! How he presumes
To drive down all before him ! But so soon
As Faithful talks of heart-work, like the moon
That's past the full, into the wane he goes :
And so will all but he that heart-work knows.

Thus they went on talking of what they had seen by the way, and so made that way easy which would otherwise no doubt have been tedious to them ; for now they went through a wilderness.

CHAPTER XIII.

VANITY FAIR.

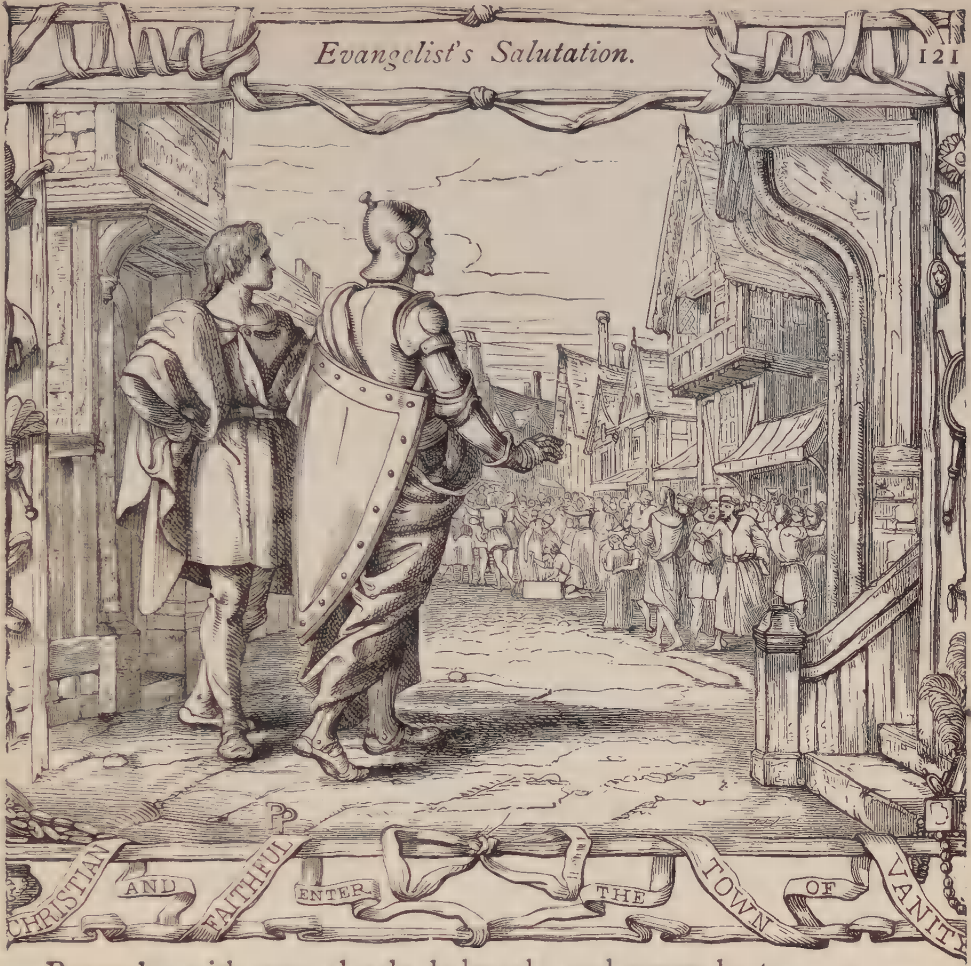
IN the preceding chapter we left our Pilgrims traversing "a wilderness." There, though lonely, they would be comparatively safe, strengthening each other in Christian communion, and supporting each other in Christian faith and hope. But they are drawing near to an inhabited city—a city proverbial for its vanity, gaiety, profanity, and general forgetfulness of God, and disregard to his Word and Commandment. The name of this town is Vanity ; and through it our Pilgrims are introduced to the scenes of Vanity Fair. Before committing them to these perils, a watchful Providence provides for them a timely admonition at the hands of EVANGELIST.

This episode of the narrative is intended to represent the world, in its earthly and fleshly character, with its business, and cares, and occupations, and pleasures, and sins, and sorrows, and its vanities in general ; thus presenting a picture of the Christian man set in the midst of many and great dangers—*in* the world, but not *of* the world ; his Christian consistency daily tried and tempted ; his heart in danger of being wooed by carnal pleasure, and won to the side of vanity, and thus lost to the Kingdom ; yet called to suffer for his attachment to the cause of Jesus. "Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John xv. 19.

Throughout this portraiture of the world in its opposition to the Church and people of God, Bunyan interweaves some striking illustrations of the working of the carnal mind, which is enmity against God. Some of God's people have passed through the Fair with scorn and contempt ; some with danger to the body ; all with danger to the soul ; some with more, others with less of the world's opprobrium and neglect ; some, through a fierce fight of affliction ; and not a few through fiery persecutions, even unto death. The study of this stage of the Progress, its varied scenes, its characters, its circumstances, and its eventful issues, in their bearing on the sequel of the story, cannot but prove both interesting and instructive to any diligent reader of the great narrative before us.

NOW when they were got almost quite out of this wilderness, Faithful chanced to cast his eye back, and espied one coming after them, and he knew him. Oh ! said Faithful to his brother, Who comes yonder ?

Then Christian looked, and said, It is my good friend Evangelist. Ay, and my good friend, too, said Faithful, for it was he that set me the way to the Gate. Now was Evangelist come up unto them, and thus saluted them.



Peace be with you, dearly beloved: and peace be to your helpers. 1 Chron. 12. 18.

Chr. Welcome, welcome, my good Evangelist: the sight of thy countenance brings to my remembrance thy ancient kindness and unwearied labouring for my eternal good.

And a thousand times welcome, said good Faithful, thy company, O sweet Evangelist; how desirable is it to us poor pilgrims!

Then said Evangelist, How hath it fared with you, my friends, since the time of our last parting? what have you met with, and how have you behaved yourselves?

My good friend Evangelist.—The two Pilgrims agree in owning EVANGELIST as their "good friend." He had discharged his kindly office in behalf of both; and it was through his advice and ministry that FAITHFUL, as well as CHRISTIAN, had been directed from the City of Destruction to the Wicket-gate. Hence their mutual salutations and friendly greetings. EVANGELIST is glad once more to meet those whose feet he has guided into the way of peace; and the Pilgrims are glad once more to hear the welcome voice, and to enjoy the profitable intercourse of one who has hitherto proved himself so good a friend and counsellor.

This scene describes the heartfelt anxiety

Then Christian and Faithful told him of all things that had happened to them in the way; and how, and with what difficulty, they had arrived to that place.

Right glad am I, said Evangelist, not that you met with trials, but that you have been victors, and for that you have, notwithstanding many weaknesses, continued in the way to this very day. I say, right glad am I of this thing, and that for mine own sake and yours. I have sowed and you have reaped; and the day is coming, when "both he that sowed and they that reaped shall rejoice together:" that is, John 4. 36. Gal. 6. 9. if you hold out; "for in due time ye shall reap, if ye faint not." The crown is before you and it is an incorruptible one; "so run that you may obtain" it. Some there be that set out for this crown, and after they have gone far for it, another comes Cor. 9. 24—27. Rev. 3. 11. in and takes it from them: "hold fast therefore that you have, that no man take your crown." You are not yet out of the gunshot of the devil; "you have not resisted unto blood, striving against sin:" let the kingdom be always before you, and believe steadfastly concerning things that are invisible. Let nothing that is on this side of the other world get within you; and, above all, look well to your own hearts and to the lusts thereof, for they are "deceitful above all things, and desperately wicked:" set your faces like a flint; you have all power in heaven and earth on your side.

Then Christian thanked him for his exhortation; but told him withal, that they would have him speak further to them for their help the rest of the way; and the rather for that they well knew that he was a prophet, and could tell them of things that might happen unto

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and longing of the true minister, respecting the progress and attainments of those who, through his ministry, have been brought to Christ. It also describes the affectionate attachment which binds him to the hearts of those who are his children in the Gospel. Thus the beloved disciple speaks — "I have no greater joy than to hear that my children walk in truth," 3 John 4

How hath it fared with you? — These occasional re-unions of minister and people are designed for the purpose of review and retrospect, as well as of prospect and encouragement of hope. Intervals of time and absence sometimes leave large gaps in spiritual experience. In other cases, the interval is found to have been well filled up with progress in knowledge and experience.

So it was with CHRISTIAN and FAITHFUL. Their retrospect was one of thankfulness and praise to that God who had led them all the way, and filled their cup so full with his loving-kindness and tender mercies.

Right glad am I. — EVANGELIST is glad, as he afterwards testifies, for two reasons — "for my own sake and yours." Every minister has an interest in the results of the work of his ministry. It is possible for the spiritual builders to build up, not only "gold, silver, and precious stones," but also "wood, hay, and stubble," 1 Cor. iii. 12. The result will not be known here, but "the day shall declare it."

them, and also how they might resist and overcome them. To which request Faithful also consented. So Evangelist began as followeth :

My sons, you have heard in the words of the truth of the gospel, "that you must through many tribulations enter into the kingdom of heaven ;" and again, that "in every city bonds and afflictions abide you :" and therefore you cannot expect that you should go long on your pilgrimage without them, in some sort or other. You have found something of the truth of these testimonies upon you already, and more will immediately follow : for now as you see you are almost out of this wilderness, and therefore you will soon come into a town that you will by and by see before you ; and in that town you will be hardly beset with enemies, who will strain hard but they will kill you : and be you sure that one or both of you must seal the testimony, which you hold, with blood : but "be you faithful unto death, and the King will give you a crown of life." He that shall die there, although his death will be unnatural, and his pain perhaps great, he will yet have the better of his fellow ; not only because he will be arrived at the Celestial City soonest, but because he will escape many miseries that the other will meet with in the rest of his journey. But when you are come to the town, and shall find fulfilled what I have here related, then remember your friend, and quit yourselves like men ; and "commit the keeping of your souls to God, as unto a faithful Creator."

Then I saw in my dream that, when they were got out of the wilderness, they presently saw a town before them ; the name of that town is Vanity ; and at the town there is a fair kept, called Vanity-fair : it is kept all the year long : it beareth the name of Vanity-fair, because the town where it is kept is "lighter than vanity," and also because all that is there sold, or that cometh thither, is vanity. As is the saying of the wise, "All that cometh is vanity."

Eccles. 1. 2, 14 ; 2. 11, 17 ; 11. 8. Isaiah 40. 17.

The fair is no new-erected business, but a thing of ancient standing : I will show you the original of it. Almost five

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There is something touching, something thrilling, something of a melancholy interest, in this conversation between EVANGELIST and the Pilgrims. It reads very much like a parting address, in which the faithful minister commits his children to the future, and commends them to the care of the faithful Creator. A presentiment is awakened in our minds—a foreaugury of "bonds and afflictions ;" and with a sad and uncertain spirit we follow the footsteps of CHRISTIAN and FAITHFUL, as, departing from the farewell of EVANGELIST, they contemplate in the distance the city of which they had been forewarned.

"Methought I saw a city dazzling bright,
Where all were in pursuit of prospects fair,
Of wealth, and fame, and many a proud delight,
That promised happiness, but led to care."

Vanity Fair. — This inimitable sketch of a world of pomp and pleasure, of sin and sorrow, of vanity of vanities, has ever been regarded as one of the chiefest and choicest scenes of thousand years agone there were pilgrims walking to the Celestial City, as these two honest persons are: and Beelzebub, Apollyon, and Legion, with their companions, perceiving, by the path that the pilgrims made, that their way to the city lay through this town of Vanity, they contrived here to set up a fair; a fair wherein should be sold all sorts of vanity; and that it should last all the year long: therefore at this fair are all such merchandise sold as houses, lands, trades, places, honours, preferments, titles, countries, kingdoms, lusts, pleasures; and delights of all sorts, as whores, bawds, wives, husbands, children, masters, servants, lives, blood, bodies, souls, silver, gold, pearls, precious stones, and what not. And moreover at this fair there are at all times to be seen jugglings, cheats, games, plays, fools, apes, knaves and rogues, and that of every kind. Here are to be seen too, and that for nothing, thefts, murders, adulteries, false-swearers, and that of a blood-red colour.

And as in other fairs of less moment there are several rows and streets under their proper names, where such and such wares are vended, so here likewise you have the proper places, rows, streets (viz. countries and kingdoms), where the wares of this fair are soonest to be found. Here is the Britain Row, the French Row, the Italian Row, the Spanish Row, the German Row; where several sorts of vanities are to be sold. But, as in other fairs some one commodity is as the chief of all the fair, so the ware of Rome and her merchandise is greatly promoted in this fair; only our English nation, with some others, have taken a dislike thereat.

Now, as I said, the way to the Celestial City lies just through this

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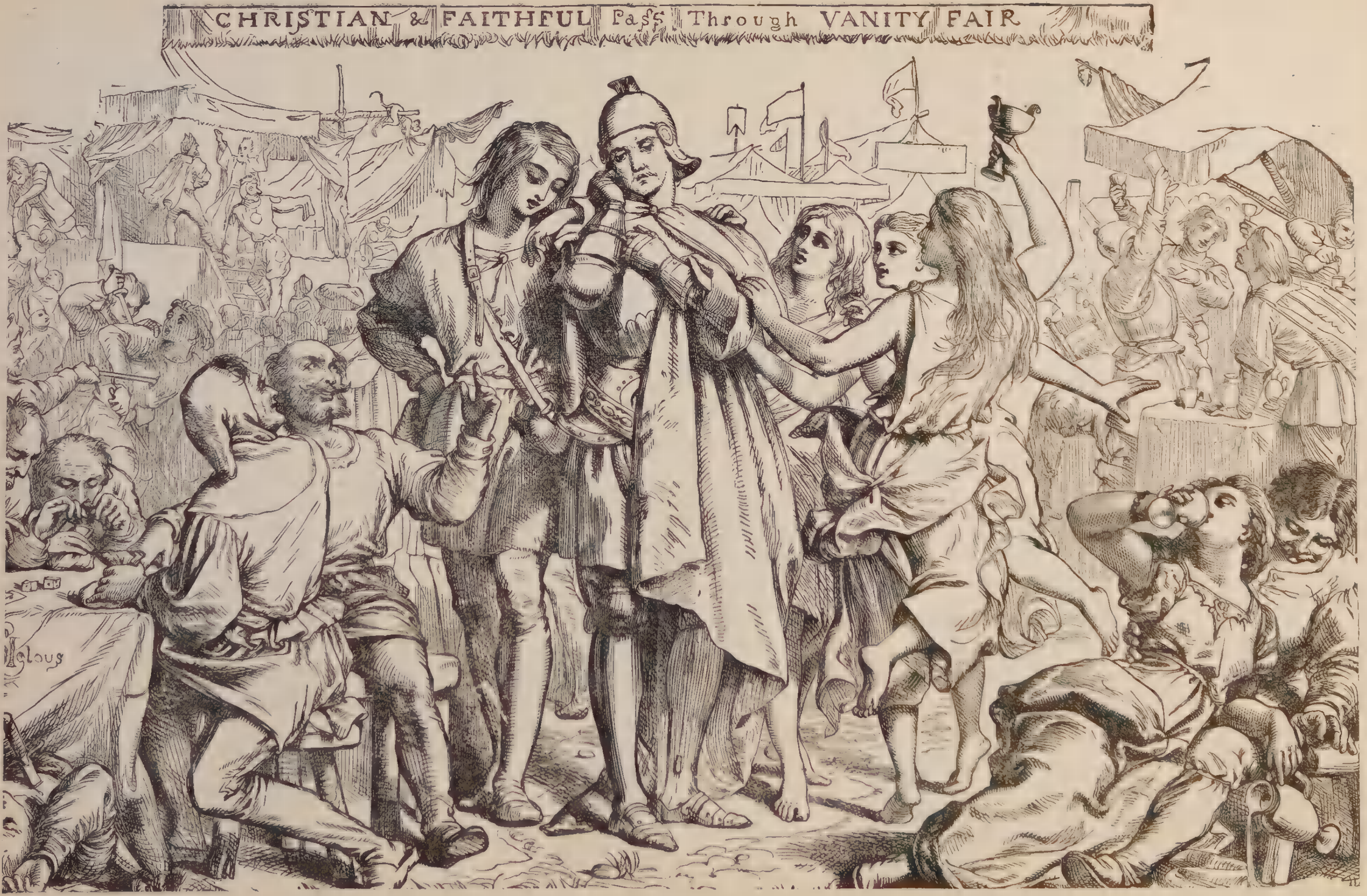
the PILGRIM'S PROGRESS. It describes the emptiness of this vain world; the consistency of the Christian's walk; the estimate in which the Christian can afford to hold its best and choicest gifts and glories. But while men spend and are spent for the paltry and passing enjoyments of the world, the child of God is journeying to the better land, sitting loose to the things of time and sense, and looking only to the recompense of the great reward—the crown that is not of earthly glory, but "incorruptible, undefiled, and that fadeth not away."

Several rows and streets. — Bunyan interprets these to mean "countries and kingdoms." Seeing that the world is the Fair, the divisions and sub-divisions of the world would be represented by the streets and departments of the Fair. Hence Britain Row, French Row, and such like. And as each country and kingdom has its own peculiar vanities, and its own method of promoting the spirit of worldliness, so each is represented here as occupying a section of the Fair-ground, and contributing its merchandise to "vanity of vanities."

The ware of Rome. — This is specially mentioned, owing to the influence the Church of Rome had wielded in this country in former days, but which had so greatly diminished in Bunyan's time. "The blood, and bones, and ashes of men," which the Pilgrim had observed lying all around the cave of Giant Pope, would, perhaps, best represent the reason of the decline and discouragement of Rome's wares in England at the period when the Allegory was written.


CHRISTIAN & FAITHFUL Paſs Through VANITY FAIR
Selous

town where this lusty fair is kept; and he that will go to the city, and yet not go through this town, "must needs go out of the world." The Prince of princes himself, when here, went through this town to his own country, and that upon a fair-day too: yea, and as I think, it was Beelzebub, the chief lord of this fair, that invited him to buy of his vanities: yea, would have made him Lord of the fair, would he but have done him reverence as he went through the town. Yea, because he was such a person of honour, Beelzebub had him from street to street, and showed him all the kingdoms of the world in a little time, that he might if possible allure that Blessed One to cheapen and buy some of his vanities. But he had no mind to the merchandise, and therefore left the town without laying out so much as one farthing upon these vanities. This fair, therefore, is an ancient thing, of long standing, and a very great fair.

Matt. 4. 8, 9. Luke 4. 5—7.

Now these pilgrims, as I said, must needs go through this fair. Well, so they did; but behold, even as they entered into the fair, all the people in the fair were moved, and the town itself, as it were, in a hubbub about them; and that for several reasons: for, first, the pilgrims were clothed with such kind of raiment as was diverse from the raiment of any that traded in that fair. The people, therefore, of the fair made a great gazing upon them: some said they were fools, some they were bedlams, and some they were outlandish men. Secondly, And as they wondered at their apparel, so they did likewise at their speech; for few could understand what they said: they naturally spoke the language of Canaan; but they that kept the fair were the men of this world; so that from one end of the fair to the other they seemed barbarians each to the other. Thirdly, But that which did not a little amuse the merchandisers was, that these

1 Cor. 4. 9, 10.

The way to the Celestial City.—All Pilgrims must pass by this way. This is part of their probation, while they "seek a better country, that is, an heavenly." Here must their choice be made, here the profession of their faith, and their resistance to the tempting offers of the world. This is the place in which they are enjoined to "walk by faith, and not by sight." And, as men keep eternity in view amid the distractions of time, and desire the eternal weight of glory in preference to the phantoms of vanity, so shall they be made possessors of eternal things by-and-by. But this is for the trial of their faith.

Jesus once walked those streets, was tempted by those same vanities, had the offer of all the earth, and all its glory cast before his feet; and yet He, our Brother and our Friend, passed in sinless purity through all these temptations, "leaving us an example, that we should follow his steps," 1 Pet. ii. 21. If, then, we would walk in safety through Vanity Fair, we must walk in the strength of Jesus, who has overcome its great promoter, Satan.

Now these Pilgrims. — CHRISTIAN and FAITHFUL in Vanity Fair are intended to represent Christian men in the world—*in* it, but not *of* it. The world is to them a strange place, and they are to the world a strange people. The world knows them not, under-pilgrims set very light by all their wares: they cared not so much as to look upon them; and, if they called upon them to buy, they would put their fingers in their ears, and cry, "Turn away mine eyes from beholding vanity!" and look upwards, signifying that their trade and traffic was in heaven. Ps. 119. 37. Phil. 3. 20, 21.

One chanced, mockingly, beholding the carriages of the men, to say unto them, What will ye buy? but they looking gravely upon him, said, "We buy the truth." Prov. 23. 23. At that there was an occasion taken to despise the men the more: some mocking, some taunting, some speaking reproachfully, and some calling upon others to smite them. At last things came to a hubbub and great stir in the fair, insomuch that all order was confounded. Now was word presently brought to the great one of the fair, who quickly came down, and deputed some of his most trusty friends to take those men into examination, about whom the fair was almost overturned. So the men were brought to examination; and they that sat upon them asked them whence they came, whither they went, and what they did there in such an unusual garb? The men told them that they were pilgrims and strangers in the world; and that they were going to their own country, which was the heavenly Jerusalem; Heb. 11. 13–16. and that they had given no occasion to the men of the town, nor yet to the merchandisers, thus to abuse them, and to let them in their journey; except it was for that, when one asked them what they would buy, they said they would "buy the truth." But they that were appointed to examine them did not believe them to be any other than bedlams and mad, or else such as came to put all things into confusion in the fair. Therefore they took them and beat them, and besmeared them

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stands them not, loves them not. There is alienation and estrangement between the Christian and the world; and this is indicated by the (spiritual) raiment, speech, and spirit of the Pilgrims.

They are unlike not only in outward dress, but also in the inward adorning of a meek and quiet spirit—"all glorious within." The men of Vanity (did they but know it) are clothed in rags. Not one of them is clothed in courtly dress; nor is any prepared to stand before the King. They must first put off the world and the love of the world, and put on the robe which CHRISTIAN had received at the Cross—the spotless robe of a Saviour's Righteousness.

They are also unlike in speech—not in the spoken dialect, but in the spiritual utterance of heart and soul, out of the abundance of which the mouth speaketh. Our words are the expression of our thoughts; and as the thoughts of the Christian man are renewed day by day, he speaks the corresponding words of holiness, so unlike the speech of carnal men. It is the Spirit that speaks, and not the lips only. "O Lord, open thou our lips, and our mouth shall shew forth thy praise!"

They are, moreover, unlike in spirit—in the spirit of their love, their choice, and their desire. Their treasure was on high, and their heart was there also; or as Bunyan says—"their trade and traffic was in heaven."

with dirt, and then put them into the cage, that they might be made a spectacle to all the men of the fair. There therefore they lay for some time, and were made the objects of any man's sport, or malice, or revenge; the great one of the fair laughing still at all that befel them. But the men being patient, and "not rendering railing for railing, but contrariwise blessing," and giving good words for bad, and kindness for injuries done; some men in the fair, that were more observing and less prejudiced than the rest, began to check and blame the baser sort for their continual abuses done by them to the men. They therefore in angry manner let fly at them again, counting them as bad as the men in the cage, and telling them that they seemed confederates, and should be made partakers of their misfortune. The other replied that, for aught they could see, the men were quiet and sober, and intended nobody any harm: and that there were many, that traded in their fair, that were more worthy to be put into the cage, yea and pillory too, than were the men that they had abused. Thus, after divers words had passed on both sides (the men behaving themselves all the while very wisely and soberly before them), they fell to some blows and did harm one to another. Then were these two poor men brought before their examiners again, and there charged as being guilty of the late hubbub that had been in the fair. So they beat them pitifully, and hanged irons upon them, and led them in chains up and down the fair, for an example and terror to others, lest any should speak in their behalf, or join themselves unto them. But Christian and Faithful behaved themselves yet more wisely, and received the ignominy and shame that was cast upon them with so much meekness and patience, that it won to their side (though but few in comparison with the rest,) several of the men of the fair. This put the other party yet into a greater rage, insomuch that they concluded the death of these two men. Wherefore they threatened that neither cage nor irons should serve

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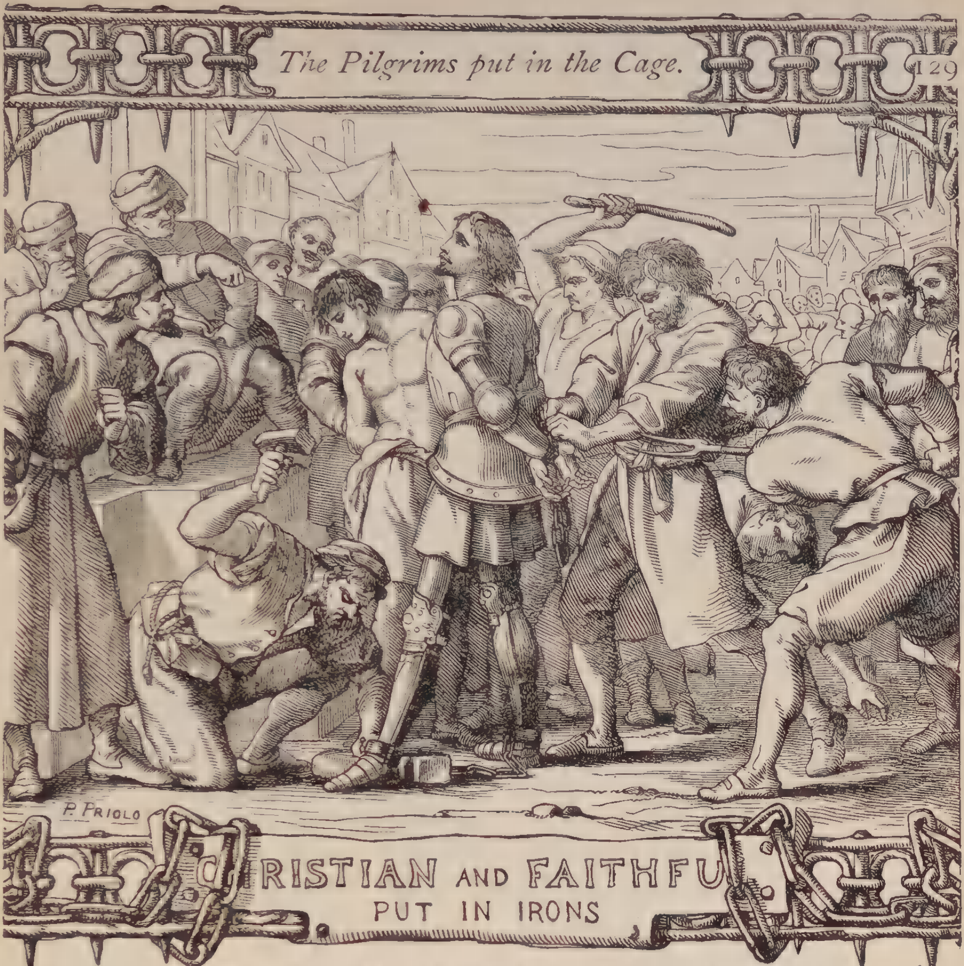
But, the men being patient.—The spirit of Christian forbearance, meekness, and gentleness at all times exercises a powerful influence upon those that are without. There were those, even in Vanity Fair, who were moved to a spirit of sympathy for the Pilgrims, some fruits of which shall by-and-by appear. Notwithstanding their blindness and prejudice, they can yet perceive and appreciate the contrast between the persecutors and the persecuted. Even the ungodly can at times be persuaded, when by observation of Christian meekness and forbearance, they "take knowledge of us that we have been with Jesus." The consistency of these men, in spirit and in doctrine, tends to divide the multitude, and thus breaks the force of the opposition raised against them.

Finding that they could prevail nothing against these men, but that rather a tumult was made, the men of the Fair are impelled to yet more vigorous measures in order to suppress the protest against it by the Pilgrims. Their bondage is now made bitter to them, and the



their turn, but that they should die for the abuse they had done, and for deluding the men of the fair.

Then were they remanded to the cage again, until further orders should be taken with them. So they put them in, and made their feet fast in the stocks.

Here, therefore, they called again to mind what they had heard from their faithful friend Evangelist, and were the more confirmed in their way and sufferings by what he told them would happen to them. They also now comforted each other, that whose lot it was to suffer, even he should have the best of it: therefore each man secretly wished that he might have that preferment: but committing themselves to the all-wise dispose of Him that ruleth all things, with much content they

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iron enters into their very soul. It is in that "cage" or prison of Vanity Fair that Bunyan now writes his narrative; and as he looks around upon his bondage, and looks within, to search out the cause thereof, he reads in his own experience, and in that of many of the tried and suffering members of Christ, this and the following scenes of the "Progress."

How descriptive is the whole picture rendered by the names of the respective parties abode in the condition in which they were, until they should be otherwise disposed of.

Then, a convenient time being appointed, they brought them forth to their trial in order to their condemnation. When the time was come they were brought before their enemies, and arraigned. The judge's name was Lord Hate-good: their indictment was one and the same in substance, though somewhat varying in form; the contents whereof were these: "That they were enemies to, and disturbers of, their trade; that they had made commotions and divisions in the town; and had won a party to their own most dangerous opinions, in contempt of the law of their prince."

Then Faithful began to answer, that he had only set himself against that which had set itself against Him that is higher than the highest. And, said he, as for disturbance, I make none, being myself a man of peace; the parties that were won to us were won by beholding our truth and innocence: and they are only turned from the worse to the better. And as to the king you talk of, since he is Beelzebub, the enemy of our Lord, I defy him and all his angels.

Then proclamation was made, that they that had aught to say for their lord the king against the prisoner at the bar should forthwith appear and give in their evidence. So there came in three witnesses, to wit, Envy, Superstition, and Pickthank. They were then asked if they knew the prisoner at the bar; and what they had to say for their lord the king against him.

Then stood forth Envy, and said to this effect: My lord, I have known this man a long time, and will attest upon my oath before this honourable bench that he is——

JUDGE. Hold, give him his oath.

So they sware him. Then he said, My lord, this man, notwithstanding his plausible name, is one of the vilest men in our country: he neither regardeth prince nor people, law nor custom; but doeth all that he can to possess all men with certain of his disloyal notions, which he in the general calls "principles of faith and holiness." And in particular, I heard him once myself affirm, that Christianity and the

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who rise in opposition to CHRISTIAN and FAITHFUL. Each man's name speaks its own tale, and is the very personification of some spiritual or earthly form of the antagonism of the world to the Church and people of God.

The circumstances of Bunyan's days, that gave a special point and power to his Allegory, are now past and gone; but the reality remains.

Envy.—This witness still continues to accuse the men of God. Envy is that spirit of the evil mind which calls religion a mere plausible customs of our town of Vanity were diametrically opposite, and could not be reconciled. By which saying, my lord, he doth at once, not only condemn all our laudable doings, but us in the doing of them.

Then did the Judge say unto him, Hast thou any more to say?

ENVY. My lord, I could say much more, only I would not be tedious to the court. Yet if need be, when the other gentlemen have given in their evidence, rather than any thing shall be wanting that will dispatch him, I will enlarge my testimony against him. So he was bid to stand by.

Then they called Superstition, and bid him look upon the prisoner: they also asked what he could say for their lord the king against him? Then they sware him; so he began:

My lord, I have no great acquaintance with this man, nor do I desire to have further knowledge of him: however, this I know, that he is a very pestilent fellow, from some discourse that the other day I had with him in this town; for then talking with him, I heard him say that our religion was naught, and such by which no man could please God. Which saying of his, my lord, your lordship very well knows what necessarily thence will follow, to wit, that we still do worship in vain, are yet in our sins, and finally shall be damned: and this is that which I have to say.

Then was Pickthank sworn, and bid say what he knew in the behalf of their lord the king against the prisoner at the bar.

My lord, and you gentlemen all, this fellow I have known of a long time, and have heard him speak things that ought not to be spoke; for he hath railed on our noble prince Beelzebub, and hath spoken contemptibly of his honourable friends, whose names are the Lord Oldman, the Lord Carnal-delight, the Lord Luxurious, the Lord Desire-of-vain-glory, my old Lord Lechery, Sir Having Greedy, with all the rest of our nobility; and he hath said, moreover, that if all men were of his mind, if possible, there is not one of these noblemen should have any longer a being in this town. Besides he hath not been afraid to rail on you, my lord, who are now appointed to be his judge, calling

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fiction, and, through loyalty to Mammon, scoffs at "the principles of faith and holiness." and moreover, would blend into one element the realities of religion and the vanities of Vanity Fair. The true Christian cannot accede to this unholy combination.

Superstition.—This is also an element of accusation still urged against the true Christian. It means more than is implied in the ordinary use of the term. It includes all that formal worship which is opposed to the service of true faith.

Pickthank.—This is a suggestive name, and partly tells the nature of the man. He is a person who gathers what merit he can by volunteering evidence against faithful men.

you an ungodly villain, with many other such-like vilifying terms, with which he hath bespattered most of the gentry of our town.

When this Pickthank had told his tale, the Judge directed his speech to the prisoner at the bar, saying, Thou runagate, heretic, and traitor, hast thou heard what these honest gentlemen have witnessed against thee?

FAI. May I speak a few words in my own defence?

JUDGE. Sirrah, sirrah, thou deservest to live no longer, but to be slain immediately on the place: yet, that all men may see our gentleness towards thee, let us hear what thou hast to say.

FAI. I say then, in answer to what Mr. Envy hath spoken, I never said aught but this, that what rule, or laws, or custom, or people, were flat against the word of God, are diametrically opposite to Christianity. If I have said amiss in this, convince me of my error; and I am ready here before you to make my recantation.

As to the second, to wit, Mr. Superstition, and his charge against me, I said only this, that in the worship of God there is required a divine faith; but there can be no divine faith without a divine revelation of the will of God. Therefore, whatever is thrust into the worship of God that is not agreeable to divine revelation, cannot be done but by a human faith, which faith will not be profitable to eternal life.

As to what Mr. Pickthank hath said, I say (avoiding terms, as that I am said to rail and the like), that the prince of this town, with all the rabblement, his attendants, by this gentleman named, are more fit for a being in hell than in this town and country: and so the Lord have mercy upon me.

Then the Judge called to the jury (who all this while stood by to hear and observe): Gentlemen of the jury, you see this man about whom so great an uproar hath been made in this town; you have also heard what these worthy gentlemen have witnessed against him; also you have heard his reply and confession. It lieth now in your breasts to hang him, or save his life; but yet I think meet to instruct you in our law.

There was an act made in the days of Pharaoh the great, servant

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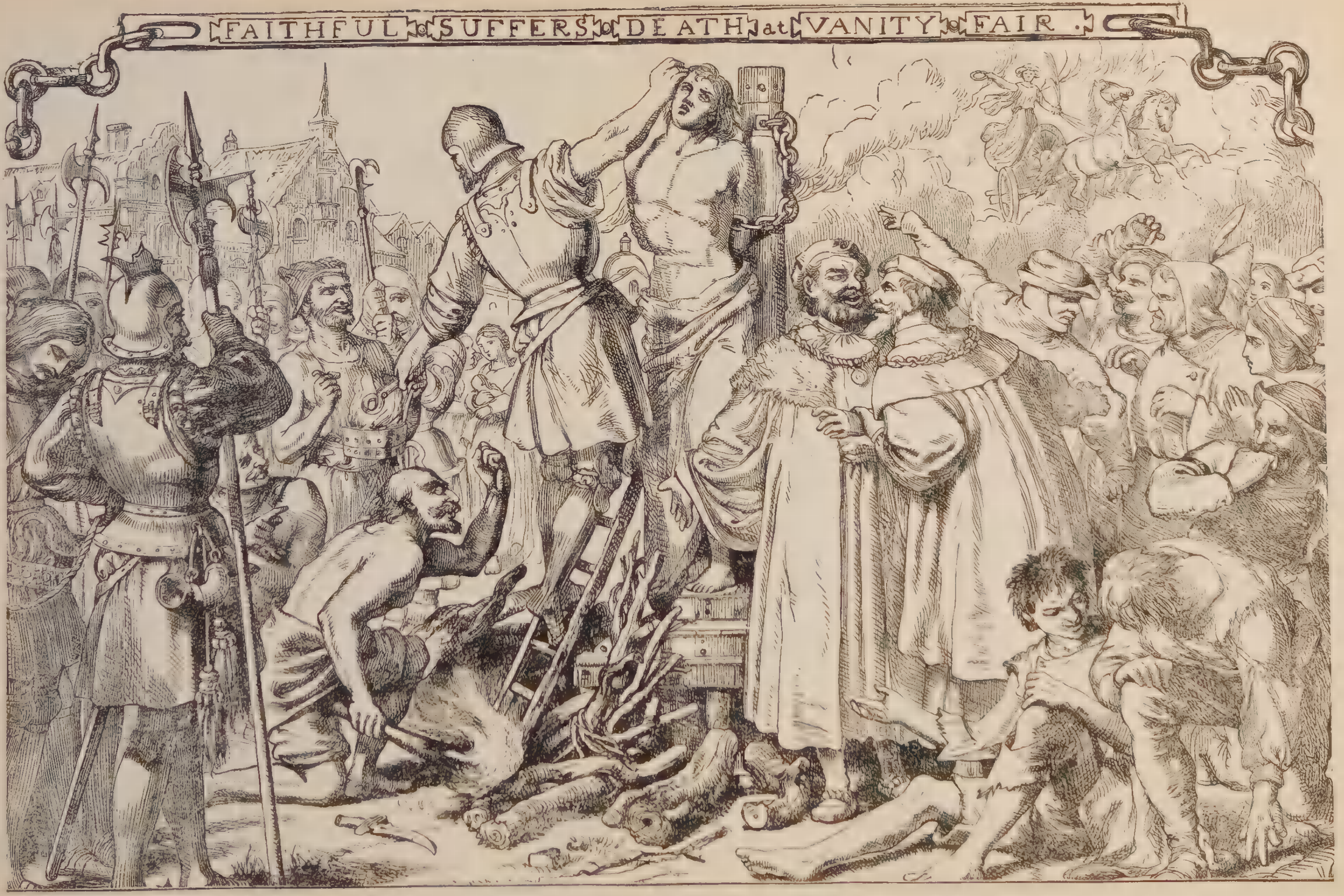
To instruct you in our law.—The presiding judge delivers his charge to the jury. This charge is based on precedents, all of which directly tend to an adverse verdict, and seem to call for the extreme penalty of the law. "The tender mercies of the wicked are cruel;" and so the people of God have ever found it to be, when the civil power has sanctioned the sword as a weapon of persecution. Bunyan ably illustrates the continued enmity of the world against Divine faith. The spirit of intolerance needs but power, to wreak its ven-



FAITHFUL SUFFERS DEATH at VANITY FAIR.

to our prince, that, lest those of a contrary religion should multiply and grow too strong for him, their males should be thrown into the Exod. 1. 22. river. There was also an act made in the days of Nebuchadnezzar the great, another of his servants, that whoever would not fall down and worship his golden image, should be thrown into a fiery furnace. There was also an act made in the days of Dan. 3; 6. Darius, that whoso for some time called upon any god but him, should be cast into the lion's den. Now the substance of these laws this rebel has broken, not only in thought (which is not to be borne), but also in word and deed; which must therefore needs be intolerable.

For that of Pharaoh, his law was made upon a supposition to prevent mischief no crime yet being apparent; but here is a crime apparent. For the second and third, you see he disputeth against our religion; and for the treason he hath confessed he deserveth to die the death.

Then went the jury out, whose names were Mr. Blindman, Mr. No-good, Mr. Malice, Mr. Love-lust, Mr. Live-loose, Mr. Heady, Mr. High-mind, Mr. Enmity, Mr. Liar, Mr. Cruelty, Mr. Hate-light, and Mr. Implacable; who every one gave in his private verdict against him among themselves, and afterwards unanimously concluded to bring him in guilty before the judge. And first Mr. Blindman, the foreman, said, I see clearly that this man is a heretic. Then said Mr. No-good, Away with such a fellow from the earth. Ay, said Mr. Malice, for I hate the very looks of him. Then said Mr. Love-lust, I could never endure him. Nor I, said Mr. Live-loose, for he would always be condemning my way. Hang him, hang him, said Mr. Heady. A sorry scrub, said Mr. High-mind. My heart riseth against him, said Mr Enmity. He is a rogue, said Mr. Liar. Hanging is too good for him, said Mr. Cruelty. Let us despatch him out

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geance on all who love the Lord Jesus in sincerity and truth.

The jury. — This is a keen satire on the judgment of this world when pronounced against the servants of God. The names of the twelve men are suggestive of all the elements of the carnal mind that go to make up the "enmity against God." Each of these, for some secret and personal reason, hates the light, and, if possible, will extinguish it.

Here is a formidable catalogue of vices arrayed against the Pilgrims of Sion. Each contributes his individual opinion in the direction of his own sin, and to the extinction of the protest in the person of the man of God. As Ahab dreaded the presence of Elijah — "Hast thou found me, O mine enemy?" (1 Kings xxi. 20), or as he feared Micaiah, the son of Imlah—"But I hate him; for he doth not prophesy good concerning me, but evil" (1 Kings xxii. 8)—so are all the opinions set against FAITHFUL, and all are gathered into the final verdict—"Guilty of death."

Thus the power of evil triumphed that day in of the way, said Mr. Hate-light. Then said Mr. Implacable, Might I have all the world given me, I could not be reconciled to him: therefore let us forthwith bring him in guilty of death. And so they did: therefore he was presently condemned to be had from the place where he was to the place from whence he came, and there to be put to the most cruel death that could be invented.

They therefore brought him out to do with him according to their law: and first they scourged him, then they buffeted him, then they lanced his flesh with knives; after that they stoned him with stones; then pricked him with their swords; and last of all they burned him to ashes at the stake. Thus came Faithful to his end.

Now I saw that there stood behind the multitude a chariot and a couple of horses waiting for Faithful; who, as soon as his adversaries had despatched him, was taken up into it, and straightway was carried up through the clouds, with sound of trumpet, the nearest way to the Celestial gate. But as for Christian, he had some respite, and was remanded back to prison; so he there remained for a space: but He that overrules all things, having the power of their rage in his own hand, so wrought it about that Christian for that time escaped them and went his way.

Well, Faithful, thou hast faithfully profess'd
Unto thy Lord, with whom thou shalt be bless'd,
When *faithless* ones with all their vain delights,
Are crying out under their hellish plights.
Sing, Faithful, sing, and let thy name survive,
For though they kill'd thee thou art yet alive.

Vanity Fair. But it was a short-lived triumph. "Stand still, and see the salvation of God!"

Thus came Faithful to his end.—His consistent protest conducted him to a martyr's death, and to the Christian's crown. In the working out of the story, CHRISTIAN is spared; but FAITHFUL forfeits his life as a sacrifice to the malice and wickedness of the men of Vanity.

But that "end" is to be viewed in a double light: in this world it was the triumph of an evil cause; the pain and agony of a protest, even unto death; the removal of one of God's people from a world that was not worthy of him; a type of the many persecutions, bodily and spiritual, that fall to the lot of the Church of God on earth. But there is also another and more blessed view. Here was Jesus suffering in the person of one of his members; a bold, unflinching protest, striving even unto blood; a seal set to the faith of FAITHFUL, proving its substance and reality; the shortening of a pilgrimage, and a more immediate entrance into the Celestial City. Here was the triumph of a faithful soul, caught up in a fiery chariot to the skies; a bright example and encouragement to those who thought as he thought, and believed as he believed; a seed that is destined, ere long, to bring forth fruit in the accession of a new comrade.

"A moment's space, and gently, wondrously,
Released from earthly ties,
The fiery chariot bears him up to Thee,
Through all those lower skies,
To yonder shining regions,
While down to meet him come
The blessed angel legions,
And bid him Welcome Home!"

CHAPTER XIV.

CHRISTIAN AND HOPEFUL.

ONCE more the scene changes. FAITHFUL, whose ripened experience has already so tended to our instruction, has been withdrawn from the pilgrimage, and is "at rest." But, as it were out of the ashes of the martyr, another Pilgrim arises, to join himself to Christian, and to share the subsequent joys, and sorrows, and spiritual vicissitudes of the journey, even to the end. This man's name is HOPEFUL.

It is said that "the blood of the martyrs is the seed of the Church;" and so the noble and manly testimony of FAITHFUL, throughout all the trying scenes of Vanity Fair, has attached to his cause at least one illustrious convert, who now goes forth upon Pilgrimage. The mantle of the dying servant of God has fallen upon one who now succeeds him in the story, and ably sustains the thrilling interest of the narrative to its close.

It will be observed that this new Pilgrim fulfils quite a different phase of the pilgrimage. HOPEFUL is not represented as having passed through the Wicket-gate, as CHRISTIAN and FAITHFUL had done. Nor does he accomplish any of the preceding experiences of the way, but starts direct from Vanity Fair, and attaches himself immediately to the brotherhood of CHRISTIAN. In this, it is agreed on all hands, the Allegory is defective; but the exigency of the story requires it to be so. The consistency of the narrative, however, is not compromised by this; for, in an after-stage of the pilgrimage, we shall be conducted through a review of the spiritual exercises and experiences of HOPEFUL, from his first convictions to his ultimate conversion—all tending to illustrate the true meaning of the "brotherly covenant" into which he entered with CHRISTIAN, and which, as Mr. Scott remarks, "must be supposed to imply the substance of all that had been spoken of as necessary for final acceptance."

In these two successive companionships of our Pilgrim, it would further appear that Bunyan designed to indicate the perfecting of the Christian character—in Faith and Hope. As in the communion of FAITHFUL the Pilgrim's faith was deepened, so in the association of HOPEFUL, his hope was quickened. This is yet further opened up in the details of the story: through his intercourse with FAITHFUL, he has more thoroughly learned the great principles of Christian faith and the power of Christian consistency; and in his after-intercourse with HOPEFUL, he must pass through regions of Despond, and under the iron hand of grim Despair, and thus be taught wherein must rest the true hope of the children of Sion.

NOW I saw in my dream that Christian went not forth alone; for there was one whose name was Hopeful (being so made by the beholding of Christian and Faithful, in their words and behaviour in their sufferings at the fair), who joined himself unto him; and, entering into a brotherly covenant, told him that he would be his companion. Thus one died to bear testimony to the truth, and another rises out of his ashes to be a companion with

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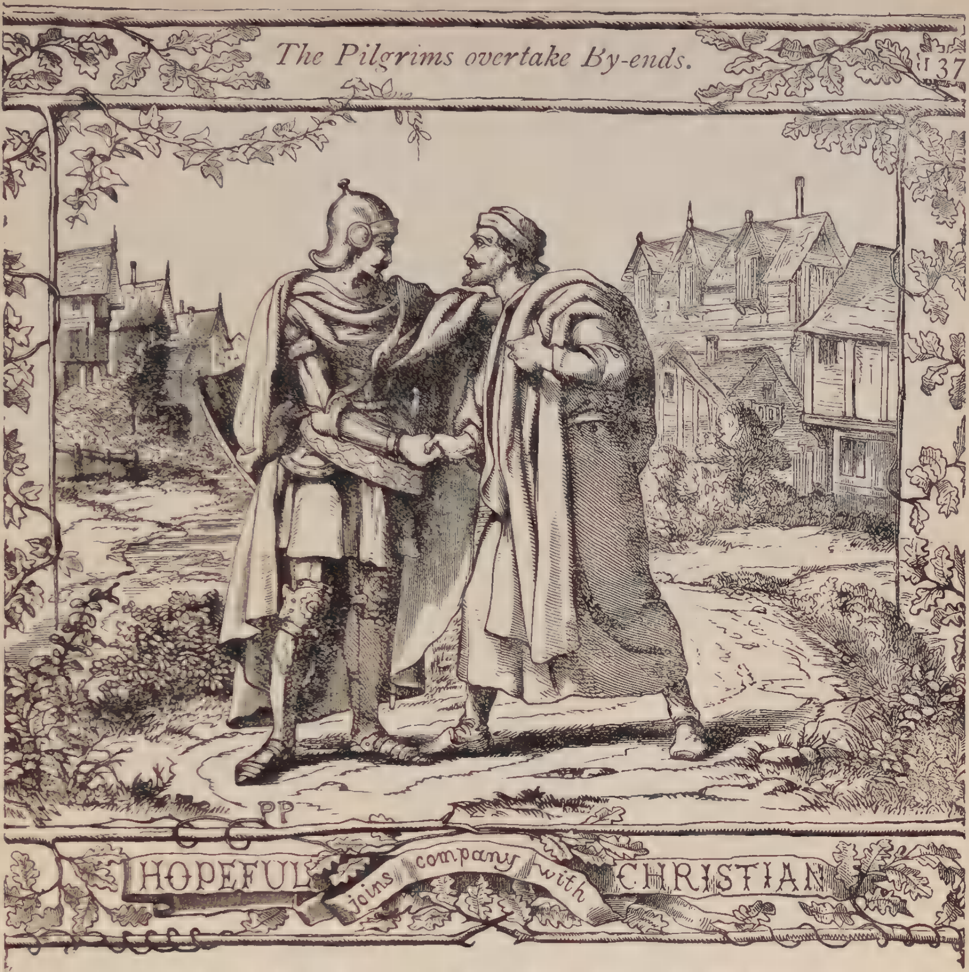
Christian went not forth alone.—We have already found, in the preceding chapter, that the wrongs and indignities inflicted upon CHRISTIAN and FAITHFUL, in Vanity Fair, and their patient endurance of the same, had won over to their side a certain number of the citizens. Of these some have ultimately ripened into true pilgrims of the road to Sion; but one in particular is now represented as accompanying CHRISTIAN on his way. The influence of good men is never wholly wasted; many seeds may perish in the soil, but some will yet supply sheaves for the reaper, so that "he that soweth and he that reapeth may rejoice


HOPEFUL joins company with CHRISTIAN
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Christian. This Hopeful also told Christian, that there were many more of the men in the fair that would take their time and follow after.

So I saw that, quickly after they were got out of the fair, they overtook one that was going before them, whose name was By-ends: so they said to him, What countryman, sir? and how far go you this way? He told them that he came from the town of Fair-speech, and was going to the Celestial City; but he told them not his name.

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together." The protest of these Pilgrims, concluding with the martyrdom of FAITHFUL, has now added one new convert to the faith of Christ and to the path of the pilgrimage.

Whose name was Hopeful.—A well-chosen name, especially as the successor of FAITHFUL. Faith first, and then Hope first the ground-work, then the superstructure. We are here for the first time introduced to one who ever after proves a meet companion and profitable help to CHRISTIAN, amid all the changing scenes of their chequered course.

A brotherly covenant.—Much is meant to be included in this expression. He has forsaken all for Christ; and in the strong confidence of believing faith he has attached himself to the Pilgrim of Sion—"Whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."

One, whose name was By-ends.—The narrative of HOPEFUL has scarce begun, when it is interrupted by the intervention of other pilgrims. We are introduced to new cha-

Prov. 26. 25. From Fair-speech! said Christian: is there any good that lives there?

Yes, said By-ends, I hope.

Chr. Pray, sir, what may I call you?

By. I am a stranger to you and you to me: if you be going this way, I shall be glad of your company: if not, I must be content.

Chr. This town of Fair-speech I have heard of it, and, as I remember, they say it is a wealthy place.

By. Yes, I will assure you that it is; and I have very many rich kindred there.

Chr. Pray, who are your kindred there, if a man may be so bold?

By. Almost the whole town: and, in particular, my Lord Turn-about, my Lord Time-server, my Lord Fair-speech, from whose ancestors that town first took its name: also Mr. Smooth-man, Mr. Facing-both-ways, Mr. Any-thing; and the parson of our parish, Mr. Two-tongues, was my mother's own brother by father's side: and, to tell you the truth, I am a gentleman of good quality; yet my great grandfather was but a waterman, looking one way and rowing another, and I got most of my estate by the same occupation.

Chr. Are you a married man?

By. Yes, and my wife is a very virtuous woman, the daughter of a virtuous woman; she was my Lady Feigning's daughter, therefore she came of a very honourable family, and is arrived to such a pitch of breeding, that she knows how to carry it to all, even to prince and peasant. It is true we somewhat differ in religion from those of the stricter sort, yet but in two small points: First, we never strive against wind and tide: Secondly, we are always most zealous when Religion goes in his silver slippers. We love much to walk with him in the street, if the sun shines, and the people applaud him.

Then Christian stept a little aside to his fellow Hopeful, saying, It runs in my mind that this is one By-ends, of Fair-speech; and if it be he, we have as very a knave in our company as dwelleth in all

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racters on the road, and to new experiences of the ways of men. Bunyan frequently groups his characters, and summons them before us in a way suggested by the different stages of the journey. Thus, while yet in the vicinity of Vanity Fair, the Pilgrims meet with certain vain and worldly-minded men, who linger about its suburbs. These characters are introduced in order to exhibit, in this context, how the love of the world hinders men from running the Christian race.

First among this group is By-ends. The character of this style of man is most strikingly delineated in his name, his origin, and his acquaintances. The town of Fair-speech, its great wealth and luxury, the characteristic names of its nobility and gentry, constitute a well-wrought picture of Bunyan's own times.

these parts. Then said Hopeful, Ask him; methinks he should not be ashamed of his name. So Christian came up with him again, and said, Sir, you talk as if you knew something more than all the world doth, and, if I take not my mark amiss, I deem I have half a guess of you; is not your name Mr. By-ends, of Fair-speech?

By. This is not my name, but indeed it is a nick-name that is given me by some that cannot abide me; and I must be content to bear it as a reproach, as other good men have borne theirs before me.

Chr. But did you never give an occasion to men to call you by this name?

By. Never! never! the worst that ever I did, to give them an occasion to give me this name, was, that I had always the luck to jump in my judgment with the present way of the times, whatever it was; and my chance was to get thereby. But if things are thus cast upon me, let me count them a blessing; but let not the malicious load me therefore with reproach.

Chr. I thought indeed that you were the man that I heard of; and, to tell you what I think, I fear this name belongs to you more properly than you are willing we should think it doth.

By. Well, if you will thus imagine, I cannot help it; you shall find me a fair company-keeper if you will still admit me your associate.

Chr. If you will go with us, you must go against wind and tide, the which, I perceive, is against your opinion: you must also own Religion in his rags as well as when in his silver slippers; and stand by him too when bound in irons, as well as when he walketh the streets with applause.

By. You must not impose, nor lord it over my faith: leave me to my liberty, and let me go with you.

Chr. Not a step further, unless you will do in what I propound as we.

Then said By-ends, I shall never desert my old principles, since they are harmless and profitable. If I may not go with you, I must

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The spiritual indifference and apathy of Mr. Smoothman, the double-mindedness of Mr. Facing-both-ways, and the neutrality of Mr. Any-thing, form a comprehensive picture of a generation utterly devoted to worldliness.

Mr. Two-tongues, "the parson of the parish," is another touch of the pencil, conveying by a single stroke the character of many of the clergy of that period.

The rules adopted in the family of By-ends are consistent with all other characteristics of the race. These worldly-wise professors always contrive to go with the stream, not against it. The purest days of the Church's history have ever been the days of her bitterest persecution. "What is the chaff to the wheat" in those days?—Jer. xxiii. 28. Adverse wind and tide are for the trial and victory of do as I did before you overtook me, even go by myself, until some overtake me that will be glad of my company.

Now I saw in my dream that Christian and Hopeful forsook him, and kept their distance before him: but one of them looking back saw three men following Mr. By-ends, and behold as they came up with him he made them a very low congee; and they also gave him a compliment. The men's names were Mr. Hold-the-world, Mr. Money-love, and Mr. Save-all; men that Mr. By-ends had formerly been acquainted with; for in their minority they were schoolfellows, and were taught by one Mr. Gripeman, a schoolmaster in Love-gain, which is a market-town in the county of Coveting, in the north. This schoolmaster taught them the art of getting, either by violence, cozenage, flattery, lying, or by putting on a guise of religion; and these four gentlemen had attained much of the art of their master, so that they could each of them have kept such a school themselves.

Well, when they had, as I said, thus saluted each other, Mr. Money-love said to Mr. By-ends, Who are they upon the road before us? for Christian and Hopeful were yet within their view.

By. They are a couple of far countrymen, that after their mode are going on pilgrimage.

Money. Alas! why did they not stay, that we might have had their good company? for they, and we, and you, sir, I hope, are all going on pilgrimage.

By. We are so indeed: but the men before us are so rigid, and love so much their own notions, and do also so lightly esteem the opinions of others, that let a man be ever so godly, yet if he jumps not with them in all things, they thrust him quite out of their company.

Save. That's bad: but we read of some that are "righteous over much," and such men's rigidness prevails with them to judge and condemn all but themselves; but I pray what and how many were the things wherein you differed?

By. Why they, after their headstrong manner, conclude that it is their duty to rush on their journey in all weathers; and I am for waiting for wind and tide. They are for hazarding all for God at a clap; and I am for taking all advantages to secure my life and estate.

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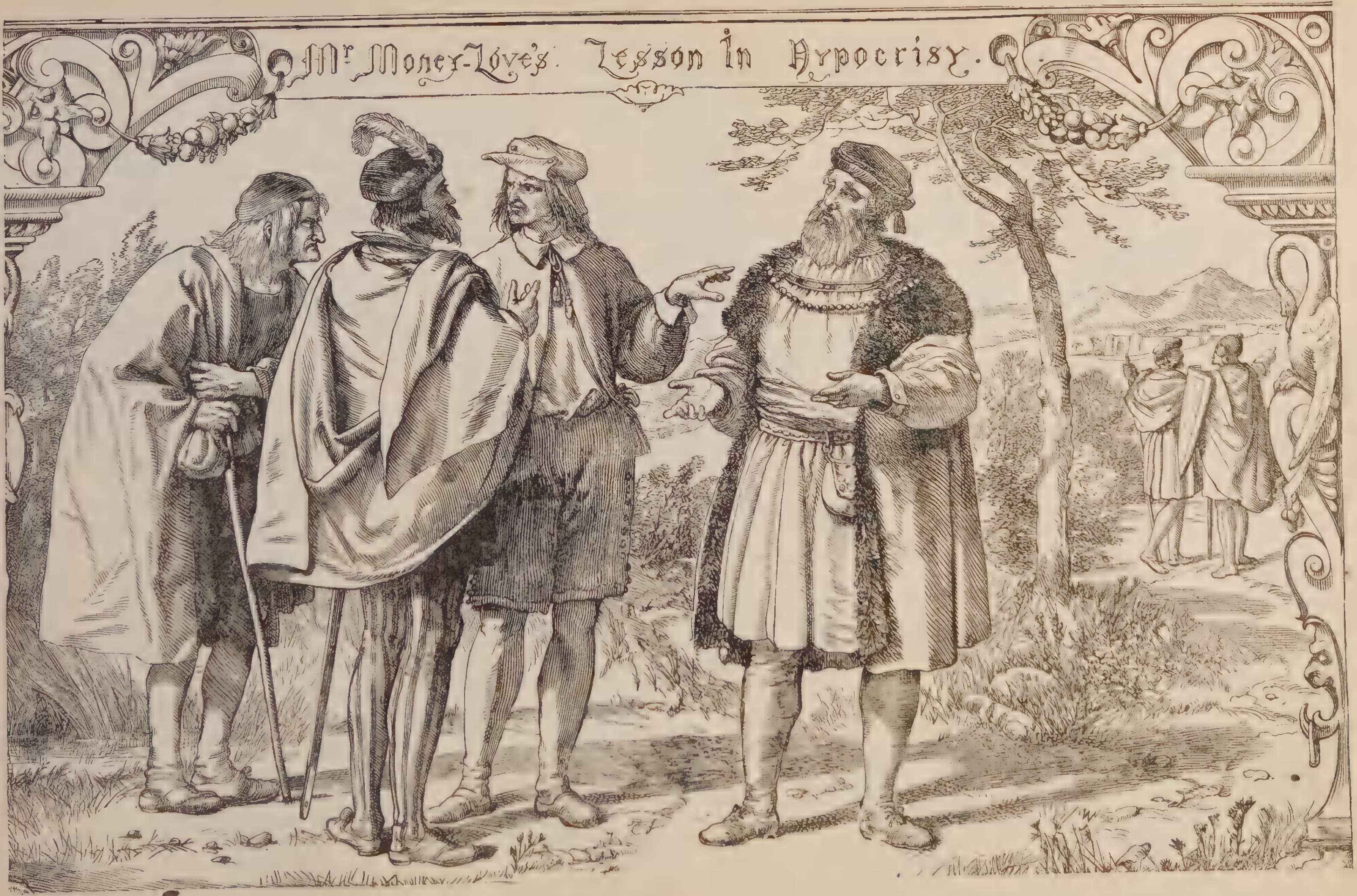
the faith of good and true men; while the genial warmth of worldly pursuits encourages the growth of tares amid the pure grain.

Three men following Mr. By-ends. — A group of men of fleshly mind is now formed, by the accession of three persons, each and all bearing very significant names, and bound together by very characteristic associations. The design of Bunyan is still to bring his power of satire to bear upon the too prevalent



Mr Money-Love's Lesson in Hypocrisy.

They are for holding their notions though all other men be against them; but I am for Religion in what, and so far as, the times and my safety will bear it. They are for Religion when in rags and contempt; but I am for him when he walks in his golden slippers, in the sunshine, and with applause.

HOLD. Ay, and hold you there still, good Mr. By-ends: for my part, I can count him but a fool, that having the liberty to keep what he has, shall be so unwise as to lose it. Let us be "wise as serpents;" it is best "to make hay when the sun shines;" you see how the bee lieth still in the winter, and bestirs her only when she can have profit with pleasure. God sends sometimes rain and sometimes sunshine: if they be such fools as to go through the first, yet let us be content to take fair weather along with us. For my part, I like that religion best that will stand with the security of God's good blessings unto us: for who can imagine, that is ruled by his reason, since God has bestowed upon us the good things of this life, but that he would have us keep them for his sake? Abraham and Solomon grew rich in religion: and Job says that a good man "shall lay up gold as dust." But he must not be such as the men before us, if they be as you have described them.

SAVE. I think that we are all agreed in this matter, and therefore there need no more words about it.

MON. No, there needs no more words about this matter indeed; for he that believes neither Scripture nor reason (and you see we have both on our side), neither knows his own liberty nor seeks his own safety.

BY. My brethren, we are, you see, going all on pilgrimage, and, for our better diversion from things that are bad, give me leave to propound unto you this question.

Suppose a man, a minister or tradesman, &c., should have an advantage lie before him to get the good blessings of this life, yet so as that he can by no means come by them except, in appearance at least, he becomes extraordinary zealous in some points of religion that he meddled not with before; may he not use this means to attain his end, and yet be a right honest man?

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sin of his age—the hypocritical profession of religion along with an essentially carnal mind and world-loving spirit.

The Christian man knows that these carnal things are but for a time, and that the interests of religion and the soul stretch away into Eternity; and therefore whether it be contempt or applause, his mind is still set on heavenly things; and, with the Apostle, he is ready to say—"I reckon that the sufferings of

MON. I see the bottom of your question; and, with these gentlemen's good leave, I will endeavour to shape you an answer. And first, to speak to your question, as it concerns a *minister* himself. Suppose a minister, a worthy man, possessed but of a very small benefice, and has in his eye a greater, more fat and plump by far: he has also now an opportunity of getting it; yet so as by being more studious, by preaching more frequently and zealously, and, because the temper of the people requires it, by altering some of his principles: for my part, I see no reason but a man may do this, provided he has a call, ay, and more a great deal besides, and yet be an honest man. For why?

1. His desire of a greater benefice is lawful; this cannot be contradicted, since it is set before him by Providence. So then he may get it if he can, "making no question for conscience' sake."

2. Besides, his desire after that benefice makes him more studious, a more zealous preacher, &c., and so makes him a better man; yea, makes him better improve his parts; which is according to the mind of God.

3. Now, as for his complying with the temper of his people by deserting, to serve them, some of his principles, this argueth that he is of a self-denying temper, of a sweet and winning deportment, and so more fit for the ministerial function.

4. I conclude, then, that a minister that changes a *small* for a *great* should not, for so doing, be judged as covetous; but rather, since he is improved in his parts and industry thereby, be counted as one that pursues his call, and the opportunity put into his hand to do good.

And now to the second part of the question, which concerns the *tradesman* you mentioned: suppose such an one to have but a poor employ in the world; but by becoming religious he may mend his market, perhaps get a rich wife, or more and far better customers to his shop: for my part, I see no reason but this may be lawfully done. For why.

1. To become religious is a virtue, by what means soever a man becomes so.

2. Nor is it unlawful to get a rich wife, or more custom to my shop.

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this present time are not worthy to be compared with the glory which shall be revealed," Rom. viii. 18.

Here, then, is a company of carnal men, who, through all sorts of by-ways and by-ends, contrive to hold the world, and love their money, and save all they can. Their calculations exhibit the grovelling earthliness of their minds. The worldly-wisdom, the plausible speech, and the seeming prosperity of these

3. Besides, the man that gets these by becoming religious gets that which is good, of them that are good, by becoming good himself. So then here is a good wife, and good customers, and good gain, and all these by becoming religious, which is good: therefore, to become religious to get all these is a good and profitable design.

This answer, thus made by this Mr. Money-love to Mr. By-ends' question, was highly applauded by them all; wherefore they concluded upon the whole that it was most wholesome and advantageous. And because, as they thought, no man was able to contradict it, and because Christian and Hopeful were yet within call, they jointly agreed to assault them with this question as soon as they overtook them; and the rather because they had opposed Mr. By-ends before. So they called after them, and they stopped and stood still till they came up to them: but they concluded, as they went, that not Mr. By-ends, but old Mr. Hold-the-world, should propound the question to them; because, as they supposed, their answer to him would be without the remainder of that heat that was kindled between Mr. By-ends and them at their parting a little before.

So they came up to each other, and after a short salutation, Mr. Hold-the-world propounded the question to Christian and his fellow, and bid them to answer it if they could.

Then said Christian, Even a babe in religion may answer ten thousand such questions. For, if it be unlawful to follow Christ for loaves, as it is; how much more is it abominable to make of him and religion a stalking-horse to get and enjoy the world? Nor do we find any other than heathens, hypocrites, devils, and witches, that are of this opinion.

John 6. 26.

Heathens: for, when Hamor and Shechem had a mind to the daughter and cattle of Jacob, and saw that there were no ways for them to come at them but by becoming circumcised, they say to their companions, "If every male of us be circumcised, as they are circumcised, shall not their cattle, and their substance, and every beast of theirs be ours?" Their daughters and their cattle were that which they sought to obtain, and their religion the stalking-horse they made use of to come at them. Read the whole story, Gen. xxxiv. 20—24.

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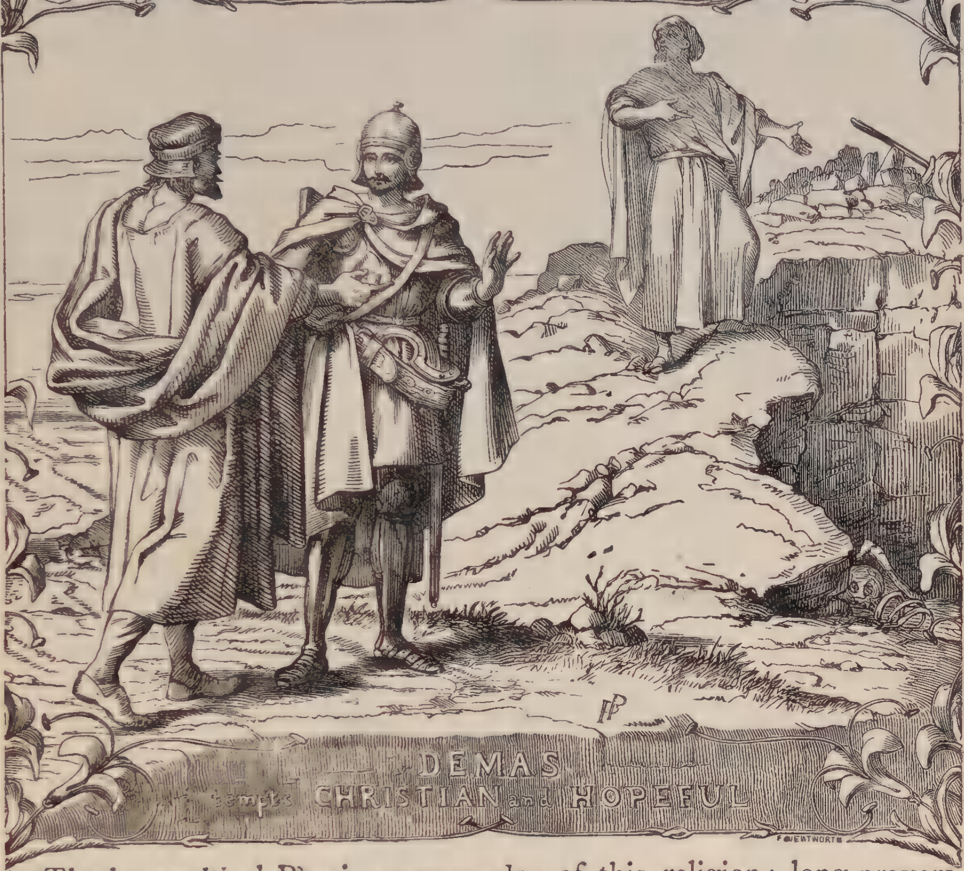
men's counsel need only be interpreted in the light of God's word, and weighed in the balances with eternal things, to expose their vanity, their folly, their worse than madness.

Then said Christian.—Our Pilgrim's answer is based on precedents and examples found in Holy Writ, which prove how earthly gain may be changed to heavenly loss. 'Tis true, God ofttimes smiles upon the earthly career of good men, and blesses them with increase, and fills



The hypocritical Pharisees were also of this religion; long prayers were their pretence, but to get widows' houses was their intent: and greater damnation was from God their judgment. Luke 20. 46, 47.

Judas the devil was also of this religion; he was religious for the bag, that he might be possessed of what was put therein; but he was lost, a cast-away, and the very son of perdition.

Simon the witch was of this religion too: for he would have had the Holy Ghost, that he might have got money therewith; and his sentence from Peter's mouth was accordingly. Acts 8. 18—23.

Neither will it out of my mind, but that that man that takes up religion for the world, will throw away religion for the world; for so surely as Judas designed the world in becoming religious, so surely did he also sell religion and his Master for the same. To answer the

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them with all manner of store and plenty; but it is quite another thing for a man to make religion a "stalking-horse to get and enjoy the world." CHRISTIAN, in his answer, well describes this to be but a reproduction of the carnal policy of the heathen against Israel, which God permitted to be signally outwitted and overruled.

question therefore affirmatively, as I perceive you have done, and to accept of, as authentic, such answer, is both heathenish, hypocritical, and devilish; and your reward will be according to your works.

Then they stood staring one upon another, but had not wherewith to answer Christian. Hopeful also approved of the soundness of Christian's answer: so there was a great silence among them.

Mr. By-ends and his company also staggered and kept behind, that Christian and Hopeful might outgo them. Then said Christian to his fellow, If these men cannot stand before the sentence of men, what will they do with the sentence of God? and if they are mute when dealt with by vessels of clay, what will they do when they shall be rebuked by the flames of a devouring fire?

Then Christian and Hopeful outwent them again, and went till they came to a delicate plain called Ease; where they went with much content: but that plain was but narrow, so they were quickly got over it. Now at the further side of that plain was a little hill, called Lucre, and in that hill a silver mine, which some of them that had formerly gone that way, because of the rarity of it, had turned aside to see; but, going too near the brink of the pit, the ground being deceitful under them broke, and they were slain: some also had been maimed there, and could not to their dying day be their own men again.

Then I saw in my dream that a little off the road, over against the silver mine, stood Demas, gentleman-like, to call to passengers to come and see; who said to Christian and his fellow, Ho! turn aside hither, and I will show you a thing.

CHR. What thing so deserving as to turn us out of the way to see it?

DEM. Here is a silver mine, and some digging in it for treasure: if you will come, with a little pains you may richly provide for yourselves.

A delicate plain, called Ease. It is not all hard-going with the Pilgrims of Sion. There are times of refreshing, and in the midst of toil there are intervals of ease. These are generally timed according to the need of the way-farers of the road. And so now, after the hardships and bitter experiences of Vanity Fair, and the still further interruption of their onward course by the obtrusive companionship of BY-ENDS and his comrades, our Pilgrims are permitted to tread the soft and delicate glade called Ease. This oasis in the desert was narrow, and extended but a very brief space. Ease is granted to pilgrims, but only for a little time, and for present and passing necessity; and this necessity being answered, they must again take the road, and bear its flints, and endure hardness as good marching soldiers of the heavenly King. It is not well for pilgrims to sit too long "at ease in Sion." And soon, recruited and refreshed, they must up and away for the onward journey. So our Pilgrims, entering on the plain of Ease, "were quickly got over it." And as this refreshment was for compensation of the past, so is it also designed as a preparation for a danger soon to come.

A little hill, called Lucre.—This introduces the scene of the "Silver Mine," and its lurking dangers, and the deceptive voice of DEMAS—

Then said Hopeful, Let us go see.

Not I, said Christian; I have heard of this place before now, and how many have there been slain; and, besides, that treasure is a snare to those that seek it; for it hindereth them in their pilgrimage.

Then Christian called to Demas, saying, Is not the way dangerous? Hath it not hindered many in their pilgrimage?

DEM. Not very dangerous, except to those that are careless. But withal he blushed as he spake.

Then said Christian to Hopeful, Let us not stir a step, but still keep on our way.

HOPE. I will warrant you when By-ends comes up, if he hath the same invitation as we, he will turn in thither to see.

CHR. No doubt thereof, for his principles lead him that way, and a hundred to one but he dies there.

Then Demas called again, saying, But will you not come over and see?

Then Christian roundly answered, saying, Demas, thou art an enemy to the right ways of the Lord of this way, and hast already been condemned for thine own turning aside, by one of his Majesty's judges; and why seekest thou to bring us into the like condemnation? Besides, if we at all turn aside, our Lord the King will certainly hear thereof, and will there put us to shame, where we would stand with boldness before him. 2 Tim. 4. 10.

Demas cried again that he also was one of their fraternity; and that if they would tarry a little he also himself would walk with them.

Then said Christian, What is thy name? Is it not the same by the which I have called thee?

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a name interwoven here, illustrative of the Apostle's words—"Demas hath forsaken me, having loved this present world" 2 Tim. iv. 10. Whether *that* Demas did thus seek afterwards to beguile the members of the Christian Church, we are not informed; but the name is not unfitly given to this man, who now invites the Pilgrims to the Silver Mine.

Observe, this mine is said to be "a little off the road," and Pilgrims are asked "to turn aside hither." The scene therefore represents the undue pursuit of wealth, the going out of one's Christian course to seek after lucre—the very spirit of worldly love that prompted the Apostle's former companion to forsake the way of the Lord.

This is a tempting snare in the highway. It has charms already to win over the heart of HOPEFUL. Well was it for this new beginner that his more experienced brother, CHRISTIAN, was there to counsel him, and thus to enable him to resist the tempting invitation of DEMAS. "My son, if sinners entice thee, consent thou not," Prov. i. 10. CHRISTIAN'S resistance to temptation is, as on other occasions, accompanied by a rebuke of the tempter. He reminds this man of his spiritual pedigree, and how near of kin he is to the deception of Gehazi and to the treachery of Iscariot. Thus DEMAS is rebuked, HOPEFUL is instructed, and our good CHRISTIAN is again triumphant.

DEM. Yes, my name is Demas; I am the son of Abraham.

CHR. I know you; Gehazi was your great grandfather, and Judas your father, and you have trod in their steps: it is but a devilish prank that thou usest; thy father was hanged for a traitor, and thou deservest no better reward. Assure thyself that when we come to the King we will tell him of this thy behaviour. Thus they went their way. 2 Kings 5. 20—27. Matt. 26. 14, 15; 27. 3—5.

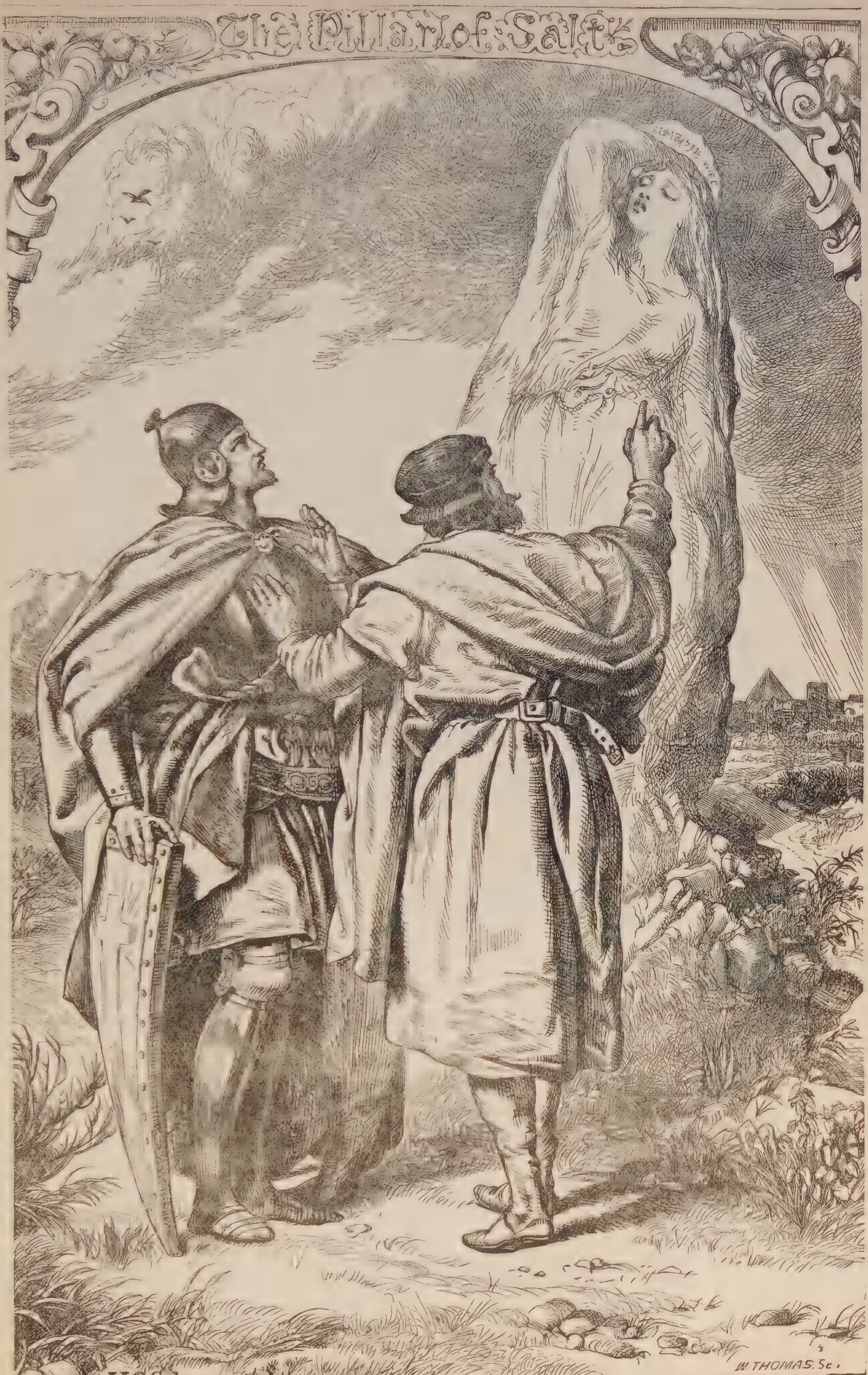
By this time By-ends and his companions were come again within sight, and they at the first beck went over to Demas. Now, whether they fell into the pit by looking over the brink thereof, or whether they went down to dig, or whether they were smothered in the bottom by the damps that commonly arise, of these things I am not certain; but this I observed, that they never were seen again in the way. Then sang Christian:

By-ends and silver Demas both agree;
One calls, the other runs, that he may be
A sharer in his lucre; so these two
Take up in this world, and no further go.

Now I saw that, just on the other side of this plain, the pilgrims came to a place where stood an old monument hard by the highway side, at the sight of which they were both concerned, because of the strangeness of the form thereof, for it seemed to them as if it had been a *woman* transformed into the shape of a pillar. Here, therefore, they stood looking and looking upon it, but could not for a time tell what they should make thereof: at last Hopeful espied written above upon the head thereof a writing in an unusual hand; but he, being no scholar, called to Christian (for he was learned) to see if he could pick out the meaning: so he came, and after a little laying of letters together, he found the same to be this, "Remember Lot's wife." So he read it to his fellow; after which they both concluded that that was the pillar of salt into which Lot's wife was turned, for her looking back with a covetous heart when she was Gen. 19. 26.

The anticipations of HOPEFUL respecting BY-ENDS and his fellows are fully realised. They saw the bait, and caught at it, and were drawn into the snare. The curtain here falls upon an unfinished scene — what became of these men is not told, but, suffice it to say, "they never were seen again in the way."

Where stood an old monument.—This stage is full of admonitory lessons; all tending to impress the great truth—"Let him that thinketh he standeth take heed lest he fall." Here is a memorial of ancient times, a standing witness of the lack of patience in running the race, a monument of one who set out upon pilgrimage, and looked back, and that "last fond look" became her ruin. The whole story of this monument is told in its inscription—"Remember Lot's wife."


The Pillar of Salt
H.C.Selous.
W. THOMAS. Sc.

going from Sodom for safety. Which sudden and amazing sight gave them occasion of this discourse.

CHR. Ah, my brother! this is a seasonable sight: it came opportunely to us after the invitation which Demas gave us to come over to view the hill Lucre; and had we gone over as he desired us, and as thou wast inclined to do, my brother, we had, for aught I know, been made, like this woman, ourselves a spectacle for those that shall come after to behold.

HOPE. I am sorry that I was so foolish, and am made to wonder that I am not now as Lot's wife: for wherein was the difference betwixt her sin and mine? She only looked back, and I had a desire to go see. Let grace be adored, and let me be ashamed that ever such a thing should be in mine heart.

CHR. Let us take notice of what we see here for our help for time to come: this woman escaped one judgment, for she fell not by the destruction of Sodom, yet she was destroyed by another; as we see, she is turned into a pillar of salt.

HOPE. True, and she may be to us both caution and example: caution, that we should shun her sin; or a sign of what judgment will overtake such as shall not be prevented by this caution. So Korah, Dathan, and Abiram, with the two hundred and fifty men that perished in their sin, did also become a sign or example to others to beware. But above all, I muse at one thing, to wit, how Demas and his fellows can stand so confidently yonder to look for that treasure, which this woman, but for looking behind her after (for we read not that she stepped one foot out of the way), was turned into a pillar of salt; specially since the judgment which overtook her did make her an example within sight of where they are: for they cannot choose but see her, did they but lift up their eyes.

Numb. 26. 9, 10.

CHR. It is a thing to be wondered at, and it argueth that their heart is grown desperate in that case; and I cannot tell whom to compare them to so fitly as to them that pick pockets in the presence of the judge, or that will cut purses under the gallows. It is said

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The sight of this memorial on the wayside is "seasonable." It tends to justify CHRISTIAN'S recent advice to HOPEFUL respecting the Silver Mine. It also furnishes a timely admonition in advance of dangers yet to come — admonition that is much needed, as the sequel will shortly prove. It is a witness, too, set up full in view of the tempting snare beside which DEMAS stands; and thus it is, that against light and against knowledge, in spite of caution and example, men are drawn aside by worldly lust, and turn away from the path of righteousness, and never enter into rest!

Thus are we enabled to see the different kinds of destruction that fall upon men, for of the men of Sodom that "they were sinners exceedingly," because they were sinners "before the Lord," that is, in his eye-sight, and notwithstanding the kindnesses that he had showed them; for the land of Sodom was now like the garden of Eden heretofore. Gen. 13. 10—13. This therefore provoked him the more to jealousy, and made their plague as hot as the fire of the Lord out of heaven could make it. And it is most rationally to be concluded that such, even such as these are, that shall sin in the sight, yea, and that too in despite of such examples that are set continually before them to caution them to the contrary, must be partakers of severest judgments.

HOPE. Doubtless thou hast said the truth; but what a mercy is it that neither thou, but especially I, am not made myself this example! This ministereth occasion to us to thank God, to fear before him, and always to remember Lot's wife.

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CHAPTER XV.

DOUBTING CASTLE AND GIANT DESPAIR.

THE path of the Christian Pilgrims is laid through a varied country—through ups and downs, through hills and hollows, through night and day, through twilight and shadow, through sunrise and sunset, through clouds and darkness, through all sorts of diversified experiences—through all the manifold phases of spiritual life. A remarkable illustration of this character of the pilgrimage occurs in this chapter—ranging, as its narrative does, from the sweet refreshment of the "River of God," and the cool shade, and pleasant fruits, and healing leaves of its goodly trees, to the gloomy dungeon of Despair and all its dread associations. A bright morning of spiritual enjoyment merges into a day of danger, and through a darkening twilight sets in the very midnight of despair.

This is a well-wrought scene. The Pilgrims are parted from the refreshing water by a slight divergence of the path. The journey does not always border on the margin of the River of God. There are times when, for the trial of our faith, we must march among stony places, and feel the flints sharp and rough beneath our feet. This is the period of the journey at which By-path Meadow presents itself, and tempts the unwary. The spirit of Vain-confidence beckons them across the stile, to the tender grass, soft to the tread, and generous to the footsore and weary Pilgrims. The seeming parallel deceives even the experienced eye of CHRISTIAN; and by-and-by both CHRISTIAN and HOPEFUL find themselves hopelessly involved in darkness, and tempest, and other dangers; and in the midst of their dread alarms they fall asleep.

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different reasons, and at different stages of the journey. There are some who continue in the City of Destruction, and shall be destroyed there in the overthrow of the city. There are others who, having set out, will still linger and look back; and, though half way toward Zoar, shall be turned into monuments of wrath. It is thus that men do ofttimes perish—not in the overthrow of doomed cities, not in the multitude of the ungodly; but alone, in their very flight, in their lingering love for the things they have left behind; as Israel looked back and longed after Egypt, and "their carcases fell in the wilderness."

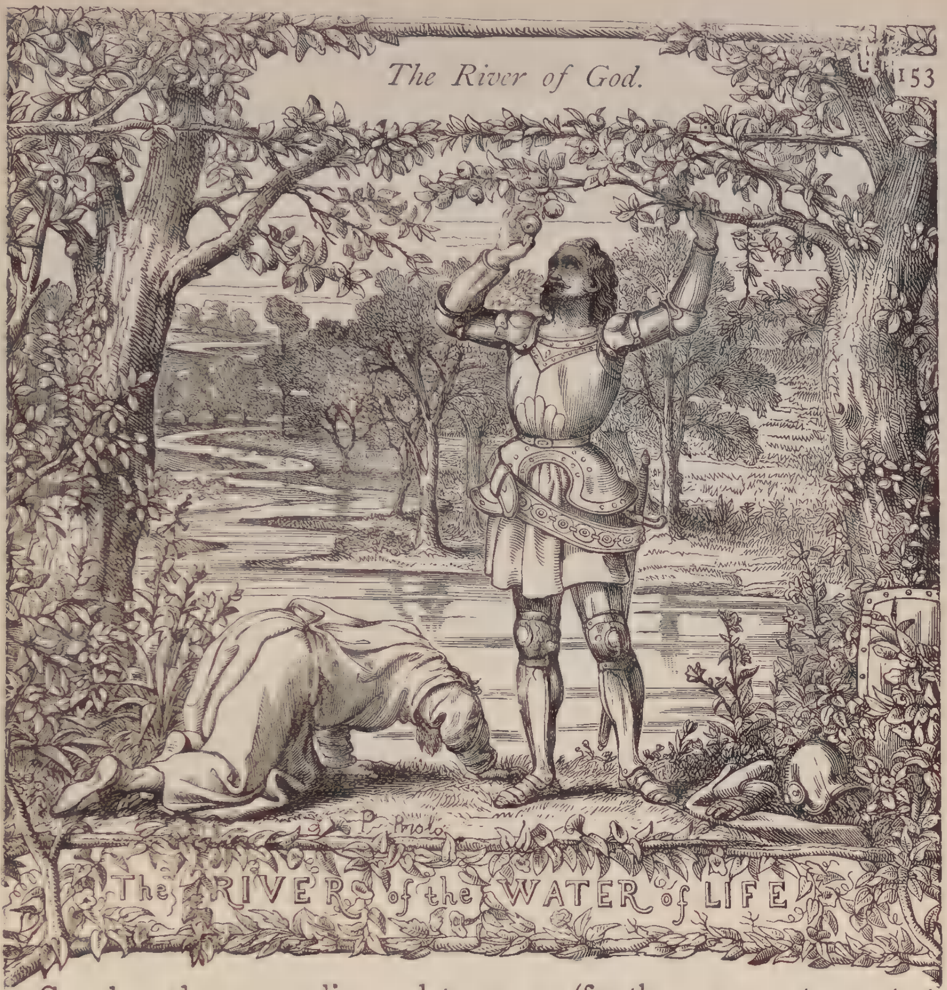
They are awakened by the rude grasp of a grim giant, whose name is DESPAIR, and whose dwelling-place is Doubting Castle. Here is a description of that fierce spirit of desperation which Bunyan had felt more than once in his own experience, and which still at times darkens the hopes, and clouds the light, and eclipses the sunshine of some of God's children. In the scene of Doubting Castle is described the agony of the doubting, desponding, despairing soul, from which all the comforts of the sweet, sustaining promises have fled away, and no light appears to guide the dark spirit back again to its lost peace, and joy, and hope. Some departure from the beaten track, some yielding to temptation, some seductive by-path has, at first imperceptibly, and at last but too surely, conducted the heedless steps of the Pilgrims into the dungeon of Doubt and into the darkness of Despair, so that with the Psalmist they say—"I am shut up, and I cannot come forth," Ps. lxxxviii. 8.

Yet even here the Lord doth visit his people, and he releases them with the Key of Promise. Yes, the good promises of God open the iron doors of Doubt and the complicated locks of Desperation. The Promises penetrate through stone walls and bars of adamant, and administer their kind relief to many a doubting and despairing soul. The Star of Promise is the dawn of day; the Word of Promise is the Faithful Witness; the Key of Promise is as the key of David, that openeth and no man shutteth, and shutteth and no man openeth. To magnify this mighty deliverance are these dark experiences delineated here.

I SAW then, that they went on their way to a pleasant river, which David the king called "the river of God;" but John, "the river of the water of life." Ps. 46. 4; 65. 9. Ezek. 47. 1—9. Rev. 22. 1. Now their way lay just upon the bank of the river: here therefore Christian and his companion walked with great delight. They drank also of the water of the river, which was pleasant, and enlivening to their weary spirits. Besides, on the banks of this river, on either side were green trees for all manner of fruit: and the leaves they ate to prevent surfeits, and other diseases that are incident to those that heat their blood by travels. On either side of the river was also a meadow, curiously beautified with lilies; and it was green all the year long. In this meadow they lay down and slept: for here they might lie down Ps. 23. 2. Isa. 14. 30. safely. When they awoke they gathered again of the fruit of the trees, and drank again of the water of the river, and then lay down again to sleep. Thus they did several days and nights. Then they sang:—

Behold ye how these crystal streams do glide,
To comfort pilgrims by the highway-side.
The meadows green, besides their fragrant smell,
Yield dainties for them; and he that can tell
What pleasant fruit, yea, leaves, these trees do yield,
Will soon sell all that he may buy this field.

The river of God.—Once more are the Pilgrims comforted. The way-side dangers and temptations have been surmounted; profitable lessons have been learned; and now they need the comforts of the Spirit to refresh their soul. Accordingly, they are now led beside the still waters of comfort, beneath the grateful shade of the leafy trees which grow by the


P. Priolo
The RIVERS of the WATER of LIFE

So when they were disposed to go on (for they were not as yet at their journey's end), they ate, and drank, and departed.

Now I beheld in my dream, that they had not journeyed far, but the river and the way for a time parted; at which they were not a little sorry, yet they durst not go out of the way. Now the way from the river was rough, and their feet tender by reason of their travels:

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river-bank, and bear all manner of fruits, for food and medicine. This is a pleasant land; a land of meadows and green pastures, of fruits and flowers,

> "Where peaceful rivers, soft and slow,
> Amidst the verdant landscape flow."

Here they might lie down safely.—So they lay down and slept. All places are not sleeping-places for pilgrims; but beside the river of God, and surrounded by the comforts and consolations of the Spirit, they may lay them down in peace, and take their rest. This was a place of high festival, a feast of fat things, a season of special privilege. And it is well that such seasons are accorded. They come like sunshine after rain, and sometimes in advance of danger, like the opportune provision made for the prophet, when the angel touched him, and said, "Arise and eat; because the journey is too great for thee," 1 Kings xix. 7. And it was well that our Pilgrims did thus eat and drink, for in the strength of that food they must go yet many days.

The river and the way parted.—The path does not continue parallel to the river-bank all the way; nor is it always covered with the so the souls of the pilgrims were much "discouraged because of the Numb. 21. 4. way." Wherefore still as they went on they wished for a better way. Now a little before them, there was on the left hand of the road a meadow, and a stile to go over into it; and that meadow is called By-path Meadow. Then said Christian to his fellow, If this meadow lieth along by our way-side, let us go over into it. Then he went to the stile to see, and behold a path lay along by the way on the other side of the fence. It is according to my wish, said Christian; here is the easiest going; come, good Hopeful, and let us go over.

Hope. But how if this path should lead us out of the way?

That is not likely, said the other. Look, doth it not go along by the way-side? So Hopeful, being persuaded by his fellow, went after him over the stile. When they were gone over, and were got into the path, they found it very easy for their feet; and withal, they looking before them espied a man walking as they did, and his name was Vain-Confidence: so they called after him, and asked him whither that way led. He said to the Celestial Gate. Look, said Christian, did not I tell you so? by this you may see we are right. So they followed, and he went before them. But behold the night came on, and it grew very dark; so that they that were behind lost the sight of him that went before.

He therefore that went before (Vain-Confidence by name), not see-

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grassy mead. There are times of withdrawal from the refreshing waters, when faith again is tried, and is still put upon probation. If pilgrims had their own way, they would, no doubt, build themselves tabernacles in the pleasant places of the pilgrimage; but no; "they are not yet at their journey's end;" and once more they must endure hardness.

As the path diverges from the river, it becomes rough and rugged. Seasons of comfort give place to seasons of trial; and they that have gone softly must now bear the flints, and patiently endure the ruggedness of the road. This is hard for flesh and blood to bear; and the natural man sighs after an easier lot and a fairer heritage.

A meadow and a stile.—This field was not the meadow of the river-bank. It was By-path Meadow. A stile separates it from the beaten track, so that the Pilgrims must go somewhat out of their way in order to pass from the one to the other. Their impatience of the road, and their desire for ease, surprised them into this divergence, and the tempting nature of the meadow-land deceived them. They saw its beginning, but they did not see its destination. Thus does the tempter blind our eyes. The moss-grown meadow, with its pleasant path and its seeming parallel, entices the Pilgrims from the road, and becomes the beginning of sorrows.

He went to the stile to see.—There is danger in a too close inspection of temptation. These Pilgrims stoutly resisted the invitation of Demas to go and see the Silver Mine; but now, at the suggestion of his own heart, Christian must needs go and see this By-path; and, in going and seeing, he falls into the snare, and misleads his brother also.

Vain-Confidence.—This indicates the spirit that prompted the Pilgrims to so wilful a departure from the right way. When Vain-Confidence assumes the leadership, and is followed, there is certain danger, and an inevitable downfall must ensue. Vain-Confidence persuades men contrary to their better teaching.

ing the way before him, fell into a deep pit, which was on purpose there made by the prince of those grounds to catch vain-glorious fools withal, and was dashed in pieces by his fall. Isa. 9. 16.

Now Christian and his fellow heard him fall: so they called to know the matter; but there was none to answer, only they heard a groaning. Then said Hopeful, Where are we now? Then was his fellow silent, as mistrusting that he had led him out of the way: and now it began to rain, and thunder, and lighten, in a very dreadful manner; and the water rose amain.

Then Hopeful groaned in himself, saying, Oh, that I had kept on my way!

CHR. Who would have thought that this path should have led us out of the way?

HOPE. I was afraid on't at the very first, and therefore gave you that gentle caution. I would have spoken plainer, but that you are older than I.

CHR. Good brother, be not offended; I am sorry I have brought thee out of the way, and that I have put thee into such imminent danger; pray, my brother, forgive me; I did not do it of an evil intent.

HOPE. Be comforted, my brother, for I forgive thee; and believe too that this shall be for our good.

CHR. I am glad I have with me a merciful brother: but we must not stand here; let us try to go back again.

HOPE. But, good brother, let me go before.

CHR. No, if you please, let me go first, that if there be any danger I may be first therein; because by my means we are both gone out of the way.

No, said Hopeful, you shall not go first; for your mind being troubled may lead you out of the way again. Then, for their encouragement, they heard the voice of one saying, "Let thine heart be toward the highway; even the way that thou wentest turn again." But by this time the waters were greatly risen, by reason Jer. 31. 21.

They *wish* to escape the toil and travail of the road. Their practice then takes the direction of their wishes; their prejudice perverts their judgment; they lean to their own understanding; and ere long they reap the consequences.

Where are we now?—HOPEFUL had gently cautioned CHRISTIAN as to the possible danger of this departure from the way. He has had his misgivings all along, and is now the first to break the ominous silence of the scene—"Where are we?" Yes; it was dark, and danger lay ahead, and into that danger their false leader has already fallen, beyond their vision, but within their hearing. Here CHRISTIAN is the more guilty of the twain, and he sorely feels his folly and his sin; and feels it all the more acutely, because, through his ill advice, another is involved in peril. And of which the way of going back was very dangerous. Then I thought that it is easier going out of the way when we are in, than going in when we are out. Yet they adventured to go back; but it was so dark, and the flood was so high, that in their going back they had like to have been drowned nine or ten times.

Neither could they, with all the skill they had, get again to the stile that night. Wherefore at last lighting under a little shelter, they sat down there till day-break: but being weary they fell asleep. Now there was not far from the place where they lay a castle, called Doubting Castle, the owner whereof was Giant Despair: and it was on his grounds they now were sleeping. Wherefore he, getting up in the morning early, and walking up and down in his fields, caught Christian and Hopeful asleep in his grounds. Then with a grim and surly voice he bid them awake, and asked them whence they were, and what they did in his grounds. They told him they were pilgrims, and that they had lost their way. Then said the Giant, You have this night trespassed on me, by trampling in, and lying on, my ground, and therefore you must go along with me. So they were forced to go, because he was stronger than they. They also had but little to say, for they knew themselves in a fault. The Giant therefore drove them before him, and put them into his castle, in a very dark dungeon, nasty and stinking to the spirits of these two men. Here then they lay, from Wednesday morning till Saturday night, without one bit of bread, or

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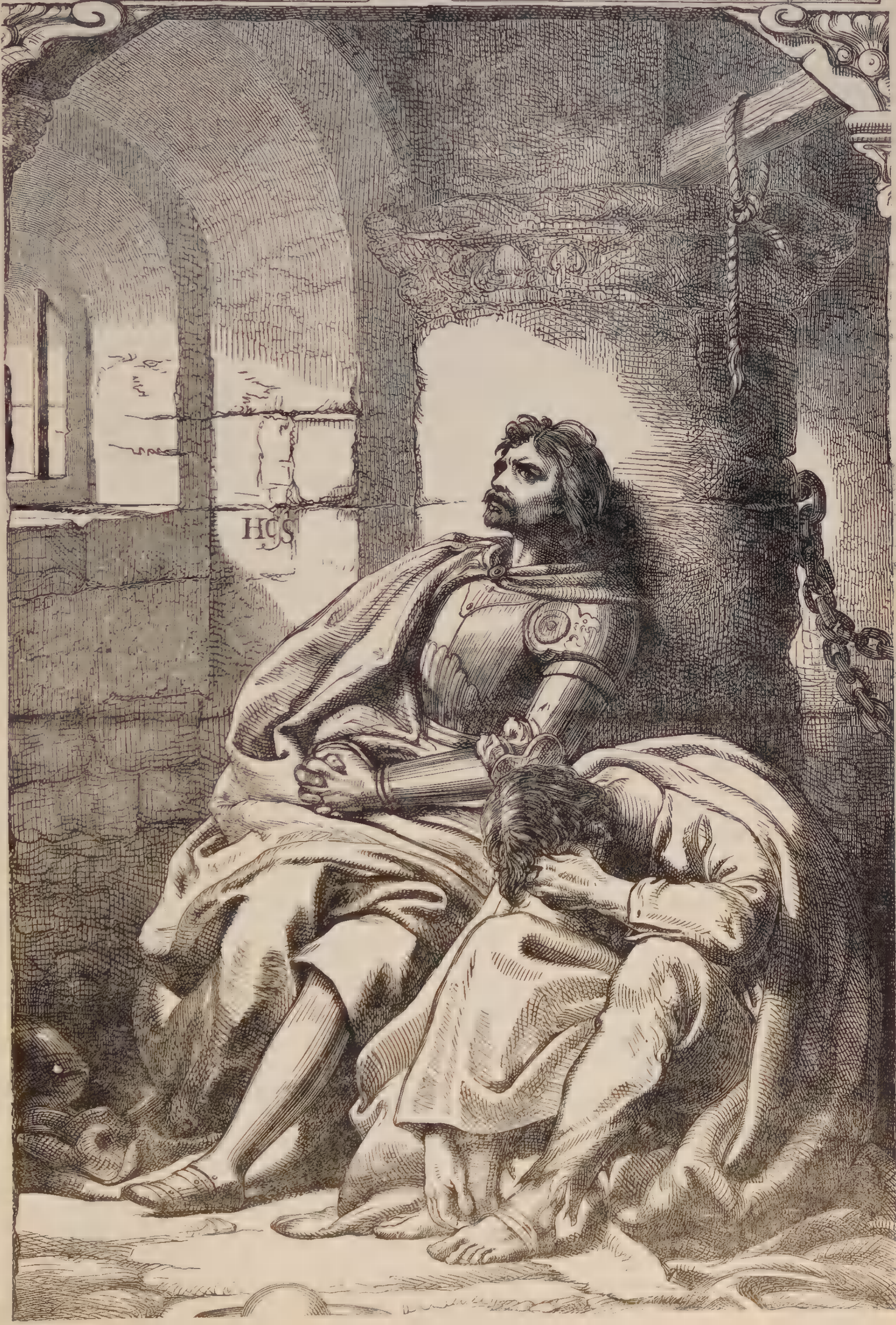
yet it is from HOPEFUL he receives the consolation of the moment; for, true to his name, he is enabled, in the hopefulness of his heart, to see through the danger, and even ventures to believe "that this shall be for good."

They fell asleep.—It seems strange that they should thus have slept in the midst of such deadly peril. This is the reaction of the soul, wearied by its transgression, and worn out by the subsequent conflict with the storms, and tempests, and buffetings of conscience that pursue the transgressor to the very precincts of doubt and desperation. There is such a thing as settling down at ease in the midst of danger; the lulling of the conscience into peace when there is no peace; the encouragement of the spirit of slumber on the very borders of despair. Who shall awake the sleepers?

Doubting Castle—Giant Despair.—What a progression of disaster! From the easy stile and tempting meadow-land, through the by-path of an unbidden departure from the road the Pilgrims go on from bad to worse, until they find themselves in the strong captivity of Doubt, and under the grinding tyranny of DESPAIR. CHRISTIAN had seen a representation of this spiritual woe in the Iron Cage in the Interpreter's house; he had experienced much of its gloom and misery in his own person in the Vale of Death; and now he is appointed to pass through another season of horror and great darkness in the dungeons of Despair, aggravated by the thought that he and his comrade had but themselves to blame for the transgression which had brought them there.

This is a phase of spiritual experience that Bunyan had felt in his own person; and one that is also felt by many who are brought by wilful sin and disobedience into these low depressions of conscience. This is a season of spiritual hunger, without any spiritual food; of spiritual thirst, without any of the waters of

Christian & Hopeful in the Castle of Giant Despair.



drop of drink, or light, or any to ask how they did: they were, therefore, Ps 88. 8. here in evil case, and were far from friends and acquaintance. Now in this place Christian had double sorrow, because it was through his unadvised counsel that they were brought into this distress.

Now Giant Despair had a wife, and her name was Diffidence: so when he was gone to bed he told his wife what he had done; to wit, that he had taken a couple of prisoners, and cast them into his dungeon for trespassing on his grounds. Then he asked her also what he had best do further to them. So she asked what they were, whence they came, and whither they were bound; and he told her. Then she counselled him that when he arose in the morning he should beat them without mercy. So when he arose he getteth him a grievous crab-tree cudgel, and goes down into the dungeon to them, and there first falls to rating of them as if they were dogs, although they never gave him a word of distaste: then he falls upon them and beats them fearfully, in such sort that they were not able to help themselves, or to turn them upon the floor. This done he withdraws, and leaves them there to condole their misery, and to mourn under their distress: so all that day they spent the time in nothing but sighs and bitter lamentations. The next night, she talking with her husband further about them, and understanding that they were yet alive, did advise him to counsel them to make away with themselves. So when morning was come he goes to them in a surly manner as before, and, perceiving them to be very sore with the stripes that he had given them the day before, he told them that, since they were never like to come out of that place, their only way would be forthwith to make an end of themselves, either with knife, halter, or poison: for why, said he, should you choose life, seeing it is attended with so much bitterness? But they desired him to let them go; with that he looked ugly upon them, and rushing

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life; of spiritual darkness, without a single ray of heaven's own light; of spiritual loneliness and bondage, without company or communion of Christian men. Marvellous contrasts to the peace and blessedness of the morning of that day, by the waters of comfort and the fruits and flowers of the meadow-land!—

"Yet clouds will intervene,
And all my prospect flies;
Like Noah's dove, I flit between
Rough seas and stormy skies."

Diffidence.—This was the Giant's wife: too gentle a name, perhaps, for one who proves herself to be as harsh, as cruel, and as unrelenting in her wrath as Giant DESPAIR himself. Dr. Cheever very well observes that "Mrs. Diffidence ought rather to have been called Dame Desperation, or Desperate Resolution; for she seems, if anything, the more stubborn genius of the two."

The night season is that selected for the counsels of DIFFIDENCE and DESPAIR concerning their treatment of the Pilgrims. It is in the hours of darkness that the sorrows of the soul are most intense, and the spirit of despair takes a more vigorous grasp of the troubled conscience; just as, on the other hand, it is in the hour of sunshine ("the sunshiny weather") to them, had doubtless made an end of them himself, but that he fell into one of his fits (for he sometimes in sunshiny weather fell into fits), and lost for a time the use of his hands. Wherefore he withdrew, and left them as before to consider what to do. Then did the prisoners consult between themselves whether it was best to take his counsel or no; and thus they began to discourse:—

Brother, said Christian, what shall we do? The life that we now live is miserable: for my part, I know not whether it is best to live thus, or die out of hand: "my soul chooseth strangling and death rather than life," and the grave is more easy for me than this dungeon. Shall we be ruled by the giant? Job 7. 15.

HOPE. Indeed, our present condition is dreadful, and death would be far more welcome to me than thus for ever to abide: but yet let us consider, the Lord of the country to which we are going hath said, "Thou shalt do no murder;" no, not to another man's person; much more, then, are we forbidden to take his counsel to kill ourselves. Besides, he that kills another can but commit murder upon his body: but for one to kill himself, is to kill body and soul at once. And moreover, my brother, thou talkest of ease in the grave, but hast thou forgotten the hell whither for certain the murderers go? for "no murderer hath eternal life," &c. And let us consider again, that all the law is not in the hand of Giant Despair: others, as far as I can understand, have been taken by him as well as we, and yet have escaped out of his hands. Who knows but that God, who made the world, may cause that Giant Despair may die, or that at some time or other he may forget to lock us in; or that he may in a short time have another of his fits before us, and may lose the use of his limbs? and if ever that should come to pass again, for my part I am resolved to pluck up the heart of a man, and to try my utmost to get from under his hand. I was a fool that I did not try to do it before: but however, my brother, let us be patient and endure a while; the time may come that may give us a happy release: but let us not be our own

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that Giant Despair is reft of his strength and spoiled of his power; and opportunity is thereby allowed, in the interval, for the friendly counsels of CHRISTIAN and HOPEFUL.

Brother, what shall we do?—Gloomy and dark thoughts fill the mind of CHRISTIAN. He seems harder put to it here than ever before. He broods over the suggestions of DESPAIR, and meditates release by untimely and unbidden means, even by his own hand—by suicide. How the man must have been possessed of the spirit of Despair, under the galling yoke of doubts that would not be solved, and of desperation that would not be comforted!

HOPEFUL'S answer to his brother was worthy of the man. He, the younger and the weaker of the two, is now the adviser of better things and the counsellor of better purposes. He murderers. With these words Hopeful at present did moderate the mind of his brother; so they continued together, in the dark, that day in their sad and doleful condition.

Well, towards evening the Giant goes down into the dungeon again, to see if his prisoners had taken his counsel: but when he came there he found them alive; and, truly, alive was all. For now, what for want of bread and water, and by reason of the wounds they received when he beat them, they could do little but breathe. But, I say, he found them alive; at which he fell into a grievous rage, and told them that, seeing they had disobeyed his counsel, it should be worse with them than if they had never been born.

At this they trembled greatly, and I think that Christian fell into a swoon; but coming a little to himself again, they renewed their discourse about the Giant's counsel, and whether yet they had best take it or no. Now Christian again seemed to be for doing it, but Hopeful made his second reply as followeth.

My brother, said he, rememberest thou not how valiant thou hast been heretofore? Apollyon could not crush thee: nor could all that thou didst hear, or see, or feel in the Valley of the Shadow of Death; what hardship, terror, and amazement hast thou already gone through, and art thou now nothing but fears? Thou seest that I am in the dungeon with thee, a far weaker man by nature than thou art: also this giant has wounded me as well as thee, and hath also cut off the bread and water from my mouth, and with thee I mourn without the light. But let us exercise a little more patience: remember how thou playedst the man at Vanity Fair, and wast neither afraid of the chain nor cage, nor yet of bloody death; wherefore let us, at least to avoid the shame that becomes not a Christian to be found in, bear up with patience as well as we can.

Now night being come again, and the Giant and his wife being in bed, she asked him concerning the prisoners, and if they had taken his

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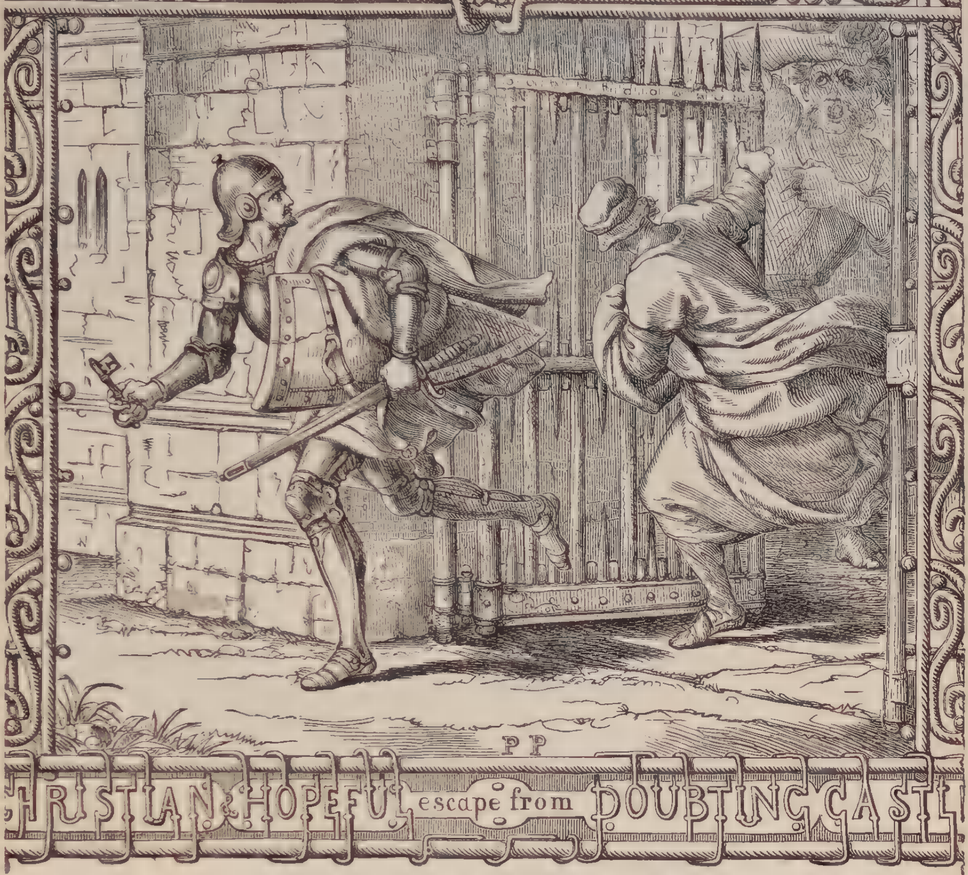
first dissipates these thoughts of self-murder, and will not permit them to be entertained at all. God's law, self-interest, and future judgment—all cry out against the cowardice of the man who flees as a fugitive from life, and presents himself unbidden at the bar of God. This point gained, HOPEFUL even ventures to lift the dark curtain, and to picture the possibility of a bright prospect beyond: the Giant may die, or may sometime forget his prey, or may abate his watchful vigilance, and thus leave a way of escape open to them. Such are ever the comforts of Hope in the very darkest moments of Despair.

The conflict, however, continues; the darkness is as yet unrelieved by the dawn of light. CHRISTIAN falls again beneath the frenzy of the Giant, and meditates once more the surrender of self, and life, and all, at his suggestion. HOPEFUL again comes to the rescue! This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HRISTIAN & HOPEFUL escape from DOUBTING CASTL

counsel. To which he replied, They are sturdy rogues, they choose rather to bear all hardship than to make away with themselves. Then said she, Take them into the castle-yard to-morrow, and show them the bones and skulls of those that thou hast already dispatched, and make them believe, ere a week comes to an end, thou wilt tear them in pieces, as thou hast done their fellows before them.

So when the morning was come the Giant goes to them again, and

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time he tries the power of retrospect, and bids his brother call to mind the days of the past, and the scenes of his by-gone triumphs, and still to play the man. Heroes that have fought and won great battle-fields must not thus lightly allow themselves to be overcome. The hero of the Valley of Humiliation, who fought against APOLLYON, and prevailed; that patient Pilgrim who trod every dark step and dared every dangerous pass of the Shadow of Death; that valiant heart that scorned the dangers of Vanity Fair, and uttered his protest in the face of fire and fagot—surely, he knows better how to fight than thus cowardly to yield! Ay, and even by comparison with himself, doth HOPEFUL rally his despairing comrade—Thou strong man and brave warrior of the Cross, behold *me*, a weaker man than thou art! I too am wounded, weary of the strife, hungry, thirsty, dark, and comfortless as thou; and yet withal I am thy comforter—preaching to thee that thou shouldst live through this deep sorrow, and outlive this anxious struggle, and continue in the spirit of patience and endurance takes them into the castle-yard, and shows them as his wife had bidden him: These, said he, were pilgrims, as you are, once, and they trespassed on my grounds, as you have done; and when I thought fit I tore them in pieces, and so within ten days I will do you: go, get you down to your den again. And with that he beat them all the way thither. They lay therefore all day on Saturday in a lamentable case, as before. Now, when night was come, and when Mrs. Diffidence and her husband the Giant were got to bed, they began to renew their discourse of their prisoners; and, withal, the Giant wondered that he could neither by his blows nor counsel bring them to an end. And with that his wife replied, I fear, said she, that they live in hopes that some will come to relieve them, or that they have picklocks about them, by the means of which they hope to escape. And sayest thou so, my dear? said the Giant; I will therefore search them in the morning.

Well, on Saturday about midnight they began to pray, and continued in prayer till almost break of day.

Now a little before it was day, good Christian, as one half amazed, brake out in this passionate speech: What a fool, quoth he, am I, thus to lie in a stinking dungeon when I may as well walk at liberty: I have a key in my bosom called Promise, that will, I am persuaded, open any lock in Doubting Castle. Then said Hopeful, That's good news, good brother; pluck it out of thy bosom and try.

Then Christian pulled it out of his bosom, and began to try at the

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to the end! Brave words, good HOPEFUL, and yet braver deeds, thou man of God! He speaks out of his own darkness and dread uncertainty, and yet he speaks in words of comfort and in the fulness of his hope.

> "I know not what may soon betide,
> Or how my wants shall be supplied;
> But Jesus knows, and will provide!"

Thus the tide of Despair is stayed, and all the threats of Doubting Castle are held at bay. HOPEFUL stands in the gap, and stays his desponding brother. The continued resistance of the Pilgrims now further provokes the angered spirit of the Giant, and he seeks by more demonstrative efforts to drive them to destruction. In the castle-yard are the bones of former victims of DESPAIR. The Pilgrims shuddered at the sight, and trembled all the more at the angry threats now thundered forth from the mouth of the Giant.

This was Saturday — the end of a weary week, four days of which had been already spent in the dark dungeon-keep. A new spirit now possesses the imprisoned Pilgrims—"they begin to pray." Their prayer was like the wrestling of Jacob; it continued all night, even to the break of day; and that new day was the Sabbath. Bunyan evidently desires to leave on record in his immortal Allegory some testimony in honour of the Lord's day, and of its blessed privileges. So, upon this day of rest, this day of peculiar prayer, he represents the dawn of deliverance beaming upon the prisoners of Despair, who now become "prisoners of Hope." And is it not true that the Sabbath-day, by its holy rest and hallowed ministrations of the Word and prayer, breaks many a fetter, frees many a slave, dissolves the doubts of the week past, and delivers many a soul from the bondage of Despair?

dungeon door, whose bolt as he turned the key gave back, and the door flew open with ease, and Christian and Hopeful both came out. Then he went to the outer door that leads into the castle-yard, and with this key opened that door also. After that he went to the iron gate (for that must be opened too), but that lock went desperately hard; yet the key did open it. Then they thrust open the gate to make their escape with speed. But that gate as it opened made such a creaking that it waked Giant Despair, who hastily rising to pursue his prisoners, felt his limbs to fail, for his fits took him again, so that he could by no means go after them. Then they went on, and came to the King's highway again, and so were safe, because they were out of his jurisdiction.

Now, when they were gone over the stile, they began to contrive with themselves what they should do at that stile, to prevent those that should come after from falling into the hands of Giant Despair. So they consented to erect there a pillar, and to engrave on the side thereof this sentence, "Over this stile is the way to Doubting Castle, which is kept by Giant Despair, who despiseth the King of the Celestial country, and seeks to destroy his holy pilgrims." Many therefore that followed after read what was written, and escaped the danger. This done, they sang as follows :—

Out of the way we went, and then we found
What 'twas to tread upon forbidden ground :
And let them that come after have a care,
Lest heedlessness makes them as we to fare ;
Lest they, for trespassing, his prisoners are,
Whose Castle's Doubting, and whose name's Despair.

A key called Promise.—In prayer comes the realisation of the promises. Every prayer is founded on a promise, and every true prayer discovers this foundation. The promises of God, all of which are "yea and amen in Christ Jesus," penetrate every gloom and look beyond the thickest darkness. The promises fringe the thunder-cloud with rays of light, and enable us to discern the "smiling face" behind the "frowning providence." Promise sees the dawn from the midnight, anticipates the sunrise from the sunset, recognises in the leafless trees and cheerless snows of winter the harbinger and earnest of the fruits and flowers and seasonable enjoyments of the summer-tide. The Key of Promise now opens the doors and iron gates of the dungeon of Doubting Castle, and delivers the Pilgrims out of the hands of Giant DESPAIR. So they escaped, and once more return to the narrow way.

Bunyan's descriptions and delineations of the doubting character of Christians constitute some of the most striking and instructive portions of his writings. He had been himself much exercised and tried by doubts and fears, and even by despair ; and in the school of experience he learned the great lesson he here teaches us. He therefore lays stress upon this feature of Christian experience. In his "Holy War" he describes a formidable force as having been sent against Mansoul, consisting of "an army of terrible *doubters*." The three great divisions of this army were (1) the election doubters ; (2) the vocation doubters ; and (3) the grace doubters. He further develops this great topic in the scene now before us.

CHAPTER XVI.

THE DELECTABLE MOUNTAINS.

THE Pilgrims have now attained to an advanced stage of their journey, to that point of elevation, the distant prospect of which CHRISTIAN had been permitted to see from the Palace Beautiful, and of which the fair sisterhood of the palace had informed him, saying, "When thou comest there, from thence thou mayest see the gate of the Celestial City." Arrived at this point, CHRISTIAN and his comrade are introduced to the Shepherds who fed their Master's sheep, and with pastoral care tended the flocks committed to their charge. These are the Delectable Mountains; and the country is called IMMANUEL'S LAND. The Shepherds are the appointed pastors of the flock of God; and now for a season our Pilgrims are confided to their ministration, for instruction and advice.

This is accomplished in two ways—by a Retrospect, and by a Prospect. These Shepherds point out to the Pilgrims some of the dangers of the way, by the view from Mount Error, and (which still more nearly affected the past experience of the twain) the view from Mount Caution. They then proceed to the Prospect, as promised at the Palace Beautiful; and through the telescope they enable the Pilgrims, indistinctly, indeed, but yet in some appreciable measure, to behold the gates of the City.

Here the Pilgrims are represented as having risen from the low level of doubt and desperation to a very exalted platform of Christian privilege and opportunity. Under the instruction of the Shepherds, and from the lofty stand-point of their present experience, they view the fearful depths of woe from which they have been rescued, and thereby learn to magnify that sparing grace that hath redeemed them from destruction. They are also assisted to entertain clear views and bright prospects through the telescope of Faith; and are made to feel that they are "nearing sunrise," and are as citizens already arrived at the suburbs of their Home. "Now is your salvation nearer than when you believed!"

THEY went then till they came to the Delectable Mountains, which mountains belong to the Lord of that hill of which we have spoken before: so they went up to the mountains, to behold the gardens and orchards, the vineyards and fountains of water; where also they drank and washed themselves, and did freely eat of the vineyards. Now there were on the top of these mountains shepherds feeding their flocks, and they stood by the highway side. The pilgrims therefore went to them, and leaning upon their

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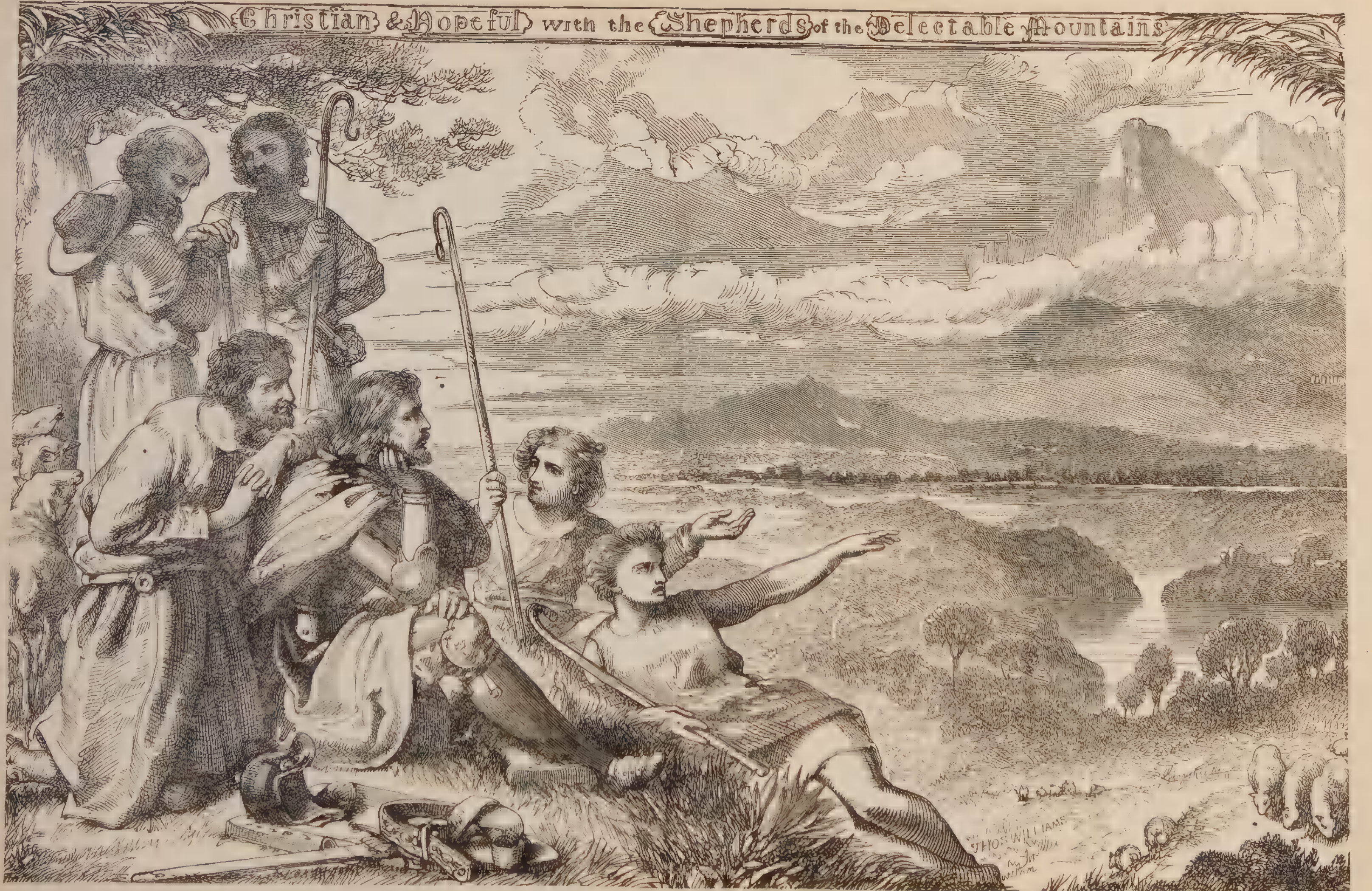
The Delectable Mountains.—Days of peace and a season of repose are granted to the Pilgrims after their hard experiences in Doubting Castle. A pastoral scene opens upon their view, and by-and-by they are in the midst of orchards, and vineyards, and flowing fountains, and refreshing fruits—indicative of the high privileges and seasonable comforts that refresh the souls of them that are weary.

Here are pasture-grounds and flocks of sheep, and shepherds tending them—a lovely illustration of "the Church of God, which he hath purchased with his own blood," Acts xx. 28. Here are the under-shepherds, in charge of the folds of sheep, and responsible to "the Great Shepherd and Bishop (overseer) of our souls." Just such a scene as is described by the prophet in view of the Gospel-day—"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation;



Christian & Hopeful with the Shepherds of the Delectable Mountains

THOS WILLIAMS

staves (as is common with weary pilgrims when they stand to talk with any by the way), they asked, Whose Delectable Mountains are these? and whose be the sheep that feed upon them?

SHEP. These mountains are Immanuel's Land, and they are within sight of his city: and the sheep also are his, and he laid down his life for them. John 10. 11, 15.

CHR. Is this the way to the Celestial City?

SHEP. You are just in your way.

CHR. How far is it thither?

SHEP. Too far for any but those that shall get thither indeed.

CHR. Is the way safe or dangerous?

SHEP. Safe for those for whom it is to be safe; "but transgressors shall fall therein." Hos. 14. 9.

CHR. Is there in this place any relief for pilgrims that are weary and faint in the way?

SHEP. The Lord of these mountains hath given us a charge "not to be forgetful to entertain strangers:" therefore the good of the place is before you. Heb. 13. 2.

I saw also in my dream, that when the Shepherds perceived that they were wayfaring men they also put questions to them, to which they made answer, as in other places: as, Whence came you? and how got you into the way? and by what means have you so persevered therein? for but few of them that begin to come hither do show their face on these mountains. But when the Shepherds heard their answers, being pleased therewith, they looked very lovingly upon them, and said, Welcome to the Delectable Mountains.

The Shepherds, I say, whose names were Knowledge, Experience,

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that saith unto Zion, Thy God reigneth," Isa. lii. 7.

By the highway side. — These Shepherds watch for souls; and therefore do they stand in the thoroughfare, where pilgrims pass, and need their counsel and communion for the further stages of the journey. The names of the Shepherds are suggestive, embracing the main features of the true Christian minister. Rarely, indeed, are all these combined in any very high degree in any one person. The great lesson, however, is—not a fourfold classification of different gifts, but (as far as God's grace and human opportunity may permit) the combination of these fourfold gifts and graces in every minister of Jesus Christ.

KNOWLEDGE— Under the Jewish dispensation it was required that "the priest's lips should keep knowledge," Mal. ii. 7. How much more must this be demanded of the Christian minister, whose office it is to instruct the people in the things of God; to feed the sheep and to tend the lambs of the flock!

EXPERIENCE — Knowledge for the head, experience for the heart—" for the perfecting of the saints, for the edifying of the body of Christ," Eph. iv. 12. This is the secret of an experimental ministry. He that draws water for himself from the wells of salvation, will be able most plentifully to supply the spiritual wants of others.

WATCHFUL — Knowledge may sleep, and

Watchful, and Sincere, took them by the hand and had them to their tents, and made them partake of that which was ready at present. They said moreover, We would that you should stay here awhile, to be acquainted with us, and yet more to solace yourselves with the good of these Delectable Mountains. They told them that they were content to stay: and so they went to their rest that night, because it was very late.

Then I saw in my dream, that in the morning the Shepherds called upon Christian and Hopeful to walk with them upon the mountains: so they went forth with them, and walked a while, having a pleasant prospect on every side. Then said the Shepherds one to another, Shall we show these pilgrims some wonders? So, when they had concluded to do it, they had them first to the top of a hill, called Error, which was very steep on the farthest side, and bid them look down to the bottom. So Christian and Hopeful looked down, and saw at the bottom several men dashed all to pieces by a fall that they had from the top. Then said Christian, What meaneth this? The Shepherds answered, Have you not heard of them that were made to err, by hearkening to Hymeneus and Philetus, as concerning the faith of the resurrection of the body? They answered, Yes. Then said the Shepherds, Those that you see lie dashed in pieces at the bottom of this mountain are they; and they have continued to this day unburied, as you see, for an example to others to take heed how they clamber too high, or how they come too near the brink of this mountain.

2 Tim. 2. 17, 18.

Then I saw that they had them to the top of another mountain,

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experience may nod to slumber; but watchfulness tends to keep both awake, and to sustain both in action. The true minister is a Watchman, a wakeful sentinel—"all eye, all ear, all expectation of the coming foe." It is for him to keep the sheep, to guard the fold. Therefore says the Apostle—"They watch for your souls, as they that must give account."

SINCERE.—Not gifts only, but graces also—graces to use well the gifts. SINCERE involves all that is included within the meaning of a *true* man; whose heart believes what his lips declare; whose breast is filled with the love of Christ and the love of souls. SINCERE is no hireling shepherd; in a sincere heart and fervently he loves the sheep, and guides them safely to the fold.

Some wonders.—The Pilgrims sleep, and are refreshed. They awake for spiritual communion with the Shepherds; and as they walk and talk together, they see "a pleasant prospect on every side." These are some of the blessed privileges of Immanuel's Land. But there are other views which must be pointed out ere they depart.

In the midst of privileges there are manifold dangers. Here, on the Delectable Mountains, is the Mount of Error. Over its lowering crest they look down its precipitous sides to its deep base beneath; and there they see the victims of Error in religion. Take heed, ye sheep, that ye wander not to this dangerous height! Take double heed, ye Shepherds—for yourselves and for the flock—lest ye be responsible for the downfall of some!

Another height is called Mount Caution. This is a point, not of danger, but of admonitory observation. The view hence is full and the name of that is Caution, and bid them look afar off; which when they did they perceived, as they thought, several men walking up and down among the tombs that were there: and they perceived that the men were blind, because they stumbled sometimes upon the tombs, and because they could not get out from among them. Then said Christian, What means this?

The Shepherds then answered, Did you not see a little below these mountains a stile that leads into a meadow on the left hand of this way? They answered, Yes. Then said the Shepherds, From that stile there goes a path that leads directly to Doubting Castle, which is kept by Giant Despair; and these men (pointing to them among the tombs) came once on pilgrimage, as you do now, even till they came to that same stile. And because the right way was rough in that place, they chose to go out of it into that meadow, and there were taken by Giant Despair, and cast into Doubting Castle; where, after they had a while been kept in the dungeon, he at last did put out their eyes, and led them among those tombs, where he has left them to wander to this very day: that the saying of the wise man might be Prov. 21. 16. fulfilled, "He that wandereth out of the way of understanding, shall remain in the congregation of the dead." Then Christian and Hopeful looked upon one another, with tears gushing out, but yet said nothing to the Shepherds.

Then I saw in my dream, that the Shepherds had them to another place, in a bottom, where was a door in the side of a hill; and they opened the door and bid them look in. They looked in, therefore, and saw that within it was very dark and smoky; they also thought that they heard a rumbling noise, as of fire, and a cry of some tormented; and that they smelt the scent of brimstone. Then said Christian, What means this? The Shepherds told them, This is a by-way to hell, a way that hypocrites go in at: namely, such as sell their

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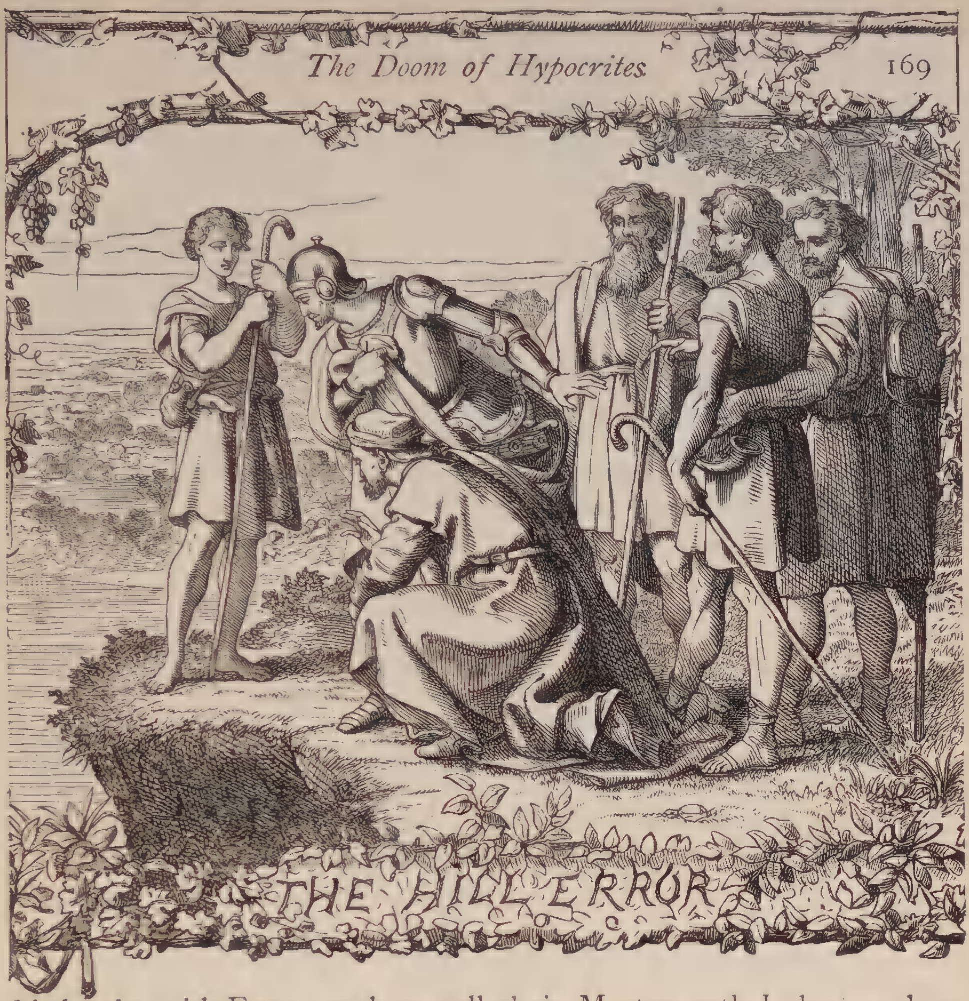
of deep meaning, especially to our Pilgrims. A bold and masterly reminiscence is this, showing how far they had themselves already wandered; ay, and a little farther! There was the well-remembered "stile," and there its deceptive path through the meadow-land, and there its destination—Doubting Castle. All this the Pilgrims knew by sad, sad experience. But Divine mercy, and their realisation of the promises, had delivered them; and now they are permitted to see what that deliverance involves. Here, on the Mountains Delectable, are the delivered captives looking down upon the captives that have never been set free—the blind victims of DESPAIR, dwelling among the tombs of dead men, blindly and vainly groping, where no light, or joy, or liberty, ever dawn again, and all is doubt and darkness and despair. Oh, how their view did magnify the greatness of that love that did deliver them from such a deep and dark captivity!

A by-way to hell.—How dreadful to contemplate, that in the fairest places of Christian



birthright, with Esau ; such as sell their Master, with Judas ; such as blaspheme the gospel, with Alexander ; and that lie and dissemble, with Ananias and Sapphira his wife.

Then said Hopeful to the shepherds, I perceive that these had on them, even every one, a show of pilgrimage, as we have now, had they not ?

SHEP. Yes, and held it a long time too.

HOPE. How far might they go on in pilgrimage, in their days, since they, notwithstanding, were thus miserably cast away ?

SHEP. Some further, and some not so far as these mountains.

Then said the pilgrims one to the other, We have need to cry to the Strong for strength !

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privilege are found the greatest penalties of disobedience ! Yes, this is the place where the "many stripes" are earned. There are some who go straight to hell, by the open and avowed path of ungodliness. There are others who walk in profession of religion, clad in the King's livery, using the Master's name, and who yet, through some by-way, shall be cast

SHEP. Ay, and you will have need to use it when you have it, too.

By this time the pilgrims had a desire to go forwards, and the shepherds a desire they should; so they walked together towards the end of the mountains. Then said the shepherds one to another, Let us here show the pilgrims the gates of the Celestial City, if they have skill to look through our perspective glass. The pilgrims then lovingly accepted the motion: so they had them to the top of a high hill, called Clear, and gave them the glass to look.

Then they tried to look, but the remembrance of that last thing that the shepherds had shown them made their hands shake; by means of which impediment they could not look steadily through the glass; yet they thought they saw something like the gate, and also some of the glory of the place. Then they went away, and sang this song:—

Thus by the shepherds secrets are reveal'd,
Which from all other men are kept conceal'd:
Come to the shepherds, then, if you would see
Things deep, things hid, and that mysterious be.

When they were about to depart, one of the shepherds gave them *a note of the way;* another of them bid them *beware of the flatterer;* the third bid them *take heed that they slept not upon the enchanted ground;* and the fourth bid them God speed. So I awoke from my dream.

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into outer darkness from the brilliantly lighted festive hall. "If therefore the light that is in thee be darkness, how great is that darkness!"

A high hill, called Clear.—Here is the fulfilment of the promise of the fair sisters of the Palace Beautiful—the promised prospect of the Celestial City. And now, amid the terrors of the Lord, the fair prospect opens in the distance. The dazzling glory of the view is tempered by the frame and feeling of their minds, thus toned to sad reflection by what they have just beheld.

And now, with trembling hand and with dimly-visioned eye they take the Telescope of Faith, and see, "as through a glass, darkly," the far-off gates of bliss—"they *thought* they saw something like the gate." This was a view "not clear, nor dark." The promise of the virgins of the Palace had been somewhat shaded by the Pilgrims' recent unbelief and departure from the way, and by their present realisation of what might have been involved in that departure from the beaten track. The Telescope of Faith must not be darkened by unbelief, nor the prospect clouded by mists and vapours of doubt and fear. The clearness of the view from this spot is regulated by the same law as the depth of the fords of the River by-and-by—"as you *believe* in the King of the place."

What blessed views are opened up to the clear eye of Faith, where there are no doubts, no fears, no sins, to unnerve the hand, to dim the eye, to dull the glass, or to cloud the prospect!

"My Father's house on high,
Home of my soul! how near,
At times, to Faith's far-seeing eye,
Thy golden gates appear!"

With this scene, and the parting gifts of the Shepherds, a break occurs in the Allegory. "So I awoke from my dream," saith the Dreamer. Stay, he shall yet dream again! The end of the pilgrimage has only been revealed in prospect; but the Pilgrims are not yet "At home."

CHAPTER XVII.

THE ENCHANTED GROUND, AND THE DESCENT THERETO.

In the midst of blissful revelations, somewhat chequered by at least one dreadful scene of admonition, the Dreamer awakes. But by-and-by he dreams again. The same two Pilgrims are presented to his view; they have now reached the level plains, and have once more to meet the perils of the way. Here, fresh visions are vouchsafed, and new lessons taught.

By a "crooked lane," from the country of Conceit, IGNORANCE enters on the pilgrimage. Of him we shall learn more by-and-by. Meanwhile, a critical stage of the journey is being passed, with present evidences and by-gone reminiscences of danger. Here TURN-AWAY is stayed in his unworthy career, and, by his awful fate, fills up a portion of the picture of the Allegory. And here, too, is the place where LITTLE-FAITH was once overpowered by the assault of the robbers and bandits of the way, leaving an admonitory lesson, and a comforting truth withal, for those who would afterwards pass that way. "A little crooked lane," "a very dark lane," and "Deadman's-lane," are here set forth as perilous places, for admonition; and "*Little*-faith" as the single ray of hope.

The conversation between the Pilgrims, on the Enchanted Ground, supplies what knowledge we have of HOPEFUL'S earlier experiences—his convictions, the struggles of his conscience, and his ultimate conversion. In this we shall find how it was that FAITHFUL sowed the good seed in the heart of HOPEFUL; and the martyr of Vanity Fair, "though dead, yet speaketh." It is an interesting study for thoughtful and spiritually-taught minds to trace the ordeal of HOPEFUL'S earlier stages of enlightenment, and how it was that he at last attained to a full and complete salvation in the revelation of Jesus to his spiritual apprehension. The workings of Divine grace in the soul, and the gradual progression of light and knowledge, are well set forth in this conversation, from the first dawn of conviction to the patient praying of that prayer—"Father! reveal thy Son!" and the answer to the prayer, in the manifestation of the Lord's Christ to the eyes of his spiritual understanding.

AND I slept, and dreamed again, and saw the same two pilgrims going down the mountains along the highway towards the city. Now a little below these mountains, on the left hand, lieth the country of Conceit, from which country there comes into the way in which the pilgrims walked a little crooked lane. Here therefore they met with a very brisk lad that came out of that country, and his name was Ignorance. So Christian asked him from what parts he came, and whither he was going?

IGNOR. Sir, I was born in the country that lieth off there a little on the left hand, and I am going to the Celestial City.

The same two Pilgrims.—The preceding scene had broken the slumbers of the Dreamer; but he turns once more upon his side, and dreams again. It is not a new dream, but a continuance of the old. He sees the same twain Pilgrims. On his awaking, he had left them on the heights; on his sleeping again, he sees them in the hollows—pursuing the self-same pilgrimage. The Dream does not lose sight of its great heroes; and God does not lose sight of his faithful children: "He which hath begun a good work in you, will perform it until the day of Jesus Christ," Phil. i. 6.

A little crooked lane.—Not by the "strait gate," but by the "crooked lane," has this new Pilgrim obtained admittance to the "Narrow-

CHR. But how do you think to get in at the gate? for you may find some difficulty there.

As other good people do, said he.

CHR. But what have you to show at that gate, that the gate should be opened to you?

IGNOR. I know my Lord's will, and have been a good liver; I pay every man his own; I pray, fast, pay tithes, and give alms, and have left my country for whither I am going.

CHR. But thou camest not in at the Wicket-gate that is at the head of this way; thou camest in hither through that same crooked lane; and therefore I fear, however thou mayest think of thyself, when the reckoning-day shall come, thou wilt have laid to thy charge that thou art a thief and a robber, instead of getting admittance into the city.

IGNOR. Gentlemen, ye be utter strangers to me, I know you not; be content to follow the religion of your country, and I will follow the religion of mine. I hope all will be well. And as for the gate that you talk of, all the world knows that that is a great way off our country. I cannot think that any man in all our parts doth so much as know the way to it; nor need they matter whether they do or no; since we have, as you see, a fine, pleasant, green lane, that comes down from our country, the next way into the way.

When Christian saw that the man was wise in his own conceit, he said to Hopeful, whisperingly, "There is more hope of a fool than of him:" and said moreover, "When he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool." What! shall we talk further with him, or outgo him at present, and so leave him to think of what he hath heard already, and then stop again for him afterwards, and see if by degrees we can do any good to him? Then said Hopeful—

Prov. 26. 12.
Eccles. 10. 3.

> Let Ignorance a little while now muse
> On what is said, and let him not refuse
> Good counsel to embrace, lest he remain
> Still ignorant of what's the chiefest gain.
> God saith, those that no understanding have,
> Although he made them, them he will not save.

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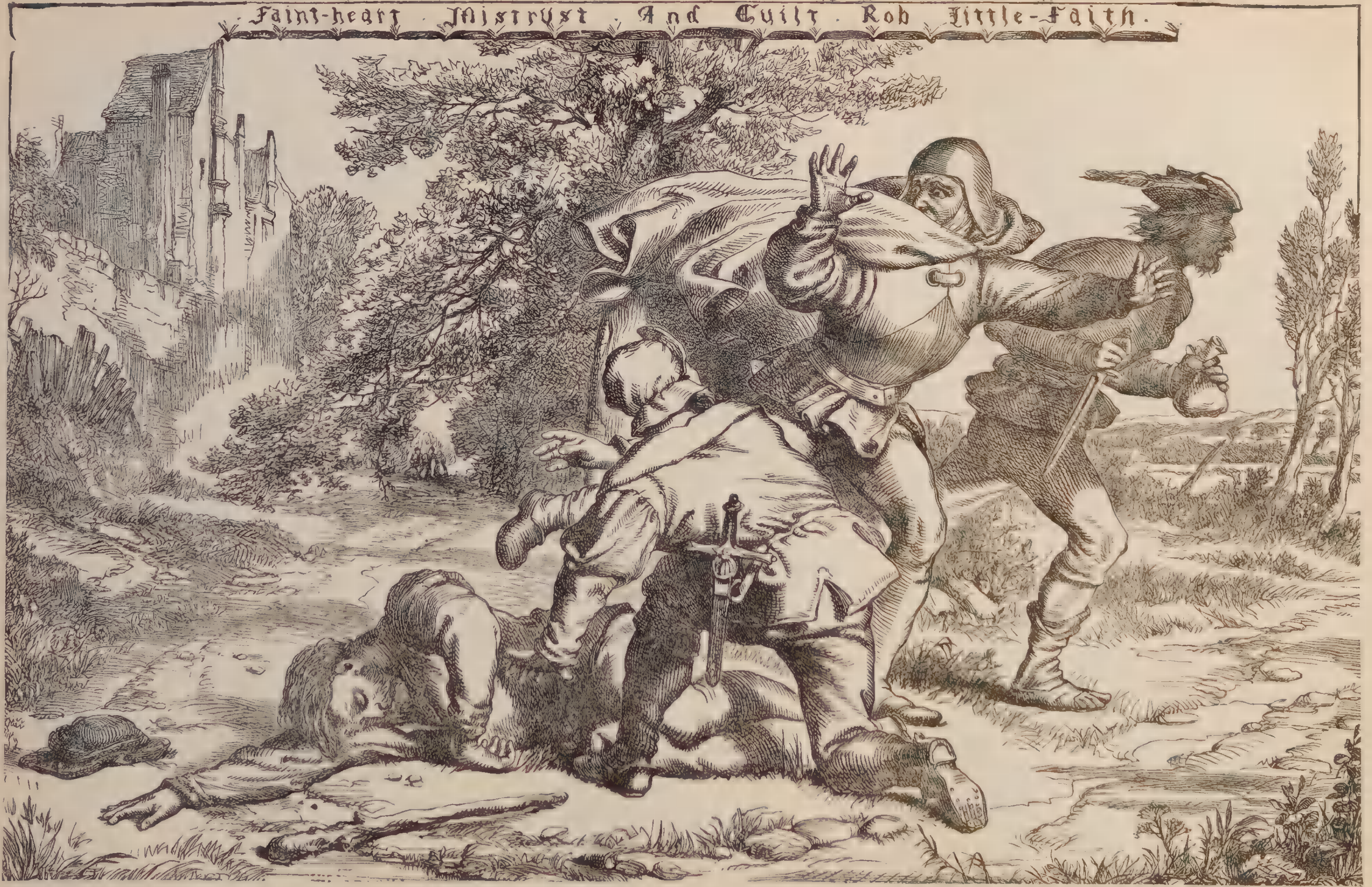
way," in his journey from the country of Conceit. Men that are wise in their own conceits consider their own way to be the best, and discern not the crookedness of the path they tread. Here is introduced a Pilgrim, who subsequently travels even to the gates of the Celestial City, and there meets his final destiny. A character that travels thus far, and approaches thus near to the end of the Progress, surely demands the serious attention of all. If we would "finish our course *with joy*," we do well to take warning by the example of IGNORANCE.



Faint-heart. Mistrust. And Guilt. Rob Little-Faith.

He further added, It is not good, I think, to say so to him all at once; let us pass him by, if you will, and talk to him anon, even as he is "able to bear it."

So they both went on, and Ignorance he came after. Now when they had passed him a little way, they entered into a very dark lane, where they met a man whom seven devils had bound with seven strong cords, and were carrying back to the door that they saw on the side of the hill. Now good Christian began to tremble, and so did Hopeful his companion; yet as the devils led away the man, Christian looked to see if he knew him; and he thought it might be one Turnaway, that dwelt in the town of Apostacy. But he did not perfectly see his face, for he did hang his head like a thief that is found. But being gone past, Hopeful looked after him, and spied on his back a paper with this inscription, "Wanton professor and damnable apostate."

Matt. 12. 45. Prov. 5. 22.

Then said Christian to his fellow, Now I call to my remembrance that which was told me of a thing that happened to a good man hereabout. The name of that man was Little-faith; but a good man, and he dwelt in the town of Sincere. The thing was this: at the entering in at this passage, there comes down from Broadway-gate a lane called Dead-man's-lane; so called because of the murders that are commonly done there: and this Little-faith, going on pilgrimage as we do now, chanced to sit down there and sleep. Now there happened at that time to come down the lane from Broadway-gate three sturdy rogues, and their

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A very dark lane.—This is evidently a perilous portion of the journey. Dangers are multiplied here, and the Pilgrims must needs be circumspect. This is the "dark lane" of perdition to at least one man, who is borne thence in the strong custody of devils. The remembrance of what the Shepherds had shown them is revived in the minds of our Pilgrims, by the fate of this victim of darkness, when they observed how he was cast into the door in the side of the Hill. And this remembrance awakens other reminiscences of the dangers of the place. Here, CHRISTIAN tells the story of one of the Pilgrims of former days—a story illustrative of some of the tests and trials of Faith, how nearly it may be overborne, and may at last be left, as it were, half-dead.

Little-faith.—The mention of this man's name introduces a very instructive episode of the narrative. The "many ways that butt down" upon the path are doubly dangerous—(1) to the false Pilgrims who walk therein, and who enter the Narrow-way thereby; and (2) to the true Pilgrims who tarry near those devious paths. Thieves and robbers enter by these side avenues, and by their assaults they ofttimes do injury to the Pilgrims of Sion.

This man, LITTLE-FAITH, not heeding the danger, had sat down at the junction of Dead-man's-lane with the Narrow-way. Here he was overpowered by the desire to slumber, and he slept. This was neither the time nor the place for sleep; hence the sequel—the assault by FAINT-HEART, MISTRUST, and GUILT.

This is a remarkable description of the dangers incident to *littleness* of Faith. There are degrees of Faith; some stronger, some weaker; some greater, some lesser; and according to its strength or weakness is the experience of its possessor. The man of little names were Faint-heart, Mistrust, and Guilt, three brothers; and they, espying Little-faith where he was, came galloping up with speed. Now the good man was just awakened from his sleep, and was getting up to go on his journey. So they came up all to him, and with threatening language bid him stand. At this Little-faith looked as white as a sheet, and had neither power to fight nor fly. Then said Faint-heart, Deliver thy purse: but he making no haste to do it (for he was loth to lose his money), Mistrust ran up to him, and thrusting his hand into his pocket pulled out thence a bag of silver. Then he cried out, Thieves, Thieves! With that Guilt, with a great club that was in his hand, struck Little-faith on the head, and with that blow felled him flat to the ground; where he lay bleeding as one that would bleed to death. All this while the thieves stood by But at last, hearing that some were upon the road, and fearing lest it should be one Great-grace, that dwells in the town of Good-confidence, they betook themselves to their heels, and left this good man to shift for himself. Now after a while Little-faith came to himself, and getting up, made shift to scramble on his way. This was the story.

HOPE. But did they take from him all that ever he had?

CHR. No: the place where his jewels were, they never ransacked: so those he kept still. But, as I was told, the good man was much afflicted for his loss; for the thieves had got most of his spending money. That which they got not, as I said, were jewels; also he had a little odd money left, but scarce enough to bring him to his journey's end; nay, if I was not misinformed, he was forced to beg

1 Peter 4. 18.

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faith is more susceptible of alarms, more liable to assaults, and more vulnerable in the fight, than he that has great faith. Thus LITTLE-FAITH is exposed to three successive assaults, progressive in their character and consequences. Through the weakness of his faith, his heart is faint; he is brought to a standstill; he has no boldness or resolution; and his fears are more than his faith. This is straightway followed by a distrustful spirit, by which the Pilgrim loses many of the marks and tokens of his acceptance. And, having thus far suffered by these successive assaults, his faith becomes yet more feeble, and by-and-by he falls a victim to guilt, and is brought low, even to the dust of spiritual degradation, and to the poverty and need of spiritual loss. Whoso gives way to a *faint heart* in the pilgrimage, will soon *mistrust* the comforts and promises of God, and ere long this will amount to *guilt* of soul and conscience—and all through *littleness* of Faith!

Most of his spending money.—This was the amount of LITTLE-FAITH'S loss. The "pearl of great price" was his main capital; his comfort, and confidence, and assurance are the dividend or income, which will be more or less, in proportion as the value of the treasure of the heart is realised by faith. Over and above the jewels of the Kingdom are the joys and consolations of the Christian, that tend to mitigate the burden and heat of the day, and to shorten the weariness of the journey home. These are the incidental possessions of the Pilgrim; the circumstantials, but not the essentials, of his assurance and acceptance. Hence, Bunyan calls them "his spending money"—those minor joys, and passing sun-as he went, to keep himself alive: for his jewels he might not sell. But beg and do what he could, he went, as we say, with many a hungry belly the most part of the rest of the way.

HOPE. But is it not a wonder they got not from him his certificate, by which he is to receive admission at the Celestial gate?

CHR. It is a wonder: but they got not that; though they missed it not through any good cunning of his: for he, being dismayed by their coming upon him, had neither power nor skill to hide anything: so it was more by good providence than by his endeavour that they missed of that good thing.

2 Tim. i. 14. 2 Peter 2. 9.

HOPE. But it must needs be a comfort to him that they got not his jewels from him.

CHR. It might have been great comfort to him, had he used it as he should: but they that told me the story said, that he made but little use of it all the rest of the way, and that because of the dismay that he had in the taking away of his money. Indeed, he forgot it a great part of the rest of his journey; and besides, when at any time it came into his mind, and he began to be comforted therewith, then would fresh thoughts of his loss come again upon him, and those thoughts would swallow up all.

HOPE. Alas, poor man! this could not but be a great grief to him.

CHR. Grief! ay, a grief indeed. Would it not have been so to any of us, had we been used as he, to be robbed and wounded too, and that in a strange place, as he was? It is a wonder he did not die with grief, poor heart! I was told that he scattered almost all the rest of the way with nothing but doleful and bitter complaints: telling also to

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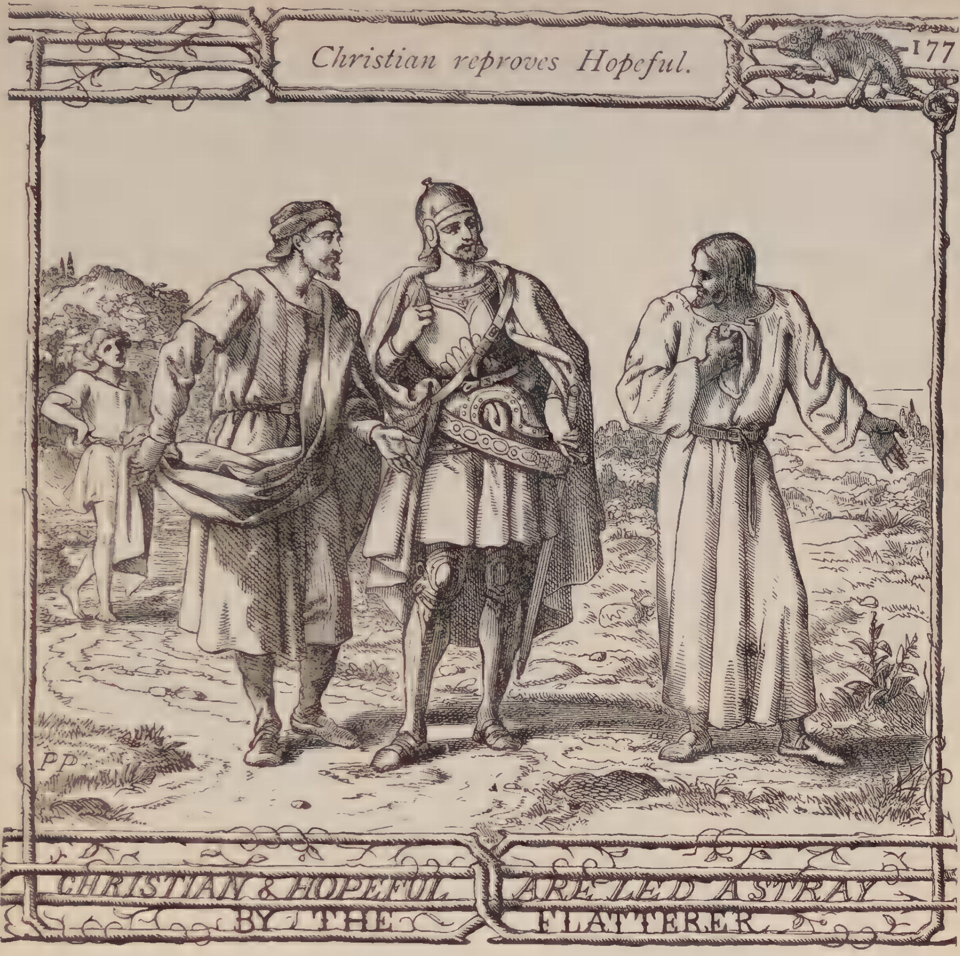
shine, that may be clouded and darkened, that are liable to the ebb and flow of spiritual tides, and rise or fall according to the fluctuations of faith. Littleness of faith will have littleness of realisation; and when it is faint-hearted, and exposed to the doubts and suspicions of mistrust, it forfeits confidence, suffers spiritual loss, and becomes otherwise impoverished.

They got not his jewels.—The main capital, the treasure of the heart, is safe. That treasure is in heaven, where thieves do not break through nor steal. His faith, though *little*, is *alive*. If it were great faith, it would reap great profits and enjoyments; but this man's faith is small, and therefore he realises but little of the joys and consolations of the way. These "jewels" are the essentials of the man of God—living faith, holy love; the certificate of acceptance—"the witness of the Spirit," which is the credential of the pilgrimage. LITTLE-FAITH still possesses these; they are in safe custody—"hid with Christ in God." His gold, and his greater and more costly treasures, are entrusted, not to his own frail custody, but to a faithful Creator, to whom he has committed the keeping of his soul, (1 Peter iv. 19). Thus does Bunyan further illustrate his meaning, when, in his "Grace Abounding," he says—"Oh, I saw that my gold was in my trunk at-home, in Christ my Lord and Saviour. Now, Christ was all; all my wisdom, all my righteousness, all my sanctification, and all my redemption!"

The preservation of his "jewels" was owing



CHRISTIAN & HOPEFUL ARE LED ASTRAY BY THE FLATTERER

all that overtook him, or that he overtook in the way as he went, where he was robbed, and how; who they were that did it, and what he had lost; how he was wounded, and that he hardly escaped with life.

Hope. But it is a wonder that his necessity did not put him upon selling or pawning some of his jewels, that he might have wherewithal to relieve himself in his journey.

Chr. Thou talkest like one upon whose head is the shell to this very day. For what should he pawn them? or to whom should he sell them? In all that country where he was robbed his jewels were not accounted of; nor did he want that relief which could from thence be administered to him. Besides, had his jewels been missing at the

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to two reasons—(1) because they were treasured up in heaven; and (2) because they were held as of no account on earth.

(1) They were treasured up in heaven: The heavenly treasure is never committed to the sole charge and custody of human hands. The Christian Pilgrim's treasure is not here, but laid up in heaven. The road of life is

gate of the Celestial City, he had (and that he knew well enough) been excluded from an inheritance there, and that would have been worse to him than the appearance and villany of ten thousand thieves.

HOPE. Why art thou so tart, my brother? Esau sold his birthright, and that for a mess of pottage; and that birthright was his greatest jewel: and, if he, why might not Little-faith do so too?

Heb. 12. 16.

CHR. Esau did sell his birthright indeed, and so do many besides, and by so doing exclude themselves from the chief blessing; as also that caitiff did: but you must put a difference betwixt Esau and Little-faith, and also betwixt their estates. Esau's birthright was typical, but Little-faith's jewels were not so. Esau's belly was his god, but Little-faith's belly was not so. Esau's want lay in his fleshly appetite, Little-faith's did not so. Besides, Esau could see no further than to the fulfilling of his lusts: "For I am at the point to die," said he, "and what good will this birthright do me?" But Little-faith, though it was his lot to have but a *little* faith, was by his little faith kept from such extravagances, and made to see and prize his jewels more than to sell them as Esau did his birthright. You read not anywhere that Esau had faith, not so much as a *little;* therefore no marvel if, where the flesh only bears sway (as it will in that man where no faith is to resist), he sells his birthright, and his soul and all, and that to the devil of hell: for it is with such as it is with the ass, who in her occasion cannot be turned away: when their minds are set upon their lusts, they will have them, whatever they cost. But Little-faith was of another temper; his mind was on things Divine; his livelihood was upon things that were spiritual and from above; therefore, to what end should he that is of such a temper sell his jewels (had there been any that would have bought them), to fill his mind with empty things? Will a man give a penny

Gen. 25. 29—34.

Jer. 2. 24.

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far too dangerous for so great a charge as this. Therefore, like careful travellers, we journey lightly here; the heavy and material things are in the charge of One who can keep that which is committed to his trust. Thus the true Christian sits loose to the things of this world; his treasure is in heaven, and his heart is there also.

"What have I left, that I should stay and groan?
The most of me to heaven has fled.
My joys and hopes are all packed up and gone;
The rest must follow on with speed."

(2) They are held as of no account on earth: The pearl of great price is not an article of earthly exchange; nor is it to be had for any earthly cost. It is ignored here, as it was in Vanity Fair. Whoso would have it must search for it in heavenly fields, and dig for it as for hid pearls. "Without money and without price" is the condition of the gift; and if sold for earthly dross, this would constitute no spiritual gain. Even a *little* faith is the "gift of God," held in safe trust for man by him who is the Giver of the gift.

The subsequent conversation between CHRISto fill his belly with hay? or can you persuade the turtle-dove to live upon carrion, like the crow? Though faithless ones can, for carnal lusts, pawn, or mortgage, or sell what they have, and themselves outright to boot: yet they that have faith, saving faith, though but a *little* of it, cannot do so. Here, therefore, my brother, is thy mistake.

HOPE. I acknowledge it: but yet your severe reflection had almost made me angry.

CHR. Why, I did but compare thee to some of the birds that are of the brisker sort, who will run to and fro in untrodden paths with the shell upon their heads. But pass by that, and consider the matter under debate, and all shall be well betwixt thee and me.

HOPE. But, Christian, these three fellows, I am persuaded in my heart, are but a company of cowards: would they have run else, think you, as they did, at the noise of one that was coming on the road? Why did not Little-faith pluck up a greater heart? he might, methinks, have stood one brush with them, and have yielded when there had been no remedy.

CHR. That they are cowards, many have said, but few have found it so in the time of trial. As for a great heart, Little-faith had none: and I perceive by thee, my brother, hadst thou been the man concerned, thou art but for a brush, and then to yield. And verily, since this is the height of thy stomach now they are at a distance from us, should they appear to thee, as they did to him, they might put thee to second thoughts.

But consider again, they are but journeymen thieves; they serve under the king of the bottomless pit, who, if need be, will come to their aid himself, and his voice is as the roaring of a lion. 1 Peter 5. 8. I myself have been engaged as this Little-faith was: and I found it a terrible thing. These three villains set upon me, and I beginning like a Christian to resist, they gave but a call, and in came their master: I would, as the saying is, have given my life for a penny; but that, as God would have it, I was clothed with armour of proof. Ay, and yet, though I was so harnessed, I found it hard work to quit myself like a man: no man can tell what in that combat attends us, but he that hath been in the battle himself.

TIAN and HOPEFUL is aptly introduced at this point of the narrative; illustrative of the difficulty of the warfare, the formidable nature of the spiritual antagonists, and the little reliance to be reposed in our own strength. HOPEFUL'S observations evidently prove that he has never experienced the strife, and knows not what the character of the warfare is; whereas, CHRISTIAN speaks out of the fulness of his own experience, as a disciplined soldier

HOPE. Well but they ran, you see, when they did but suppose that one Great-grace was in the way.

CHR. True, they have often fled, both they and their master, when Great-grace hath but appeared: and no marvel, for he is the King's champion: but, I trow, you will put some difference between Little-faith and the King's champion. All the King's subjects are not his champions; nor can they, when tried, do such feats of war as he. Is it meet to think that a little child should handle Goliath as David did? or that there should be the strength of an ox in a wren? Some are strong, some are weak; some have great faith, some have little; this man was one of the weak, and therefore he "went to the wall."

HOPE. I would it had been Great-grace, for their sakes.

CHR. If it had been he, he might have had his hands full: for I must tell you that, though Great-grace is excellent good at his weapons, and has, and can, so long as he keeps them at sword's point, do well enough with them; yet if they get within him, even Faint-heart, Mistrust, or the other, it shall go hard but they will throw up his heels: and when a man is down, you know, what can he do? Whoso looks well upon Great-grace's face, will see those scars and cuts there that shall easily give demonstration of what I say. Yea, once I heard that he should say (and that when he was in the combat), "We despaired even of life." How did these sturdy rogues and their fellows make David groan, mourn, and roar! Yea, Heman and Hezekiah too, though champions in their days, were forced to bestir them when by these assaulted; and yet, notwithstanding, they had their coat soundly brushed by them. Peter, upon a time, would go try what he could do; but, though some do say of him that he is the prince of the apostles, they handled him so that they made him at last afraid of a sorry girl.

2 Cor. 1. 8.

Besides, their king is at their whistle: he is never out of hearing: and, if at any time they be put to the worst, he, if possible, comes in to help them; and of him it is said, "The sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon. He esteemeth iron as straw, and brass as rotten wood. The arrow cannot make him

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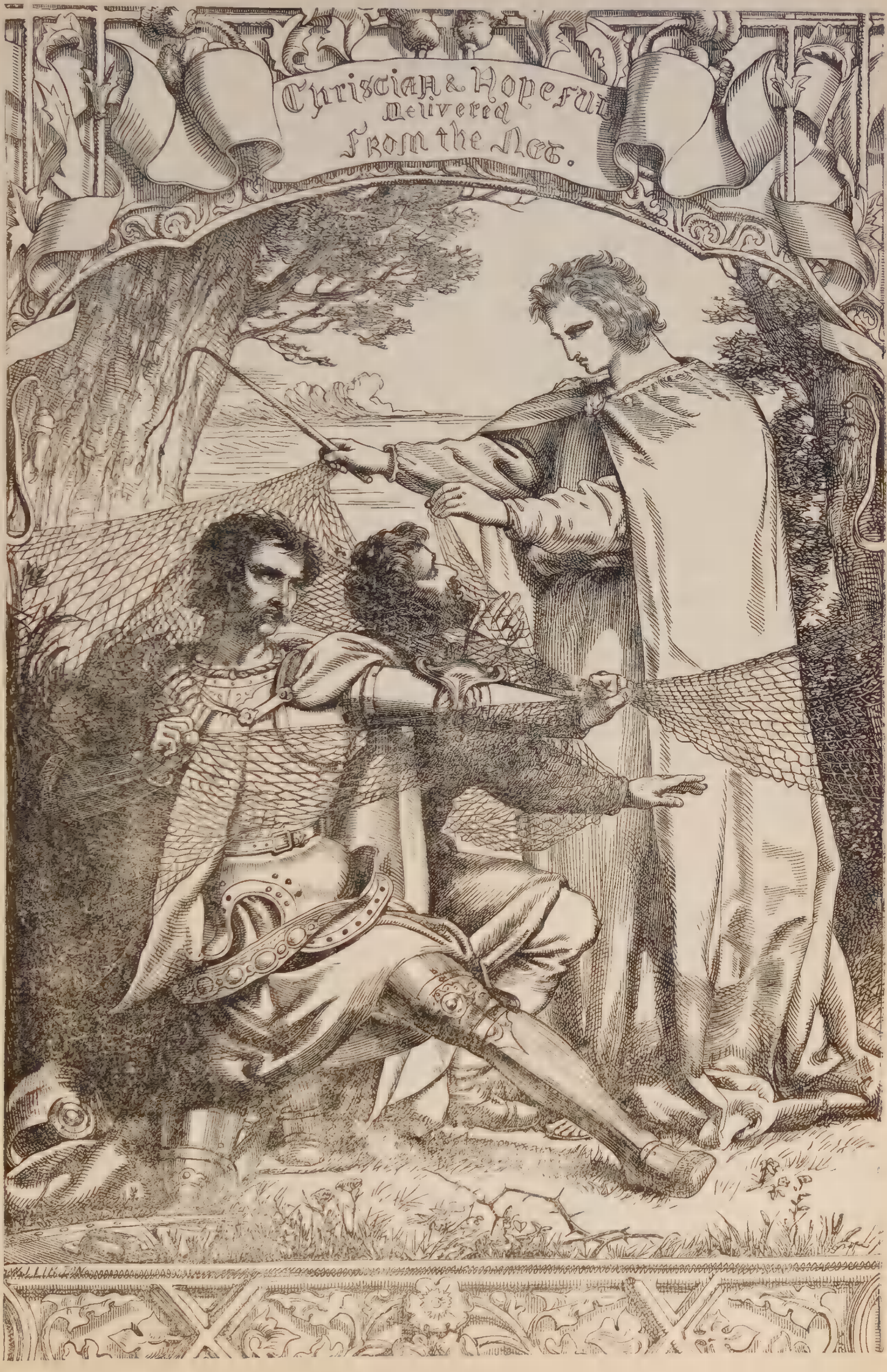
of the Cross, who has suffered adversity, and met with sharp reverses, and through fields of blood fought on to victory.

The King's Champion. — This was GREAT-GRACE. He stands in contrast to LITTLE-FAITH. Both were subjects of the King, but (as Bunyan says), "all the King's subjects are not his champions." The strong are designed to help the weak. And yet, even GREAT-GRACE has need to be watchful. The scars on his face prove how real is the conflict sometimes; and that, with all the grace that is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flee: sling-stones are turned with him into stubble. Darts are counted as stubble: he laugheth at the shaking of a spear." Job 41. 26—29. What can a man do in this case? It is true, if a man could at every turn have Job's horse, and had skill and courage to ride him, he might do notable things; for "his neck is clothed with thunder; he will not be afraid as the grasshopper; the glory of his nostrils is terrible. He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men. He mocketh at fear, and is not affrighted; neither turneth he back from the sword; the quiver rattleth against him, the glittering spear and the shield. He swalloweth the ground with fierceness and rage: neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting." Job 39. 19—25. But, for such footmen as thou and I are, let us never desire to meet with an enemy; nor vaunt as if we could do better, when we hear of others that have been foiled; nor be tickled at the thoughts of our own manhood, for such commonly come by the worst when tried. Witness Peter, of whom I made mention before: he would swagger, ay, he would; he would, as his vain mind prompted him to say, do better, and stand more for his Master than all men; but who so foiled and run down by those villains as he?

When therefore we hear that such robberies are done on the King's-highway, two things become us to do: first to go out harnessed, and to be sure to take a shield with us; for it was for want of that, that he who laid so lustily at Leviathan could not make him yield; for, indeed, if that be wanting, he fears us not at all. Therefore he that had skill hath said, "Above all, take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Eph. 6. 16.

It is good also that we desire of the King a convoy; yea, that he

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supplied to God's children, the best and bravest of them may be brought under the power of fear, faint-heartedness, and guilt.

Two things become us to do.—Seeing that such are the perils of the way, it behoves us that we take all due precaution ere we commit ourselves to the journey, and that we give all diligence, when, having begun, we proceed upon the pilgrimage.

1. The first counsel is, that we be harnessed for the way: Here, CHRISTIAN speaks from experience. How ill-prepared had he been for the assault of APOLLYON, had he not been armed in the Palace Beautiful! Even *with* his armour, he found the battle to be sore and long, and for a time uncertain.

2. That we desire of the King a convoy: Alone, we cannot safely walk; alone, we cannot fight and be victorious. We must seek the presence and providence of God to attend us in all the stages of our pilgrimage—"If thy presence go not with me, carry us not up hence!" In times of war, the precious craft and cargo are convoyed across the seas, and in dangerous journeys escorts are furnished to conduct the caravans of pilgrims. So in

will go with us himself This made David rejoice when in the valley of the shadow of Death; and Moses was rather for dying where he stood than to go one step without his God. Oh, my brother, if he will but go along with us, what need we be afraid of ten thousands that shall set themselves against us? but without him the proud helpers "fall under the slain."

Exod. 33. 15.
Ps. 3. 5—8; xxvii. 1—3; Isa. 10. 4.

I, for my part, have been in the fray before now; and though, through the goodness of Him that is best, I am, as you see, alive, yet I cannot boast of my manhood. Glad shall I be if I meet with no more such brunts; though I fear we are not got beyond all danger. However, since the lion and the bear have not as yet devoured me, I hope God will also deliver us from the next uncircumcised Philistine. Then sang Christian—

1 Sam. 17. 37.

Poor Little-faith! hast been among the thieves?
Wast robbed? Remember this, whoso believes,
And get more faith; then shall you victors be
Over ten thousand; else scarce over three.

So they went on, and Ignorance followed. They went then till they came at a place where they saw a way put itself in their way, and seemed withal to lie as straight as the way which they should go. And here they knew not which of the two to take, for both seemed straight before them: therefore here they stood still to consider. And, as they were thinking about the way, behold a man black of flesh, but covered with a very light robe, came to them, and asked them why they stood there? They answered, they were going to the Celestial City, but knew not which of these ways to take. Follow me, said the man; it is thither that I am going. So they followed him in the way that but now came into the road, which by degrees turned, and turned them so far from the city that they desired to go

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the Christian pilgrimage, all times and places are fraught with danger; and the provision of help is everywhere and always a wise precaution. This will be more clearly seen in the second part of the Progress, where GREAT-HEART escorts the second Pilgrimage to the journey's end.

They saw a way.—Another seeming parallel presents itself. But at this point the two roads seem to be so equally straight, as to cause the Pilgrims to "stand still to consider." It is plain that now they "lean to their own understanding;" for, instead of pausing to take counsel with each other, they ought to have consulted the map of the way which had been given them by the Shepherds. This they failed to do; and thus one of the great lessons of the past was despised or forgotten. So, in the moment of their perplexity, Satan appears, having transformed himself into the appearance of an angel of light.

'Though he seem so bright and fair,
Ere thou trust his proffered care,
Pause a little, and beware!"

They followed him.—This departure from the right way was not because of any desire to choose an easier path, nor for the avoidance of any hardship or difficulty, nor for any apto, that in a little time their faces were turned away from it: yet they followed him. But by and by, before they were aware, he led them both within the compass of a net, in which they were both so entangled that they knew not what to do; and with that the white robe fell off the black man's back: then they saw where they were. Wherefore there they lay crying some time, for they could not get themselves out.

Then said Christian to his fellow, Now do I see myself in an error. Did not the shepherds bid us beware of the Flatterer? As is the
Prov. 29. 5. saying of the wise man, so we have found it this day, "A man that flattereth his neighbour spreadeth a net for his feet."

Hope. They also gave us a note of directions about the way, for our more sure finding thereof; but therein we have also forgotten to read, and have not kept ourselves from "the paths of the destroyer." Here David was wiser than we; for, saith he, "Concerning the works of men, by the word of thy lips I have kept me from the paths of the
Ps. 17. 4. destroyer." Thus they lay bewailing themselves in the net. At last they espied a Shining One coming towards them with a whip of small cords in his hand. When he was come to the place where they were, he asked them whence they came, and what they did there? They told him that they were poor pilgrims going to Zion, but were led out of their way by a black man clothed in white, who bid us, said they, follow him, for he was going thither too. Then
2 Cor. 11. 13—15. said he with the whip, It is a flatterer, "a false apostle,
Dan. 11. 32. that hath transformed himself into an angel of light." So he rent the net, and let the men out. Then said he to them, Follow me, that I may set you in your way again: so he led them back to the way they had left to follow the Flatterer. Then he asked them, saying, Where did you lie the last night? They said, With the shepherds upon the Delectable Mountains. He asked them then if they had not of the shepherds a note of directions for the way? They answered, Yes. But did you not, said he, when you were at a stand, pluck out and read your note? They answered, No. He asked

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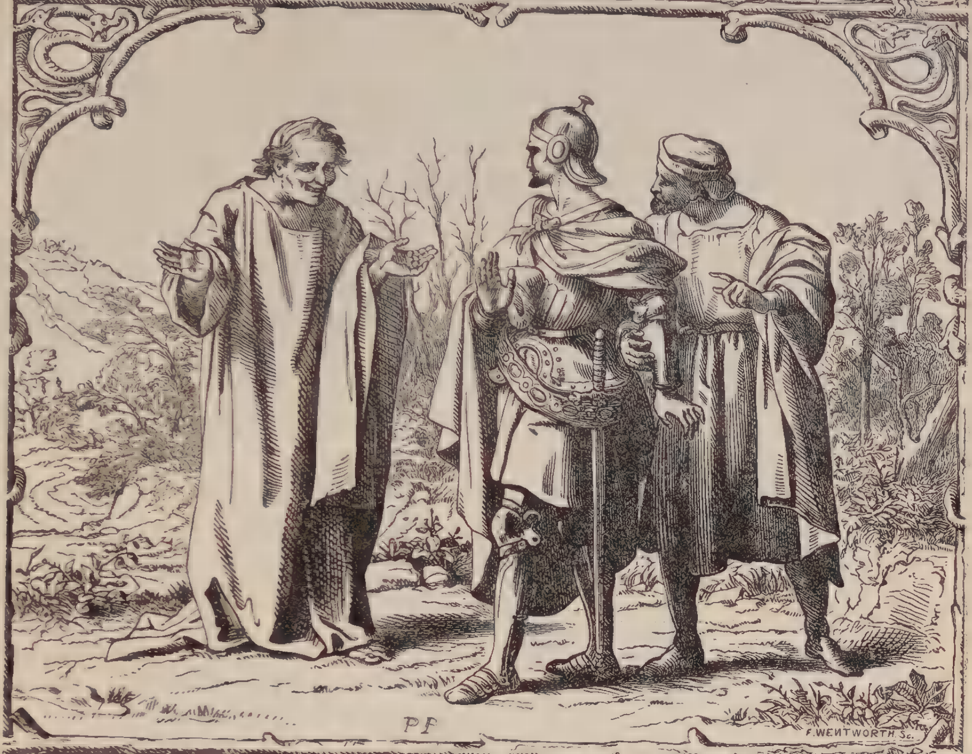
parent superiority of one road above the other; but simply through the Pilgrims' forgetfulness of the counsel of the Shepherds. They were in doubt, and needed some one to advise them. The "note of the way" had been given them for the solution of such perplexities. Their sin was, not that they paused to consider, but that they omitted to consult the map. This "note of the way" is the Bible, in its higher and more spiritual direction to advanced pilgrims, who, by reason of their exercised experience, are exposed to the more subtle and spiritual temptations of the Evil One.

In this, the Pilgrims had, moreover, neglected the second kindly counsel of the Shepherds—"to beware of the flatterer." Thus they had committed two evils—in rejecting the counsel of God, and in accepting the counsel of Satan.



CHRISTIAN AND HOPEFUL MEET WITH ATHEIST

them, Why? They said they forgot. He asked, moreover, if the shepherds did not bid them beware of the Flatterer? They answered, Yes; but we did not imagine, said they, that this fine- Rom. 16. 17, 18. spoken man had been he.

Then I saw in my dream that he commanded them to lie down; which when they did, he chastised them sore, to teach Deut. 25. 2. them the good way wherein they should walk: and as he 2 Chron. 6. 26, 27. chastised them, he said, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." This done, he bids them Rev. 3. 19. go on their way, and take good heed to the other directions of the

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Accordingly, chastisement follows; yet not in judgment, but in mercy. God always grieves, with a true Father's tenderness, to see his children go astray; and, rather than give them over to their sin, he follows to reclaim them. This Shining One, with a whip of small cords, is the Fatherhood of God, dealing with his erring children. His chastisement is love. These stripes and scourges are not for his pleasure, but "for our profit, that we might be partakers of his holiness," Heb. xii. 10.

His name was Atheist.—This second danger was also foreseen by the Shepherds, and a timely caution given to beware. How different are the temptations of the way! One beguiles the Pilgrims into snares by flattering words;

shepherds. So they thanked him for all his kindness, and went softly along the right way, singing–

Come hither, you that walk along the way,
See how the pilgrims fare that go astray:
They catchèd are in an entangled net,
'Cause they good counsel lightly did forget:
'Tis true, they rescued were, but yet, you see,
They're scourged to boot: let this your caution be.

Now after a while they perceived afar off one coming softly and alone, all along the highway, to meet them. Then said Christian to his fellow, Yonder is a man with his back towards Zion, and he is coming to meet us.

HOPE. I see him: let us take heed to ourselves now, lest he should prove a Flatterer also.

So he drew nearer, and at last came up to them. His name was Atheist; and he asked them whither they were going?

CHR. We are going to Mount Zion.

Then Atheist fell into a very great laughter.

CHR. What is the meaning of your laughter?

ATH. I laugh to see what ignorant persons you are, to take upon you so tedious a journey; and yet are like to have nothing but your travel for your pains.

CHR. Why, man? do you think we shall not be received?

ATH. Received! there is not such a place as you dream of in all this world.

CHR. But there is in the world to come.

ATH. When I was at home in mine own country, I heard as you now affirm, and from that hearing went out to see, and have been seeking this city these twenty years, but find no more of it than I did the first day I set out.

Eccl. 10. 15. Jer. 17. 15.

CHR. We have both heard and believe that there is such a place to be found.

ATH. Had not I when at home believed, I had not come thus far

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while another laughs to scorn the hope of the pilgrimage.

ATHEIST would fain laugh down the evidence of faith, because he has not *seen* the better land with his bodily eyes. His only argument is ridicule; his only evidence is sight. He believes no future harvests, because he *sees* not the golden sheaves in the seed-time. He receives not the bank-note, because he *sees* not the substance of its promise. But "faith is the substance of things hoped for, the evidence of things not seen," Heb. xi. 1.

And this faith — trusting, believing, far-seeing faith — sustains the Pilgrims. "Did we not *see* from the Delectable Mountains the gate of the City?" Yes, with the quickened eye of Faith they had spiritually *seen* the land to seek; but finding none (and yet I should, had there been such a place to be found, for I have gone to seek it farther than you), I am going back again, and will seek to refresh myself with the things that I then cast away for hopes of that which I now see is not.

Then said Christian to Hopeful his companion, Is it true which this man hath said?

HOPE. Take heed, he is one of the Flatterers: remember what it hath cost us once already for hearkening to such kind of fellows. What! no Mount Zion! Did we not see from the Delectable Mountains the gate of the city? Also, are we not now to walk by faith? 2 Cor. 5. 7. Let us go on, lest the man with the whip overtake us again. You should have taught me that lesson, which I will round you in the ears withal: "Cease, my son, to hear the instruction that causeth to err from the words of knowledge:" I say, my brother, cease to hear him, and let us "believe to the saving of the soul." Prov. 19. 27. Heb. 10. 39.

CHR. My brother, I did not put the question to thee for that I doubted of the truth of our belief myself, but to prove thee, and to fetch from thee a proof of the honesty of thy heart. As for this man, I know that he is blinded by "the god of this world." Let thee and me go on, knowing that we have belief of the truth, and "no lie is of the truth." 1 John 2. 21.

HOPE. Now do I "rejoice in hope of the glory of God." So they turned away from the man, and he, laughing at them, went his way.

I then saw in my dream, that they went on until they came into a certain country whose air naturally tended to make one drowsy, if he came a stranger into it. And here Hopeful began to be very dull and heavy to sleep: wherefore he said unto Christian, I do now begin to grow so drowsy that I can scarcely hold open mine eyes; let us lie down here, and take one nap.

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afar off. This is the privilege of God's own children. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared;" therefore ATHEIST cannot see the end of the journey. "But God hath revealed them *unto us* by his Spirit;" therefore CHRISTIAN and HOPEFUL have seen the land and the good things which God hath prepared "for them that love him" (1 Cor. ii. 10, 11).

This evidence of their faith cannot be overthrown — "Did we not *see* the gate of the City?" Thus true experimental faith can answer the objections of unbelievers. It is the inner testimony, the witness of the heart. This answer was not designed to convince ATHEIST, but to strengthen their own consistency, and to assist them to "beware of the flatterer." Such is the value of these blessed views revealed by faith: they communicate present joy, and inspire future confidence. One such vision of the otherwise Unseen is calculated to dispel a thousand doubts of unbelief. If it be not an answer to the world, it is a

By no means, said the other, lest sleeping we never awake more.

HOPE. Why, my brother? sleep is sweet to the labouring man: we may be refreshed if we take a nap.

CHR. Do not you remember that one of the shepherds bid us beware of the Enchanted Ground? He meant by that, that we should beware of sleeping. 1 Thess. 5. 6. "Wherefore let us not sleep, as do others; but let us watch and be sober."

HOPE. I acknowledge myself in a fault; and, had I been here alone, I had by sleeping run the danger of death. I see it is true that the wise man saith, Eccl. 4. 9. "Two are better than one." Hitherto hath thy company been my mercy; and thou shalt "have a good reward for thy labour."

Now then, said Christian, to prevent drowsiness in this place, let us fall into good discourse.

With all my heart, said the other.

CHR. Where shall we begin?

HOPE. Where God began with us; but do you begin, if you please.

CHR. I will sing you first this song—

When saints do sleepy grow, let them come hither,
And hear how these two pilgrims talk together:
Yea, let them learn of them in any wise,
Thus to keep ope their drowsy, slumbering eyes.
Saints' fellowship, if it be managed well,
Keeps them awake, and that in spite of hell.

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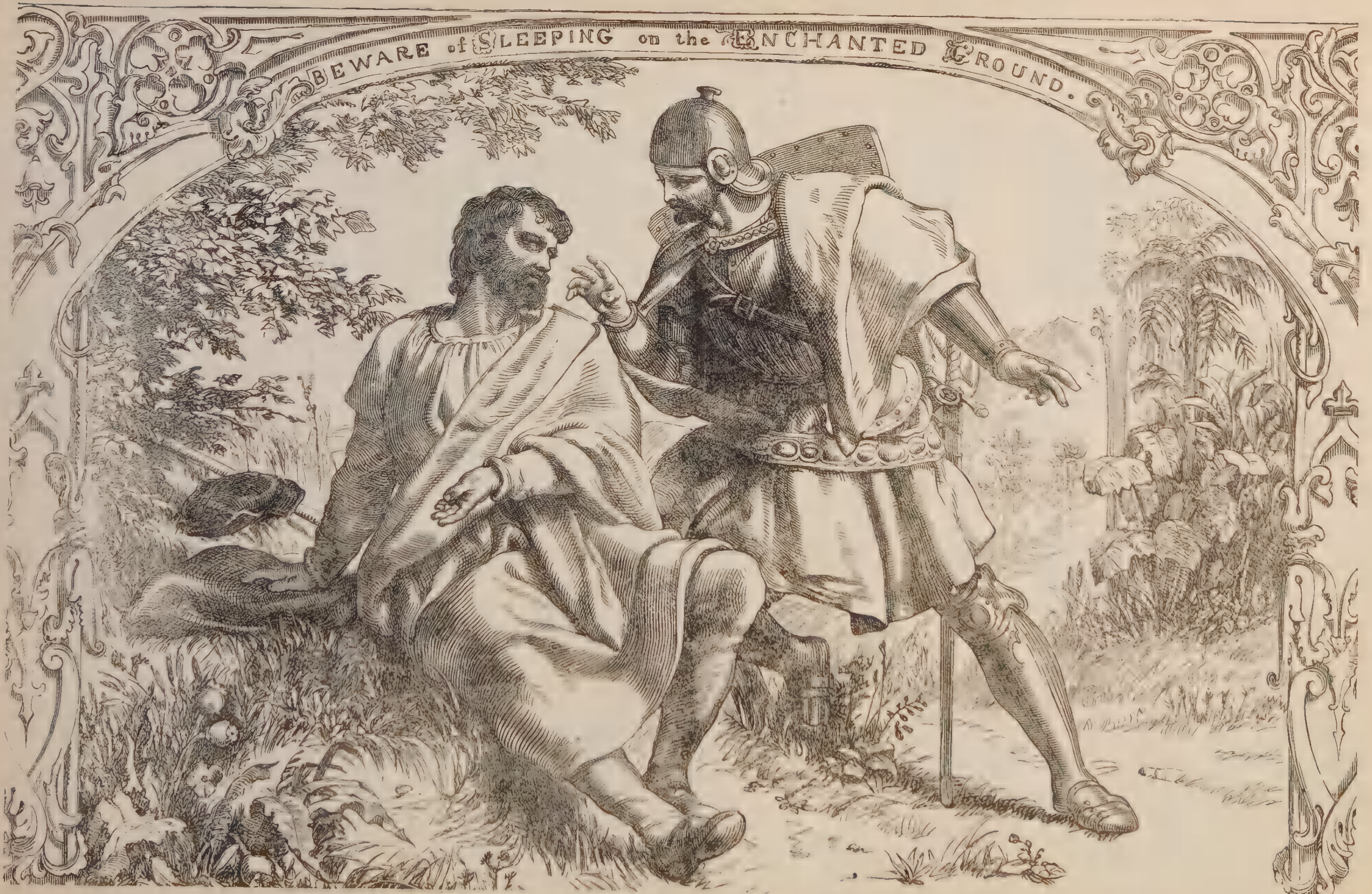
sufficient answer to one's own soul, sustaining the spirit of faith, and hope, and confidence in God. Oh, for such faith as Moses had! "for he endured, as seeing Him who is invisible."

The Enchanted Ground.—The third caution of the Shepherds is now brought to mind—"to take heed that they slept not on the Enchanted Ground." The Pilgrims have now entered on that region of country, and they feel the spirit of slumber steal softly over them, and their eyes are heavy with sleep. CHRISTIAN exhorts his comrade to be wakeful and vigilant.

The Enchanted Ground means—politically—the mitigation of penalties and persecutions; when ease and liberty are enjoyed, and the Church has rest from strife. This is a season fraught with danger; lest a spirit of soft and luxurious ease should take the place of former vigilance and watchfulness. Spiritually (and here is its real significance), the Enchanted Ground is meant to indicate such seasons of worldly prosperity as tend to render Christian men careless and "at ease in Sion." How often have men fallen from the consistency of the Christian walk, when visited with the sunshine of temporal success! "Give me not riches," said one of old, "lest I be full, and deny thee, and say, Who is the Lord?" Prov. xxx. 8, 9.

Such is the position of our Pilgrims at this stage of their journey. They are represented as tarrying for a time in a land of luxury and ease. They need to "watch and be sober." The whole tendency of such a season is in the direction of sloth, and slumber, and forgetfulness of God. To resist this temptation, they resort to the blessed expedient of Christian communion, and fellowship of saints. Soft indulgence tends to blunt the keen edge of Christian experience; but, in Christian communion, "iron sharpeneth iron." It is highly profitable to the soul's health to review the past, to remember the days of old, and to call to remembrance the way in which the Lord hath led us.


BEWARE of SLEEPING on the ENCHANTED GROUND.

Then Christian began, and said, I will ask you a question: How came you to think at first of doing as you do now?

HOPE. Do you mean, how came I at first to look after the good of my soul?

CHR. Yes, that is my meaning.

HOPE. I continued a great while in the delight of those things which were seen and sold at our fair; things which I believe now would have, had I continued in them still, drowned me in perdition and destruction.

CHR. What things were they?

HOPE. All the treasures and riches of the world. Also I delighted much in rioting, revelling, drinking, swearing, lying, uncleanness, sabbath-breaking, and what not, that tended to destroy the soul. But I found, at last, by hearing and considering of things that are Divine, which indeed I heard of you, as also of beloved Faithful that was put to death for his faith and good living in Vanity-fair, "that the end of these things is death:" and that "for these things' sake the wrath of God cometh upon the children of disobedience."

Rom. 6. 21—23. Eph. 5. 6.

CHR. And did you presently fall under the power of this conviction?

HOPE. No, I was not willing presently to know the evil of sin, nor the damnation that follows upon the commission of it; but endeavoured, when my mind at first began to be shaken with the word, to shut mine eyes against the light thereof.

CHR. But what was the cause of your carrying of it thus to the first workings of God's blessed Spirit upon you?

HOPE. The causes were—1. I was ignorant that this was the work of God upon me. I never thought that by awakenings for sin God at first begins the conversion of a sinner. 2. Sin was yet very sweet to

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Where God began with us.—In this godly intercourse, we do well to begin, as the Pilgrims did, "where God began with us." This conversation conducts us through the past experiences of HOPEFUL—from his former darkness to his present enjoyment of light in the Lord.

HOPEFUL was once an inhabitant of Vanity Fair; in all respects conformed to the vanities of that sinful place. His observation of CHRISTIAN and FAITHFUL first led him on the way towards newness of life. He began, as most men begin, by strong conviction of his sin, and of his consequent danger. He however, sought to stifle these convictions, and to blind himself to the real peril of his state. He tells us what were the chief causes of this resistance to the strivings of the Spirit.

1. His ignorance of God's mode of operation.—He had never trod this path before, and his carnal heart would not admit that this was God's work in his soul. He thought not that God would accomplish the cleansing of his conscience by first stirring it to its depths, and revealing all its hidden defilement.

2. Sin was yet sweet to his taste.—Sin had

my flesh, and I was loth to leave it. 3. I could not tell how to part with mine old companions, their presence and actions were so desirable unto me. 4. The hours in which convictions came upon me were such troublesome and such heart-affrighting hours, that I could not bear, no, not so much as the remembrance of them upon my heart.

CHR. Then, as it seems, sometimes you got rid of your trouble.

HOPE. Yes, verily, but it would come into my mind again; and then I would be as bad, nay, worse than I was before.

CHR. Why, what was it that brought your sins to mind again?

HOPE. Many things: as, if I did but meet a good man in the street; or if I have heard any read in the Bible; or if mine head did begin to ache; or if I were told that some of my neighbours were sick; or if I heard the bell toll for some that were dead; or if I thought of dying myself; or if I heard that sudden death happened to others: but especially when I thought of myself, that I must quickly come to judgment.

CHR. And could you at any time, with ease, get off the guilt of sin, when by any of these ways it came upon you?

HOPE. No, not I; for then they got faster hold of my conscience: and then, if I did but think of going back to sin (though my mind was turned against it), it would be double torment to me

CHR. And how did you then?

HOPE. I thought I must endeavour to mend my life: for else, thought I, I am sure to be damned.

CHR. And did you endeavour to mend?

HOPE. Yes, and fled from not only my sins, but sinful company too, and betook me to religious duties, as praying, reading, weeping for sin, speaking truth to my neighbours, &c. These things did I, with many others, too much here to relate.

CHR. And did you think yourself well then?

HOPE. Yes, for a while; but at the last my trouble came tumbling upon me again, and that over the neck of all my reformations.

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struck its fibres deep into his soul, and had twined itself around the affections of his heart. Therefore he was loth to leave it. Alas! these fondled sins, these idols of the heart—how they gather round us, and do so easily beset us, and hinder us in running the race that is set before us!

3. Unwillingness to part with old companions:—As are our sins, so are our partners in sin. Friendships are formed, and we are unwilling to abandon them; and the companionships being unchanged, the soul continues in the bond of iniquity. Such are the stern demands of righteousness, that sin must be plucked up, even to the last, the least, the lowest fibre of its root.

4. The seasons of conviction were sore and trying:—And therefore he sought to be rid of

CHR. How came that about, since you were now reformed?

HOPE. There were several things brought it upon me; especially such sayings as these: "All our righteousnesses are as filthy rags:" "By the works of the law shall no man be justified:" "When ye have done all these things, say, We are unprofitable:" with many more such like. From whence I began to reason with myself thus: If all my righteousnesses are as filthy rags; if by the deeds of the law no man can be justified; and if, when we have done all, we are yet unprofitable, then it is but a folly to think of heaven by the law. I further thought thus: If a man runs a hundred pounds into the shopkeeper's debt, and after that shall pay for all that he shall fetch: yet, his old debt stands still in the book uncrossed, for the which the shopkeeper may sue him, and cast him into prison till he shall pay the debt.

Isa. 64. 6. Gal. 2. 16. Luke 17. 10.

CHR. Well, and how did you apply this to yourself?

HOPE. Why, I thought this with myself; I have by my sins run a great way into God's book, and that my now reforming will not pay off that score; therefore I should think still, under all my present amendments, But how shall I be freed from that damnation, that I brought myself in danger of by my former transgressions?

CHR. A very good application; but pray go on.

HOPE. Another thing that hath troubled me, even since my late amendments, is, that if I look narrowly into the best of what I do now, I still see sin, new sin, mixing itself with the best of what I do: so that now I am forced to conclude that, notwithstanding my former fond conceits of myself and duties, I have committed sin enough in one duty to send me to hell, though my former life had been faultless.

CHR. And what did you do then?

HOPE. Do! I could not tell what to do, till I brake my mind to Faithful; for he and I were well acquainted. And he told me that unless I could obtain the righteousness of a man that never had sinned, neither mine own, nor all the righteousness of the world, could save me.

CHR. And did you think he spake true?

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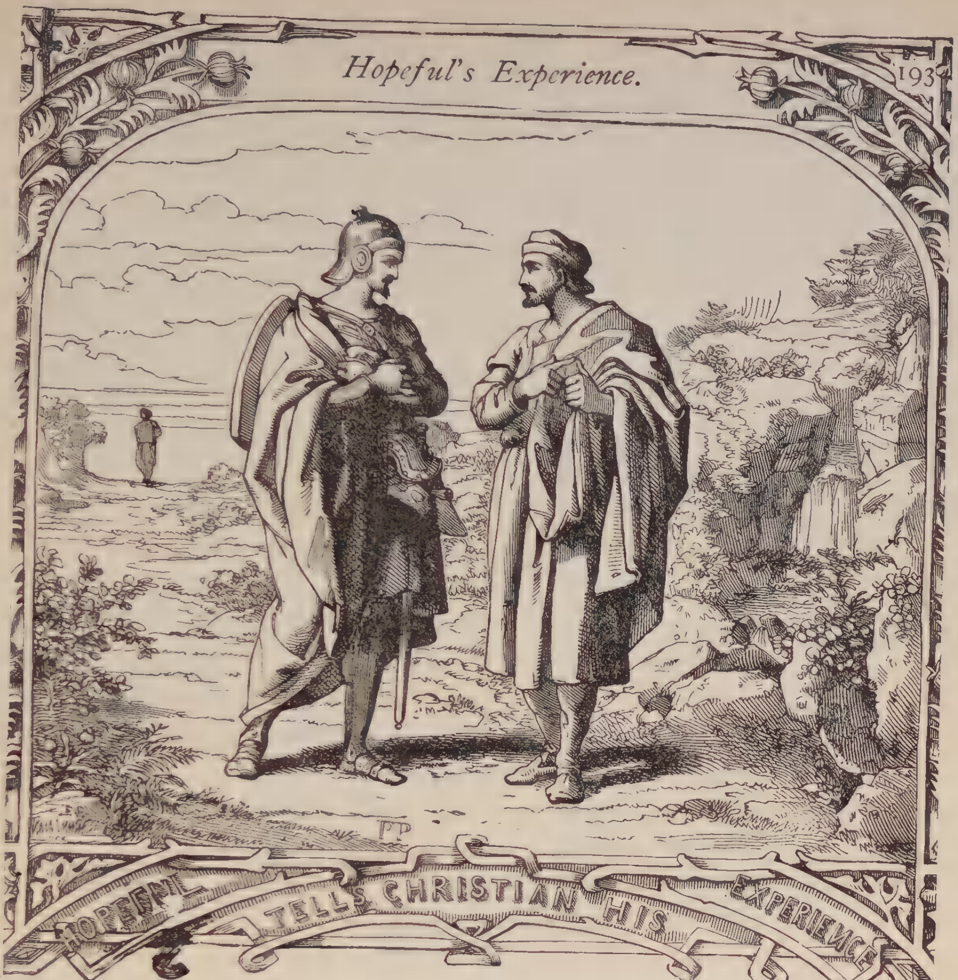
them, as one would be rid of unquiet hours, and days of anguish and sore affliction. Ah, what a coward is the conscience when brought face to face with its own sins, and forced to fight its fierce battle of conviction!

Such were the strivings of HOPEFUL'S conscience; at one time rampant, at another time restrained; rising to convulsive throes as circumstances provoked its sensitiveness. What a creature of circumstances is an awakened conscience! As Madame de Staël observes—"The voice of conscience is so delicate,


HOPEFUL TELLS CHRISTIAN HIS EXPERIENCE
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HOPE. Had he told me so when I was pleased and satisfied with mine own amendments, I had called him fool for his pains; but now, since I see mine own infirmity, and the sin which cleaves to my best performance, I have been forced to be of his opinion.

CHR. But did you think, when at first he suggested it to you, that there was such a man to be found, of whom it might justly be said that he never committed sin?

HOPE. I must confess the words at first sounded strangely; but, after a little more talk and company with him, I had full conviction about it.

CHR. And did you ask him what man this was, and how you must be justified by him?

HOPE. Yes, and he told me it was the Lord Jesus, that dwelleth on the right hand of the Most High: and thus, said he, you Rom. 4. Col. 1. Heb 10. 2 Pet. 1.

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that it is easy to stifle it; but it is also so clear that it is impossible to mistake it." The sight of a good man, the testimony of a verse of Scripture, an aching head, a trifling illness, a tolling bell, a passing funeral, a serious reflection, or a thought of death—any of these must be justified by him, even by trusting to what he hath done by himself, in the days of his flesh, and suffered when he did hang on the tree. I asked him further how that man's righteousness could be of such efficacy as to justify another before God. And he told me he was the mighty God, and did what he did, and died the death also, not for himself, but for me, to whom his doings and the worthiness of them, should be imputed, if I believed on him.

CHR. And what did you do then?

HOPE. I made my objections against my believing, for that I thought he was not willing to save me.

CHR. And what said Faithful to you then?

HOPE. He bid me go to him and see. Then I said it was presumption. He said, No; for I was invited to come. Matt. 11. 28. Then he gave me a book of Jesus's inditing, to encourage me the more freely to come: and he said, concerning that book, that every jot and tittle thereof stood firmer than heaven and earth. Matt. 24. 35. Then I asked him what I must do when I came. And he told me, I must entreat upon my knees, with all my heart and soul, the Father to reveal him to me. Ps. 95. 6. Jer. 29. 12, 13. Dan. 6. 10. Then I asked him further, how I must make my supplications to him. And he said, Go, and thou shalt find him upon a mercy-seat, where he sits all the year long, to give pardon and forgiveness to them that come. Exod. 25. 22. Lev. 16. 2. Heb. 4. 16. I told him that I knew not what to say when I came. And he bid me say to this effect—"God, be merciful to me a sinner," and "make me to know and believe in Jesus Christ: for I see that if his righteousness had not been, or I have not faith in that righteousness, I am utterly cast away. Lord, I have heard that thou art a merciful God, and hast ordained that thy Son Jesus Christ should be the Saviour of the world; and, moreover, that thou art willing to bestow him upon such a poor sinner as I am (and I am a sinner indeed). Lord, take therefore this opportunity, and magnify thy grace in the salvation of my soul, through thy Son Jesus Christ. Amen."

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would suffice to revive the power of conscience in the awakened sinner.

HOPEFUL, thus pursued by an unquiet conscience, sought refuge in reformation of life. He left off doing evil, and applied himself to the performance of religious duties. This was a step in the right direction, but it was not everything. Sin must be dealt with, not only as to its outward fruits, but also as to its innermost root. If the fountain be not cleansed, the stream cannot be continuously clean. If the corrupt tree be not wholly healed at the root, nothing yet is done.

Bunyan introduces much of his own experience into this description of HOPEFUL'S spiritual state. In his "Grace Abounding" he tells of his own reformation of life—"Thus

CHR. And did you do as you were bidden?

HOPE. Yes, over, and over, and over.

CHR. And did the Father reveal the Son to you?

HOPE. No, not at the first, nor second, nor third, nor fourth, nor fifth, no, nor at the sixth time neither.

CHR. What did you then?

HOPE. What! why I could not tell what to do.

CHR. Had you no thoughts of leaving off praying?

HOPE. Yes; and a hundred times twice told.

CHR. And what was the reason you did not?

HOPE. I believe that it was true which hath been told me: to wit, that without the righteousness of this Christ all the world could not save me; and therefore, thought I with myself, If I leave off I die, and I can but die at the throne of grace. And withal this came into my mind, "If it tarry, wait for it, because it will surely come, and will not tarry." So I continued praying, until the Father showed me his Son. Hab. 2. 3.

CHR. And how was he revealed unto you?

HOPE. I did not see him with my bodily eyes, but with the eyes of mine understanding. And thus it was: One day I was very sad, I think sadder than at any one time in my life; and this sadness was through a fresh sight of the greatness and vileness of my sins. And, as I was then looking for nothing but hell, and the everlasting damnation of my soul, suddenly, as I thought, I saw the Lord Jesus looking down from heaven upon me, and saying, "Believe on the Lord Jesus Christ, and thou shalt be saved." Eph. 1. 18, 19. Acts 16. 30, 31.

But I replied, Lord, I am a great, a very great sinner. And he answered, "My grace is sufficient for thee." Then I said, But, Lord, what is believing? And then I saw, from that saying, "He that cometh to me shall never hunger; and he that believeth on me shall never thirst," that believing and coming was all one; and that he that came, that is, that ran out in his heart and affections after John 6. 35.

I continued about a year; all which time our neighbours did take me to be a very godly man, and did marvel much to see such a great and famous alteration in my life and manners; and, indeed, so it was, though yet I knew not Christ, nor grace, nor faith, nor hope."

Thus far had HOPEFUL attained; and yet he was not satisfied with his spiritual progress. Sin was not uprooted; sin entered into, and intermingled with, all his deeds. A better righteousness than his own must needs be provided, if his soul is to be fully and finally saved. Here he breaks his mind to FAITHFUL, and is by him instructed to seek "the righteousness of One who never had sinned."

The conversation now unfolds the great essential doctrine of the cross—the imputed righteousness of Jesus Christ, who had no sin,

salvation by Christ, he indeed believed in Christ. Then the water stood in mine eyes, and I asked further, But, Lord, may such a great sinner as I am be indeed accepted of thee, and be saved by thee? And I heard him say, "And him that cometh to me I will in no wise
John 6. 37. cast out." Then I said, But how, Lord, must I consider of thee in my coming to thee, that my faith may be placed aright upon thee? Then he said, "Christ Jesus came into the world to save sinners:" "He is the end of the law for righteousness to every one that believeth:" "He died for our sins, and rose again for our justification:" "He loved us, and washed us from our sins in his own blood:" "He is mediator betwixt God and us:" "He ever liveth to
1 Tim. 1. 15. Rom. 10. 4. Heb. 7. 24, 25. make intercession for us." From all which I gathered that I must look for righteousness in his person, and for satisfaction for my sins by his blood; and that what he did in obedience to his Father's law, and in submitting to the penalty thereof, was not for himself, but for him that will accept it for his salvation, and be thankful. And now was my heart full of joy, mine eyes full of tears, and mine affections running over with love to the name, people, and ways of Jesus Christ.

CHR. This was a revelation of Christ to your soul indeed; but tell me particularly what effect this had upon your spirits.

HOPE. It made me see that all the world, notwithstanding all the righteousness thereof, is in a state of condemnation; it made me see that God the Father, though he be just, can justly justify the coming sinner; it made me greatly ashamed of the vileness of my former life, and confounded me with the sense of mine own ignorance; for there never came a thought into mine heart before now that showed me so the beauty of Jesus Christ: it made me love a holy life, and long to do something for the honour and glory of the name of the Lord Jesus: yea, I thought that, had I now a thousand gallons of blood in my body, I could spill it all for the sake of the Lord Jesus.

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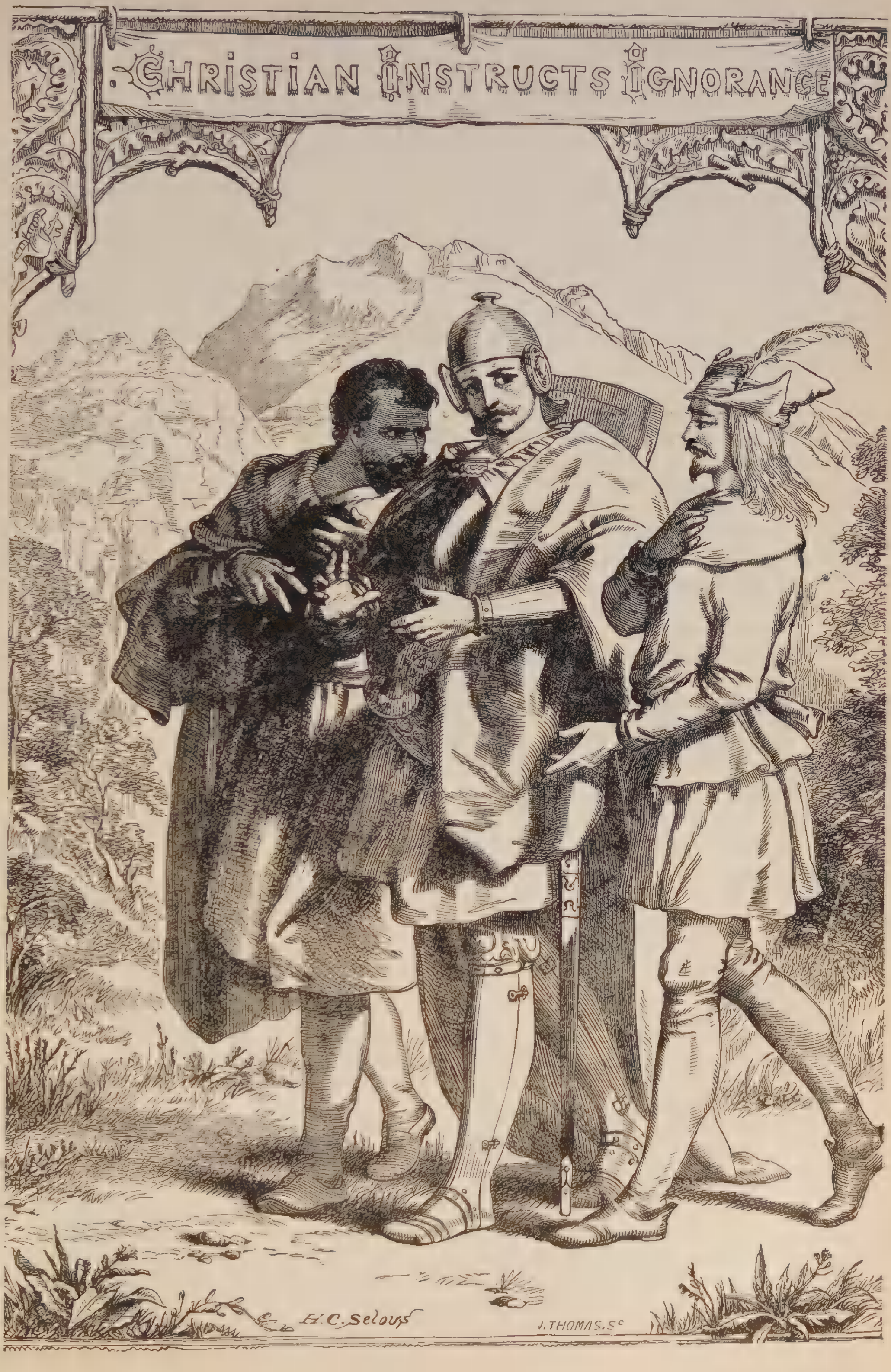
but was "made sin" for us, "that we might be made the righteousness of God in him," 2 Cor. v. 21. HOPEFUL rejoices in this precious truth, and at once begins to seek for this righteousness; so that of him it may now be said—"Behold, he prayeth!" And what earnest prayer, what wrestling agony was this! Undaunted by failure, again and again he prays, and at last receives the great revelation to his soul—"the Father showed me his Son!"

What effect this had.—Such a revelation of Jesus to the soul must surely have been confirmed by signs following. This view of Jesus was all-in-all to the anxious awakened sinner. It was the Wicket-gate, and the view of the Cross, and release from his burden, and pardon and peace—all in one. This was the secret of that "brotherly covenant," into which HOPEFUL had entered with CHRISTIAN, when proceeding forth from Vanity Fair as his companion to the Celestial City.


CHRISTIAN INSTRUCTS IGNORANCE
H. C. Selous
J. THOMAS. Sc

CHAPTER XVIII.

IGNORANCE.

The Pilgrims are still passing through the Enchanted Ground. They have thus far, in accordance with the advice of the Shepherds, resisted the spirit of slumber, by sustaining an interesting and instructive conversation on the matter of their spiritual experience. This vigilance of the Pilgrims is still further maintained by a spirited and suggestive argument with Ignorance, a man whom they have met on their descent from the Delectable Mountains. On their first meeting with him, as he entered by the "little crooked lane" from the country of Conceit, the Pilgrims had rebuked him for his self-righteousness and ignorance of the conditions of the Pilgrimage; they had then gone forward, leaving him for a time to muse upon their conversation.

Christian and Hopeful now invite this man once more to enter into companionship and intercourse. The report of their wayside interview occupies the following chapter; it opens up new views of the ignorance of the carnal heart, and presents some striking expositions of important truths, as delivered by our twain Pilgrims. There would seem to be a marked resemblance between Ignorance and a former Pilgrim, whose name was Talkative. Both of these men possessed a certain amount of theoretic knowledge, but had no spiritual discernment to apprehend the truth aright. Both were vain boasters, self-saving, and self-righteous men. The ultimate fate of Talkative is not recorded: but the career of Ignorance is traced to the end of the pilgrimage, to the very threshold of the Celestial City. With the awful end of this ignorant professor of religion the curtain falls and the Allegory concludes. But we will not anticipate the narrative, and would now call attention to the following instructive conversation.

I SAW then in my dream, that Hopeful looked back, and saw Ignorance, whom they had left behind, coming after. Look, said he to Christian, how far yonder youngster loitereth behind.

Chr. Ay, ay, I see him: he careth not for our company.

Hope. But I trow it would not have hurt him had he kept pace with us hitherto.

Chr. That is true: but I warrant you he thinketh otherwise.

Hope. That I think he doth: but, however, let us tarry for him. So they did.

Then Christian said to him, Come away, man, why do you stay so behind?

Ignor. I take my pleasure in walking alone; even more a great deal than in company: unless I like it the better.

Saw Ignorance coming after.—This man had been allowed time and opportunity to ponder in his heart the things already spoken by the Pilgrims. He is, however, a stranger to such teaching, and savoureth not the conversation or companionship of such men. He therefore "loitereth behind," seeking rather to avoid their company, and, in his self-sufficiency, to walk alone. Elements that are unlike do not easily intermingle. When Jesus came as the Light into this dark world, it is said—"The light shineth in darkness; and the darkness

Then said Christian to Hopeful (but softly), Did I not tell you he cared not for our company? But, however, come up, and let us talk away the time in this solitary place. Then, directing his speech to Ignorance, he said, Come, how do you do? How stands it between God and your soul now?

IGNOR. I hope well, for I am always full of good motions, that come into my mind to comfort me as I walk.

CHR. What good motions? Pray tell us.

IGNOR. Why, I think of God and heaven.

CHR. So do the devils and damned souls.

IGNOR. But I think of them and desire them.

CHR. So do many that are never like to come there. "The soul of the sluggard desireth, and hath nothing." Prov. 13. 4.

IGNOR. But I think of them, and leave all for them.

CHR. That I doubt: for leaving of all is a very hard matter; yea, a harder matter than many are aware of. But why, or for what, art thou persuaded that thou hast left all for God and heaven?

IGNOR. My heart tells me so.

CHR. The wise man says, "He that trusteth in his own heart is a fool." Prov. 28. 26.

IGNOR. That is spoken of an evil heart, but mine is a good one.

CHR. But how dost thou prove that?

IGNOR. It comforts me in hopes of heaven.

CHR. That may be through its deceitfulness; for a man's heart may minister comfort to him, in the hopes of that thing for which he has yet no ground to hope.

IGNOR. But my heart and life agree together; and therefore my hope is well grounded.

CHR. Who told thee that thy heart and life agree together?

IGNOR. My heart tells me so

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comprehended it not," John i. 5; and again, "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved," John iii. 20.

Let us talk away the time.—Still to resist the spirit of slumber, is the duty of the Pilgrims, at least until they have got quite over the Enchanted Ground. Another opportunity is thus created in the Allegory for the introduction of doctrinal truth in contrast to the misapprehensions of spiritual ignorance.

So they begin to question with IGNORANCE, and thus they draw him out in conversation. The self-satisfaction of this man is evident from the very outset. "To think of God and heaven" he deems to be the sum and substance of religion; and to "desire" the possession of God and heaven, he esteems as a distinguishing characteristic of his spiritual state. Poor IGNORANCE knows not that the very devils "think" much of God, and that even the worst of sinners do "desire" the things of heaven.

His own "heart" is the witness that lays the

CHR. "Ask my fellow if I be a thief." Thy heart tells thee so! except the Word of God beareth witness in this matter, other testimony is of no value.

IGNOR. But is it not a good heart that has good thoughts? and is not that a good life that is according to God's commandments?

CHR. Yes, that is a good heart that has good thoughts, and that is a good life that is according to God's commandments; but it is one thing indeed to *have* these, and another thing only to *think* so.

IGNOR. Pray, what count you good thoughts, and a life according to God's commandments?

CHR. There are good thoughts of divers kinds; some respecting ourselves, some God, some Christ, and some other things.

IGNOR. What be good thoughts respecting ourselves?

CHR. Such as agree with the Word of God.

IGNOR. When do our thoughts of ourselves agree with the Word of God?

CHR. When we pass the same judgment upon ourselves which the Word passes. To explain myself: the Word of God saith of persons in a natural condition, "There is none righteous, there is none that doeth good." It saith also that "every imagination of the heart of man is only evil, and that continually" And again: "The imagination of man's heart is evil from his youth." Now, then, when we think thus of ourselves, having sense thereof, then are our thoughts good ones, because according to the Word of God.

Gen. 6. 5. Rom. 3 10.

IGNOR. I will never believe that my heart is thus bad.

CHR. Therefore thou never hadst one good thought concerning thyself in thy life. But let me go on. As the Word passeth a judgment upon our hearts, so it passeth a judgment upon our ways; and

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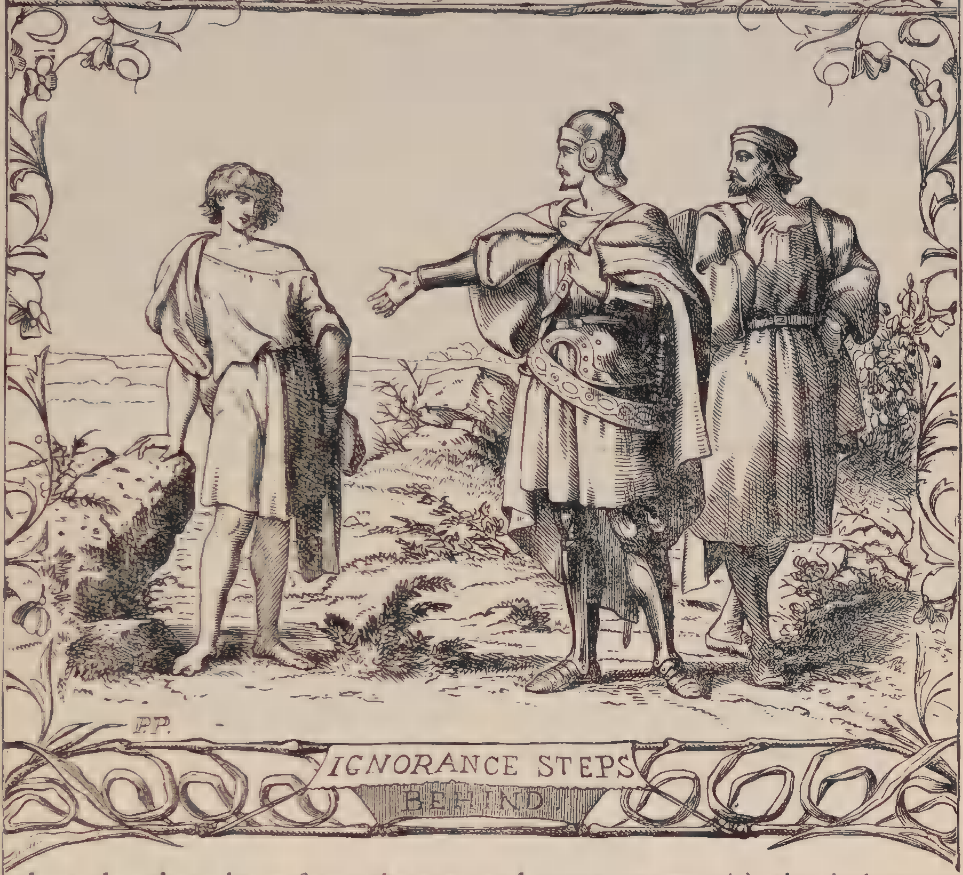
flattering unction to this man's soul. But the heart is "deceitful," and cannot be trusted; and, besides, it is not an independent witness, but mere self-testimony. It needs the witness of the Spirit, and the witness of the Word, to tell the true testimony respecting our hearts, and to say "how it stands between God and our souls."

Good thoughts respecting ourselves.—The best thoughts we can entertain respecting ourselves are, that we have no good thing dwelling in us by nature; that the whole heart and life are corrupt and evil; that our spiritual health is diseased; and that we need a Physician, a Helper, a complete Saviour; and that without this salvation, we are lost, and lost for ever. These are the thoughts that spring from "heart-humiliation," and consciousness of sin.

The self-righteous spirit of the unregenerate man arises from many secret sources, deeply laid in the carnal and unrenewed heart: (1) from an *over-estimation* of self—"the righteousness of the Scribes and Pharisees;" (2) from an *under-estimation* of what God requires of us—a perfect righteousness; (3) from *ignorance* of self—"thinking ourselves to be something, when we are nothing;" and (4) from *forgetfulness* of our actual condition—forgetting ourselves as we really are. In the mirror of God's Word, and in the light of



IGNORANCE STEPS BEHIND.

when the thoughts of our hearts and ways agree with the judgment which the Word giveth of both, then both are good, because agreeing thereto.

IGNOR. Make out your meaning.

CHR. Why, the Word of God saith that man's ways are crooked ways; not good, but perverse: it saith they are naturally out of the good way; that they have not known it. Now when a man thus thinketh of his ways, I say, when he doth sensibly and with heart humiliation thus think, then hath he good thoughts of his own ways, because his thoughts now agree with the judgment of the Word of God.

Ps. 125. 2. Prov. 2. 15. Rom. 3. 17

IGNOR. What are good thoughts concerning God?

CHR. Even as I have said concerning ourselves, when our thoughts

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his Holy Spirit, we are permitted to behold ourselves as in a glass, and thus to dispel self-ignorance (James i. 25).

Good thoughts concerning God.—All men think some thoughts respecting God; and their thoughts are generally "good thoughts," that is, they think good of him, because God is good, and he is the Author and Giver of all of God do agree with what the Word saith of him; and that is, when we think of his being and attributes as the Word hath taught; of which I cannot now discourse at large. But to speak of him with reference to us; then have we right thoughts of God when we think that he knows us better than we know ourselves, and can see sin in us when and where we can see none in ourselves; when we think he knows our inmost thoughts, and that our heart, with all its depths, is always open unto his eyes; also when we think that all our righteousness stinks in his nostrils, and that therefore he cannot abide to see us stand before him in any confidence even in all our best performances.

IGNOR. Do you think that I am such a fool as to think that God can see no further than I? or that I would come to God in the best of my performances?

CHR. Why, how dost thou think in this matter?

IGNOR. Why, to be short, I think I must believe in Christ for justification.

CHR. How! Think thou must believe in Christ, when thou seest not thy need of him! Thou neither seest thy original nor actual infirmities; but hast such an opinion of thyself, and of what thou doest, as plainly renders thee to be one that did never see a necessity of Christ's personal righteousness to justify thee before God. How then dost thou say, I believe in Christ?

IGNOR. I believe well enough for all that.

CHR. How dost thou believe?

IGNOR. I believe that Christ died for sinners; and that I shall be justified before God from the curse, through his gracious acceptance of my obedience to his law. Or thus: Christ makes my duties, that

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good things. It is also possible to entertain good thoughts of God, theologically, as to his attributes—his love, and power, and such like. But these thoughts do not necessarily make us to be good, much less do they constitute a state of salvation. What we need is, to realise our thoughts of God, and to apply them experimentally to ourselves. There are many who think of God as the Omniscient One, and yet, so little do they realise this thought, that they sin openly before his face and in his all-searching sight, as though he saw them not. Our good thoughts concerning God, to be of any use, must lead to those practical duties which we owe to God and to ourselves.

"*I believe in Christ.*"—It is easy to *say* this, as in a creed or confession of faith. But this is not "believing in Christ." IGNORANCE could say this creed, and did say it, and, possibly, believed it too; and yet he was far from the possession and enjoyment of saving faith in Jesus. He believed with *historical* faith—that Christ was born, and lived, and died. He believed with *theological* faith—that in Christ is the justification of the sinner. And yet this man had no due appreciation of Christ's real character and work, or of its bearing upon his own salvation. Hence, the faith of IGNORANCE is proved to be a fantastical, false, presumptuous, and deceptive faith.

It is *fantastical faith*, being the mere creation of his own fancy, a misapprehension are religious, acceptable to his Father by virtue of his merits, and so shall I be justified.

Chr. Let me give an answer to this confession of thy faith:

1. Thou believest with a fantastical faith; for this faith is nowhere described in the Word.

2. Thou believest with a false faith; because it takes justification *from* the personal righteousness of Christ, and applies it *to* thy own.

3. This faith maketh not Christ a justifier of thy person, but of thy actions; and of thy person for thy actions' sake: which is false.

4. Therefore this faith is deceitful, even such as will leave thee under wrath in the day of God Almighty: for true justifying faith puts the soul, as sensible of its lost condition by the law, upon flying for refuge unto Christ's righteousness (which righteousness of his is not an act of grace by which he maketh, for justification, thy obedience accepted with God, but his personal obedience to the law, in doing and suffering for us what that required at our hands): this righteousness, I say, true faith accepteth; under the skirt of which the soul being shrouded, and by it presented as spotless before God, it is accepted, and acquitted from condemnation.

Ignor. What! would you have us trust to what Christ in his own person hath done without us? This conceit will loosen the reins of our lusts, and tolerate us to live as we list: for what matter how we live, if we may be justified by Christ's personal righteousness from all, when we believe it?

Chr. Ignorance is thy name, and as thy name is so art thou: even this thy answer demonstrateth what I say. Ignorant thou art of what justifying righteousness is, and as ignorant how to secure thy soul, through the faith of it, from the heavy wrath of God. Yea, thou also

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of the true nature of faith, and in no respect warranted by any authority of God's Word.

It is *false* faith. Justification is not the laying of Christ's righteousness *over* our filthy rags, to hide, or even to repair our own righteousness; but the exchange of our filthy rags *for* the robe of the Saviour's righteousness. He "took *our sins*," and now invites us—"Take *my yoke* upon you."

It is *presumptuous* faith. Seeing that in the long run it tendeth to justify men's works, and their persons for their works' sake. It is not that our deeds are made holy through Christ, but that Christ's perfect work is imputed to us, for Christ's own sake. He had no sin *in* him, but our sin was laid *upon* him and therefore Jesus died for us. We have no righteousness *in* us, but his righteousness is laid *upon* us; and therefore we live in him.

It is *deceptive faith*. Having falsely conceived the nature of true faith, Ignorance has trusted, as it were, in the staff of a broken reed, whereon if a man lean, it will go into his hand and pierce it. Such trust, partly resting upon our own deeds, and partly upon the work of Christ, is dishonouring to Christ, to whom the whole work of salvation belongeth, from first to last; for Jesus is both "the author and the finisher of our faith." This true faith puts forth its hand, and takes the righteous art ignorant of the true effects of saving faith in this righteousness of Christ, which is to bow and win over the heart to God in Christ, to love his name, his Word, ways, and people, and not as thou ignorantly imaginest.

HOPE. Ask him if ever he had Christ revealed to him from heaven.

IGNOR. What! you are a man for revelations! I do believe that what both you and all the rest of you say about that matter is but the fruit of distracted brains.

HOPE. Why man! Christ is so hid in God from the natural apprehension of all flesh, that he cannot by any man be savingly known unless God the Father reveals him to him.

IGNOR. That is your faith, but not mine: yet mine, I doubt not, is as good as yours, though I have not in my head so many whimsies as you.

CHR. Give me leave to put in a word: you ought not so slightly to speak of this matter; for this I will boldly affirm (even as my good companion hath done), that no man can know Jesus Christ but by the revelation of the Father. Yea, and faith too, by which the soul layeth hold upon Christ (if it be right), must be wrought by the exceeding greatness of his mighty power: the working of which faith, I perceive, poor Ignorance, thou art ignorant of. Be awakened, then, see thine own wretchedness, and fly to the Lord Jesus; and by his righteousness, which is the righteousness of God (for he himself is God), thou shalt be delivered from condemnation.

Matt. 11. 27. 1 Cor. 12. 3. Eph. 1. 17—19.

IGNOR. You go so fast I cannot keep pace with you: do you go on before; I must stay a while behind.

Then they said—

Well, Ignorance, wilt thou yet foolish be,
To slight good counsel, ten times given thee?
And, if thou yet refuse it, thou shalt know,
Ere long, the evil of thy doing so.
Remember, man, in time; stoop, do not fear,
Good counsel taken well saves; therefore hear.
But, if thou yet shalt slight it, thou wilt be
The loser, Ignorance, I'll warrant thee.

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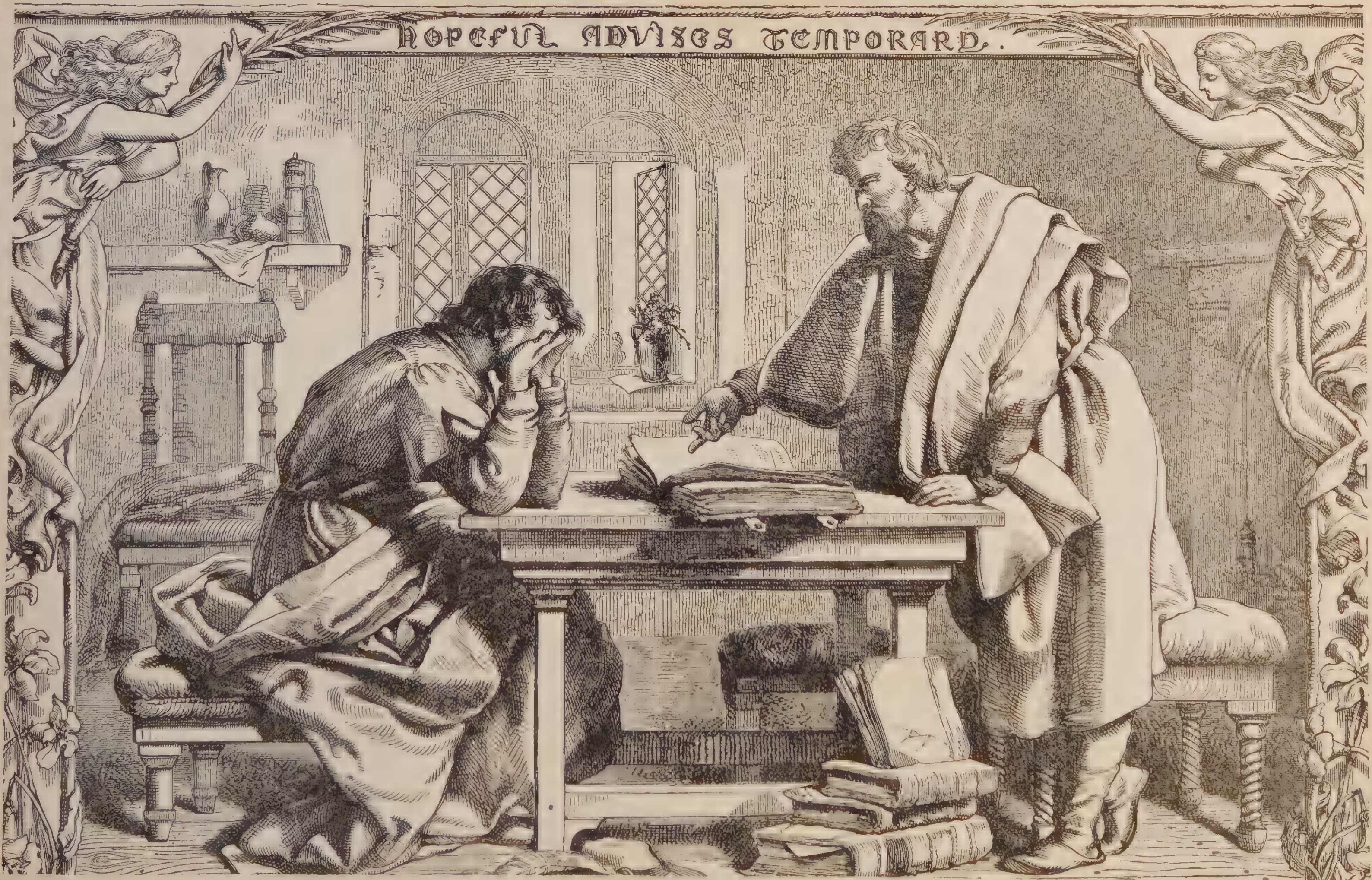
robe: it is that faith "under the skirt of which, the soul being shrouded, and by it being presented as spotless before God, it is accepted."

If he had Christ revealed to him?—This question of HOPEFUL takes the direction of his own experience. In the preceding conversation between the Pilgrims, we have been informed how it was that HOPEFUL'S conversion was brought about, even as was the conversion of Paul—"It pleased God to reveal his Son in me," Gal. i. 15, 16. But this experience is too deep, too lofty, too profound, too heavenly for IGNORANCE to comprehend or understand.

You go so fast.—Yes, HOPEFUL has already proceeded in his spiritual teaching far beyond the power of IGNORANCE to follow. High as the heaven is the exalted doctrine of this



HOPEFUL ADVISES TEMPORARY.

Then Christian addressed himself thus to his fellow—

Well, come, my good Hopeful, I perceive that thou and I must walk by ourselves again.

So I saw in my dream, that they went on apace before, and Ignorance, he came hobbling after. Then said Christian to his companion, I much pity this poor man; it will certainly go hard with him at last.

Hope. Alas! there are abundance in our town in his condition, whole families, yea whole streets, and that of pilgrims too. And if there be so many in our parts, how many, think you, must there be in the place where he was born?

Chr. Indeed the Word saith, "He hath blinded their eyes, lest they should see," &c.

But, now we are by ourselves, what do you think of such men? have they at no time, think you, convictions of sin, and so, consequently, fears that their state is dangerous?

Hope. Nay, do you answer that question yourself, for you are the elder man.

Chr. Then I say, sometimes (as I think), they may; but they, being naturally ignorant, understand not that such convictions tend to their good: and therefore they do desperately seek to stifle them, and presumptuously continue to flatter themselves in the way of their own hearts.

Hope. I do believe, as you say, that fear tends much to men's good, and to make them right at their beginning to go on pilgrimage.

Chr. Without all doubt it doth, if it be *right;* for so says the Word, "The fear of the Lord is the beginning of wisdom."

Job 28. 28. Ps. 111. 10. Prov. 1. 7: 9. 10.

Hope. How will you describe *right* fear?

Chr. *True* or *right* fear is discovered by three things: 1. By its

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devoted believer in Jesus, who has in his own experience "seen the Lord," in the spiritual vision of his soul. Behind such advanced Pilgrims, yea, very far behind, must such carnally-minded men as Ignorance walk.

True or right fear.—The reckless unconcern of Ignorance suggests to the pious mind of Hopeful how good it would be for men's spiritual interests, if they were more actuated by the "fear" of God. Christian would qualify the expression, and calls it "true or right fear," which is discovered by the following marks and tokens:—

1. By conviction of sin. This is the awakening of the soul, as from a deep slumber of ignorance and unconcern. It is the opening of the eyes to impending danger; the sensitiveness of the soul, enabling the sinner to *feel* the burden of his sin. Here, all as yet is fear and trembling, as Christian himself once wept and trembled in the plain, and "brake out with a lamentable cry, saying, 'What shall I do?'" How can a man see himself in the midst of wrath, and not fear? How can he behold the mouth of hell, and not fear? How can he feel his weight of woe and condemna-

rise: it is caused by saving convictions for sin.—2. It driveth the soul to lay fast hold of Christ for salvation.—3. It begetteth and continueth in the soul a great reverence of God, his Word and ways, keeping it tender, and making it afraid to turn from them to the right hand or to the left, to anything that may dishonour God, break its peace, grieve the Spirit, or cause the enemy to speak reproachfully.

HOPE. Well said; I believe you have said the truth. Are we now almost got past the Enchanted Ground?

CHR. Why? are you weary of this discourse?

HOPE. No, verily, but that I would know where we are.

CHR. We have not now above two miles farther to go thereon. But let us return to our matter. Now the ignorant know not that such convictions as tend to put them in fear are for their good, and therefore they seek to stifle them.

HOPE. How do they seek to stifle them?

CHR. 1. They think that those fears are wrought by the devil (though indeed they are wrought of God); and, thinking so, they resist them as things that directly tend to their overthrow. 2. They also think that these fears tend to the spoiling of their faith; when, alas for them, poor men that they are, they have none at all!—and therefore they harden their hearts against them. 3. They presume they ought not to fear; and therefore, in despite of them wax presumptuously confident. 4. They see that those fears tend to take away from them their pitiful old self-holiness, and therefore they resist them with all their might.

HOPE. I know something of this myself; for before I knew myself it was so with me.

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tion, and not be affected with fear? Such fear as this is that "true or right fear" that is akin to "godly sorrow," which "worketh repentance to salvation" (2 Cor. vii. 10).

2. By laying fast hold on the Saviour. Consciousness of danger impels a man to seek for safety. Instant, earnest, and immediate is the effort of the shipwrecked mariner to strike out for the rock, and be safe. Who could stay the impetuous course of the man-slayer when pursued, so fast and so very near, by the avenger of blood? And Christ is our Refuge, the Rock of our strength, the God of our salvation. It is true, his love must draw us, and his compassion win us; but there is ground for fear, too, as an element of safety—fear of danger, that makes us flee from wrath, and take refuge in the arms of Jesus, "till this tyranny be over-past."

3. By the effect of pardon on the soul. "There is forgiveness with thee, that thou mayest be *feared*," Ps. cxxx. 4. God's forgiveness leads to fear; and why? An eloquent writer asks—"What is that strange and potent element in Divine forgiveness which makes the forgiven fear—making me more afraid to sin beside the Cross of Calvary, with its quiet, pale, dead, bleeding burden, than if I stood at the foot of Sinai amid the thunders, lightnings, and trumpet peals that made Moses himself exceedingly fear and quake?"

The pardoned sinner "fears" God, because

CHR. Well, we will leave, at this time, our neighbour Ignorance by himself, and fall upon another profitable question.

HOPE. With all my heart: but you shall still begin.

CHR. Well, then, did you know, about ten years ago, one Temporary in your parts, who was a forward man in religion then?

HOPE. Know him! yes, he dwelt in Graceless, a town about two miles off Honesty; and he dwelt next door to one Turnback.

CHR. Right, he dwelt under the same roof with him. Well, that man was much awakened once. I believe that then he had some sight of his sins, and of the wages that were due thereto.

HOPE. I am of your mind, for (my house not being above three miles from him) he would ofttimes come to me, and that with many tears. Truly I pitied the man, and was not altogether without hope of him: but one may see it is not every one that cries, Lord, Lord.

CHR. He told me once that he was resolved to go on pilgrimage, as we go now; but all of a sudden he grew acquainted with one Saveself, and then he became a stranger to me.

HOPE. Now since we are talking about him, let us a little inquire into the reason of the sudden backsliding of him and such others.

CHR. It may be very profitable; but do you begin.

HOPE. Well then, there are in my judgment four reasons for it. 1. Though the consciences of such men are awakened, yet their minds are not changed: therefore, when the power of guilt weareth away, that which provoked them to be religious ceaseth; wherefore they naturally return to their own course again; even as we see the dog that is sick of what he hath eaten, so long as his sickness prevails he vomits and casts up all: not that he doeth this of a free mind (if we may say a dog has a mind), but because it troubleth his stomach: but now, when his sickness is over, and so his stomach eased, his desires being not at all alienated from his vomit, he turns him about and licks up all; and so it is true which is written, "The dog is turned to his own vomit again." Thus, I say, being hot for heaven, by virtue only of the sense and fear of the torments of hell, as their sense

2 Peter 2. 22.

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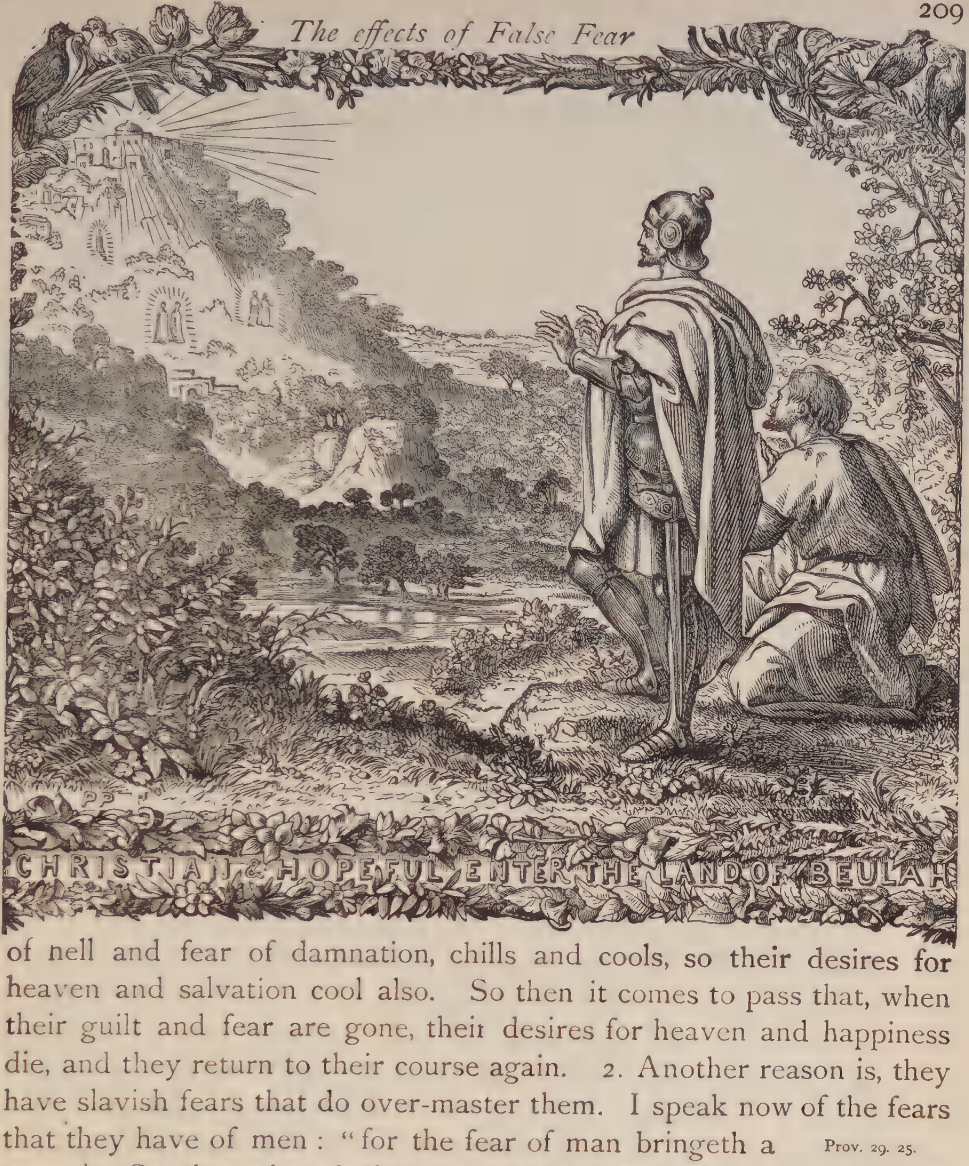
he now is able to understand the enormity of his sin in the greatness of the ransom. If our sin were easily pardoned, we might lightly sin, and reckon again upon the round of easy pardon. But no; the pardon of the sinner has cost a price too awful to contemplate, has required a life too vast to estimate, and demanded a ransom in the person—the Divinely human person—of Jesus Christ, the Son of God; and this must not be trifled with.

"*Did you know one Temporary?*"—This is a backslider—one who received the Word, the good seed, but received it in thorny ground; and although the seed gave some promise of development, yet the prickly thorns did ere


PP
CHRISTIAN & HOPEFUL ENTER THE LAND OF BEULAH

of hell and fear of damnation, chills and cools, so their desires for heaven and salvation cool also. So then it comes to pass that, when their guilt and fear are gone, their desires for heaven and happiness die, and they return to their course again. 2. Another reason is, they have slavish fears that do over-master them. I speak now of the fears that they have of men: "for the fear of man bringeth a snare.' So, then, though they seem to be hot for heaven so long as the flames of hell are about their ears, yet, when that terror is a little over, they betake themselves to second thoughts, namely, that it is good to be wise, and not to run (for they know not what) the hazard of losing all, or at least of bringing themselves into unavoidable and unnecessary troubles: and so they fall in with the world again. 3. Prov. 29. 25.

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long arise and choke the seed, which having "no deepness of earth," soon withered away.

This evil influence was brought about by one SAVE-SELF. Here, in another form, is the spirit of self-sufficiency that seems to require no Saviour, and to stand in need of no salvation. Alas! that Pilgrims should thus easily be persuaded to turn back! "Because they had *no root*, they withered away."

Thus begins the downward course of back-

The shame that attends religion lies also as a block in their way. They are proud and haughty, and religion in their eye is low and contemptible: therefore, when they have lost their sense of hell and the wrath to come, they return again to their former course. 4. Guilt, and to meditate terror, are grievous to them. They like not to see their misery before they come into it; though perhaps the sight of it at first, if they loved that sight, might make them fly whither the righteous run and are safe. But because they do, as I hinted before, even shun the thoughts of guilt and terror, therefore, when once they are rid of their awakenings about the terrors and wrath of God, they harden their hearts gladly, and choose such ways as will harden them more and more.

CHR. You are pretty near the business; for the bottom of all is, for want of a change in their mind and will. And therefore they are but like the felon that standeth before the judge; he quakes and trembles, and seems to repent most heartily; but the bottom of all is, the fear of the halter, not that he hath any detestation of the offence; as is evident, because, let but this man have his liberty, and he will be a thief, and so a rogue still; whereas, if his mind was changed, he would be otherwise.

HOPE. Now I have showed you the reasons of their going back, do you show me the manner thereof.

CHR. So I willingly will. They draw off their thoughts, all that they may, from the remembrance of God, death, and judgment to come: then they cast off by degrees private duties, as closet-prayer, curbing their lusts, watching, sorrow for sin, and the like: then they shun the company of lively and warm Christians: after that they grow cold to public duty: as hearing, reading, godly conference, and the like: they then begin to pick holes, as we say, in the coats of some of the godly, and that devilishly, that they may have a seeming colour to throw religion (for the sake of some infirmities they have spied in them) behind their backs: then they begin to adhere to, and associate themselves with, carnal, loose, and wanton men: then they give way to carnal and wanton discourses in secret; and glad are they

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sliders—They draw off their minds from things Divine. They then withdraw themselves from the private duties of religion. By-and-by they forsake the communion of saints. Ere long, they become captious and cynical. Now the tide turns in the fulness of its might, and these men resign themselves to positive iniquity and evil companionships. And now, having ventured thus far, they are borne into the adverse current, and are hurried away into the vortex; and ("unless," as Bunyan says, "a miracle of grace prevent it") they are, as IGNORANCE by-and-by will be, cast into the abyss of eternal wrath.

if they can see such things in any that are counted honest, that they may the more boldly do it through their example. After this, they begin to play with little sins openly: and then, being hardened, they show themselves as they are. Thus, being launched again into the gulph of misery, unless a miracle of grace prevent it, they everlastingly perish in their own deceivings.

CHAPTER XIX.

THE LAND OF BEULAH—THE FORDS OF THE RIVER—AT-HOME.

"Methinks I feel the balmy air
Breathe on a pleasant land
'Mid joys so great and scenes so fair,
In Beulah's plains I stand.
A land of everlasting spring,
Of seasons bright and gay
Where birds are ever on the wing,
And night is lost in day.
The turtle sings the whole day long,
The birds in chorus sing
Their matin-hymn and even-song,
To God, their God and King.
From gloom, and doubt, and dark despair,
An endless rest is given;
The shining ones are walking there,
The border-land of heaven!"

THE Enchanted Ground has been passed in safety; the Pilgrims are now in the Land of Beulah. Peace! it is a marriage scene! far from APOLLYON'S wrath, far from the darkness of Death's shadow, far from even the sight of Doubting Castle—away upon the heights, embowered in vineyards and orchards of the choicest fruits, is the Land of Beulah

Bright and blissful are the visions of their sleep, as now, released from the toil and travail of the way, they rest upon their peaceful pillow. "They are come unto Mount Sion and unto the City of the Living God, the heavenly Jerusalem." Yet, one step more; one more ordeal must be passed. A flowing River, dark and deep, touches the base of the mount, and divides things present from things to come. This River must be forded, and it is only buoyant Faith that can overpass it safely.

The "Glorious Dreamer" dreams great visions now—of earnest hope, and struggling faith, and dying fears, and death-bed consolations, and promises all blooming into full fruition, and the last conflict with the last enemy, and heaven's bright seraphs helping in the fight, and the final triumph, when, as men for ever free, the Pilgrims leap upon the heavenly shore! And there are shining ones in waiting, to conduct them to the gates of bliss; and after these, a company of the heavenly host arrive, the escort of their triumph, with trumpeters and heralds, greeting them with ten thousand welcomes. And now, heaven's gates lift up their heads, and the once Pilgrims enter into the presence of their Lord, and straightway are transfigured before Him—wearing crowns of shining gold, and clad in robes of everlasting light. The Progress is ended; the Pilgrims are at rest!

NOW I saw in my dream that by this time the pilgrims were got over the Enchanted Ground; and, entering into the country of Beulah, whose air was very Sol. Song 2. 10—12.
sweet and pleasant, the way lying directly Isa. 62. 4—12.
through it, they solaced themselves there for a season. Yea, here they heard continually "the singing of birds," and saw every day "the flowers" appear in the earth, and heard "the voice of the turtle" in the land. In this country the sun shineth night

and day: wherefore this was beyond the valley of the shadow of Death, and also out of the reach of Giant Despair; neither could they from this place so much as see Doubting Castle. Here they were within sight of the city they were going to: also here met them some of the inhabitants thereof; for in this land the shining ones commonly walked, because it was upon the borders of heaven. In this land also the contract between the Bride and the Bridegroom was renewed: yea, here, "as the bridegroom rejoiceth over the bride, so doth their God rejoice over them." Here they had no want of corn and wine: for in this place they met with abundance of what they had sought for in all their pilgrimage. Here they heard voices from out of the City, loud voices, saying, "Say ye to the daughters of Zion, Behold, thy salvation cometh! Behold, his reward is with him!" Here all the inhabitants of the country called them "the holy people, the redeemed of the Lord, sought out," &c

Now, as they walked in this land, they had more rejoicing than in parts more remote from the kingdom to which they were bound; and drawing near to the City they had yet a more perfect view thereof. It was built of pearls and precious stones; also the streets thereof were paved with gold: so that, by reason of the natural glory of the City, and the reflection of the sun-beams upon it, Christian with desire fell sick. Hopeful also had a fit or two of the same disease. Wherefore here they lay by it awhile, crying out because of their pangs, "If ye see my Beloved, tell him that I am sick of love."

But, being a little strengthened, and better able to bear their sickness, they walked on their way, and came yet nearer and nearer, where were orchards, vineyards, and gardens; and their gates opened into the highway. Now, as they came up to these places, behold the gardener stood in the way: to whom the pilgrims said, Whose

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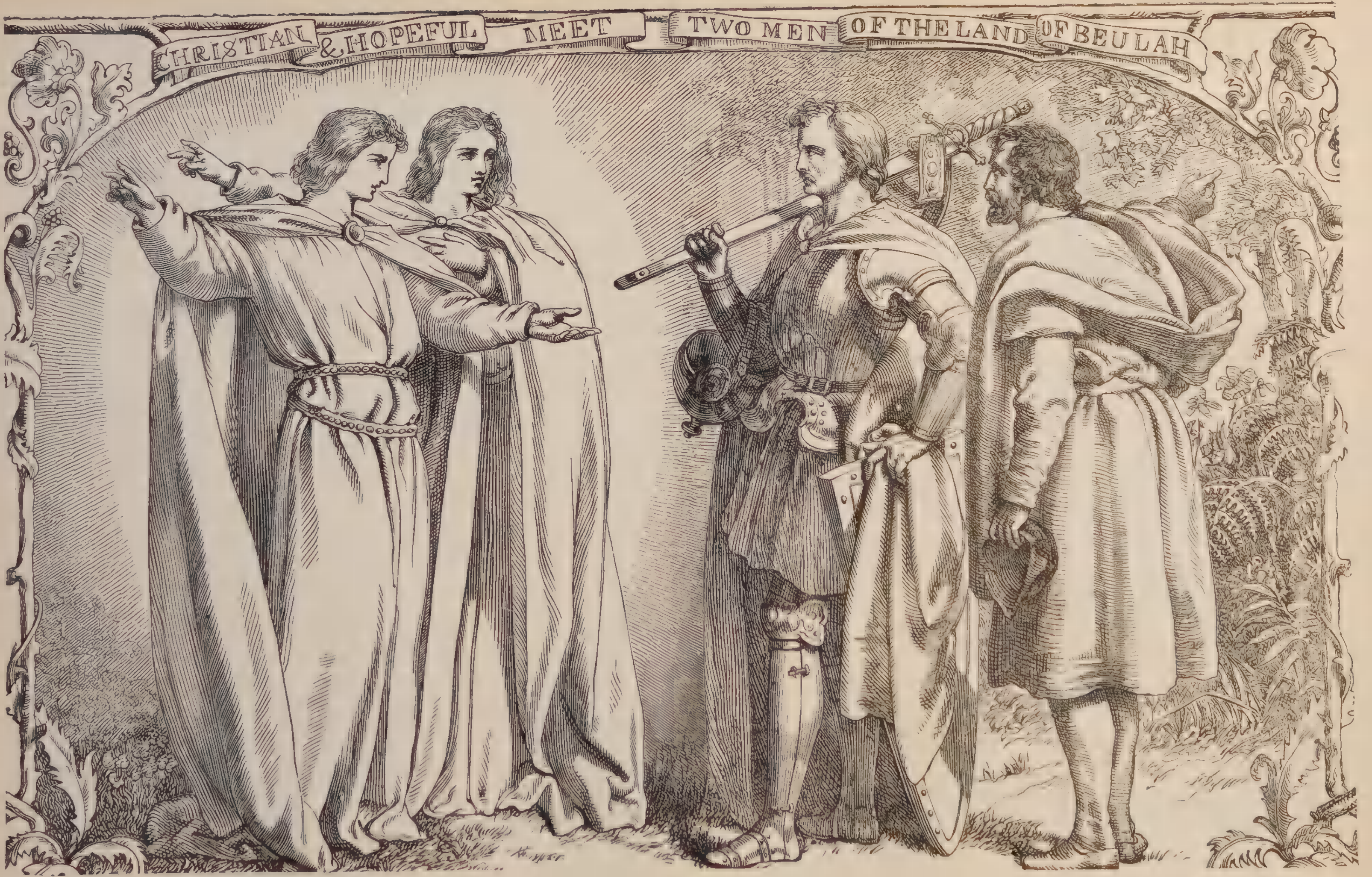
The Country of Beulah.—"Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Beulah: for the Lord delighteth in thee, and thy land shall be married" (Isa. lxii. 4). Beulah means "MARRIED"; and, in prophetic language, it speaks of the final blessedness of the Church—the bride of Christ, when the Bridegroom shall return to his now widowed spouse, and the marriage contract shall be renewed. Here, the allusion is appropriated to the advanced stage of the Christian pilgrimage, which conducts the Pilgrims into the very suburbs of the land, and nigh unto the gates of the Celestial City.

"Let me die the death of the righteous!" Here is a description of a Christian's sunsetting in this world, and the rising gloriously in the other and the better land. Here is the peaceful quietude of the departing Christian, finishing his course with joy. Already does the communion of the skies commence; heavenly messengers, with messages of love and peace, hover round the bed of the Pilgrims. The storms of the pilgrimage are hushed to silence; fierce tempests cease to


CHRISTIAN & HOPEFUL MEET TWO MEN OF THE LAND OF BEULAH

goodly vineyards and gardens are these? He answered, They are the King's, and are planted here for his own delights, and also for the solace of pilgrims. So the gardener had them into the vineyards, Deut. 23. 24. and bid them refresh themselves with the dainties: he also showed them there the King's walks and the arbours, where he delighted to be: and here they tarried and slept.

Now I beheld in my dream, that they talked more in their sleep at this time than ever they did in all their journey: and being in a muse thereabouts, the gardener said even to me, Wherefore musest thou at the matter? It is the nature of the fruit of the grapes of these vineyards "to go down so sweetly as to cause the lips of them that are asleep to speak."

So I saw that when they awoke they addressed themselves to go up to the City. But, as I said, the reflection of the sun upon the City 2 Cor. 3. 18. Rev. 21. 18. (for the City was pure gold), was so extremely glorious that they could not as yet with open face behold it, but through an instrument made for that purpose. So I saw, that as they went on, there met them two men in raiment that shone like gold, also their faces shone as the light.

These men asked the pilgrims whence they came; and they told them. They also asked them where they had lodged, and what difficulties and dangers, what comforts and pleasures they had met in the way; and they told them. Then said the men that met them, You have but two difficulties more to meet with, and then you are in the City.

Christian then and his companion asked the men to go along with them: so they told them that they would; but, said they, You must obtain it by your own faith. So I saw in my dream, that they went on together till they came in sight of the gate.

Now I further saw that between them and the gate was a river; but there was no bridge to go over, and the river was very deep. At the

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blow; all here is blessed sunshine calm and sweet repose—here in the Land of Beulah.

Nearer and nearer! It is a Progress still, and as yet they are not at home. The light now dazzles them with its exceeding glory; and they can yet behold it only "as through a glass, darkly;" but they are advancing "nearer and nearer." They have, however, two difficulties more to meet with, (1) the intervening river; and (2) that river must be crossed.

A river. — This is the River of Death; a river without a bridge to span it, and its waters are very deep. The men shuddered at the sight. Yes, Death is the "king of terrors" still! The requirement is sternly exacted— "*you must go through*, or you cannot come at the gate." Yet, to believing faith is given a great reward—"you shall find it deeper or shallower, as you *believe* in the King of the place."

sight therefore of this river, the pilgrims were much stunned; but the men that went with them, said, You must go through, or you cannot come at the gate.

The pilgrims then began to inquire if there was no other way to the gate. To which they answered, Yes; but there hath not any, save two—to wit, Enoch and Elijah—been permitted to tread that path since the foundation of the world; nor shall until the last trumpet shall sound. The pilgrims then (especially Christian) began to despond, and looked this way and that, but could find no way by which they might escape the river. Then they asked the men if the waters were all of the same depth? They said no; yet they could not help them in that case: for, said they, you shall find it deeper or shallower, as you believe in the King of the place.

They then addressed themselves to the water, and, entering, Christian began to sink, and crying out to his good friend Hopeful, he said, "I sink in deep waters; the billows go over my head, all the waves go over me. Selah."

Then said the other, Be of good cheer, my brother; I feel the bottom, and it is good. Then said Christian, Ah! my friend, "the sorrows of death have compassed me about;" I shall not see the land that flows with milk and honey. And with that a great darkness and horror fell upon Christian, so that he could not see before him. Also here he in a great measure lost his senses, so that he could neither remember nor orderly talk of any of those sweet refreshments that he had met with in the way of his pilgrimage. But all the words that he spoke still tended to discover that he had horror of mind, and heart-fears that he should die in that river, and never obtain entrance in at the gate. Here also, as they that stood by

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The Pilgrims would avoid the crossing of this river, if they could. It is a cold flood; a stormy sea; at best it is a bitter pang, the residue of the curse of sin. Even STANDFAST, a brave and good comrade of the Second Pilgrimage, did with a shudder say, as he adventured himself into the flood, "The waters, indeed, are to the palate bitter, and to the stomach cold."

In these fords of the river are described two Christian death-beds: the one filled with fears and terrors, his faith feeble and faint, and therefore the waters in proportion deep; the other, ever hopeful and still rejoicing, upholds his more feeble brother, and is himself upheld; his faith is firm, and therefore his footing is sure—"Be of good cheer, my brother; I feel the bottom, and it is good!" How long shall CHRISTIAN be thus pursued by the great enemy of souls? Would Satan have him even yet, and in death destroy him who in life had proved so faithful? Yea, even in the fords of the river Satan standeth at his right hand; as Bunyan elsewhere says—"I find he is much for assaulting the soul when it begins to approach towards the grave."

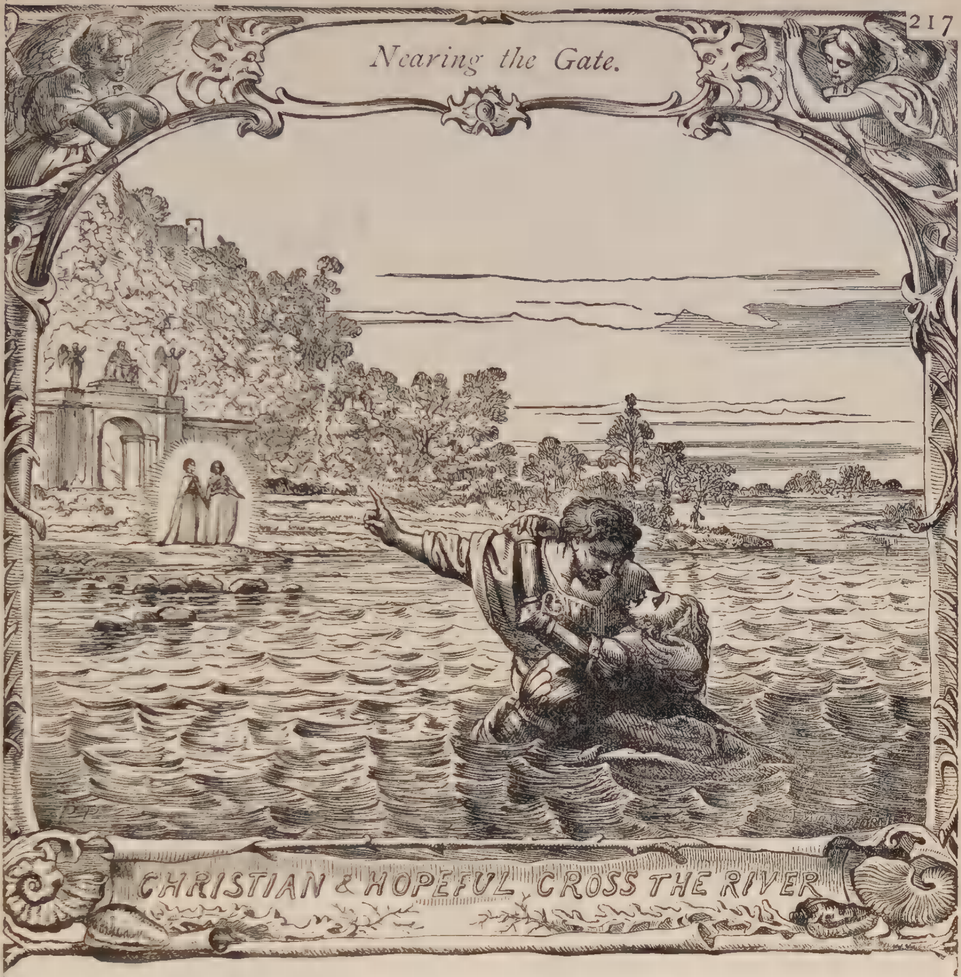
perceived, he was much in the troublesome thoughts of the sins that he had committed, both since and before he began to be a pilgrim. It was also observed that he was troubled with apparitions of hobgoblins and evil spirits: for ever and anon he would intimate so much by words. Hopeful therefore here had much ado to keep his brother's head above water; yea sometimes he would be quite gone down, and then, ere a while, he would rise up again half dead. Hopeful also would endeavour to comfort him, saying, Brother, I see the gate, and men standing by to receive us: but Christian would answer, 'Tis you, 'tis you they wait for; you have been hopeful ever since I knew you. And so have you, said he to Christian. Ah, brother, said he, surely if I were right, He would now rise to help me; but for my sins He hath brought me into the snare, and hath left me. Then said Hopeful, My brother, you have quite forgot the text, where it is said of the wicked, "There are no bands in their death, but their strength is firm: they are not troubled as other men, neither are they plagued like other men." These troubles and distresses that you go through are no sign that God hath forsaken you; but are sent to try you, whether you will call to mind that which heretofore you have received of his goodness, and live upon him in your distresses.

Then I saw in my dream that Christian was in a muse awhile. To whom also Hopeful added these words, "Be of good cheer, Jesus Christ maketh thee whole." And with that Christian brake out with a loud voice, Oh, I see him again! and he tells me, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." Then they both took courage, and the enemy was after that as still as a stone, until they were gone over. Christian therefore presently found ground to stand upon, and

Isa. 43. 2.

CHRISTIAN seems to have failed to gain the foot-hold of the promises in these deep waters. HOPEFUL feels that goodly ground-work, and would share this platform of his faith and confidence with his comrade, if he could. This hopeful companion suggests the promises of God, beckons his partner on in hope, points to the shining ones that wait to receive them on the further shore; but CHRISTIAN, by reason of his doubts and fears, cannot realise so bright a prospect of the coming end. And yet it is one of the precious promises that at last sustains him—"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee;" and boldly resting himself on the strength of this plighted word of his God and Father, the scales of darkness fall from his eyes, his feet are grounded on a sure place; and, ere long, both CHRISTIAN and HOPEFUL have gained the Eternal shore.

"The world recedes, it disappears;
Heaven opens on mine eyes; my ears
With sounds seraphic ring.
Lend, lend your wings, I mount, I fly;
O grave, where is thy victory?
O death, where is thy sting?"



CHRISTIAN & HOPEFUL CROSS THE RIVER

so it followed that the rest of the river was but shallow: thus they got over.

Now upon the bank of the river, on the other side, they saw the two shining men again, who there waited for them. Wherefore being come out of the river they saluted them, saying, "We are ministering spirits sent forth to minister for them who shall be heirs of salvation." Thus they went along towards the gate. Heb. i. 14.

Now you must note that the city stood upon a mighty hill: but the pilgrims went up that hill with ease, because they had these two men to lead them up by the arms: also they had left their mortal garments behind them in the river; for though they went in with them they

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Thus they went along.—The River of Death has been safely overpassed. All that was mortal has been left behind; they now are disembodied spirits, unclothed of their mortality, and "clothed upon with their house which is from heaven," rising and soaring higher than the clouds. There, citizens of heaven receive them; ministering spirits, that once invisibly ministered to them here, now minister to them in glory, and open up the came out without them. They therefore went up here with much agility and speed, though the foundation upon which the city was framed was higher than the clouds. They therefore went up through the regions of the air, sweetly talking as they went, being comforted because they safely got over the river, and had such glorious companions to attend them.

The talk that they had with the shining ones was about the glory of the place; who told them that the beauty and glory of it was inexpressible. There, said they, is "Mount Zion, the heavenly Jerusalem, the innumerable company of angels, and the spirits of just men made perfect." Heb. 12. 22—24. You are going now, said they, to the paradise of God, wherein you shall see the Tree of Life, and eat of the never-fading fruits thereof: and when you come there you shall have white robes given you, and your walk and talk shall be every day with the King, even all the days of eternity. Rev. 2. 7; 3. 4, 5; 22. 5. There you shall not see again such things as you saw when you were in the lower regions upon the earth, to wit, sorrow, sickness, and death; for the former things are passed away. Isa. 65. 16. You are going now to Abraham, to Isaac and Jacob, and to the prophets, men that God hath "taken away from the evil to come," and that are now "resting upon their beds, each one walking in his uprightness." The men then asked, What must we do in the holy place? To whom it was answered, You must there receive the comfort of all your toil, and have joy for all your sorrow; you must reap what you have sown, even the fruit of all your prayers, and tears, and sufferings for the King by the way. Gal. 6. 7, 8. In that place you must wear crowns of gold, and enjoy the perpetual sight and vision of the Holy One; for there you "shall see him as he is." 1 John 3. 2. There also you shall serve him continually with praise, with shouting, and thanksgiving, whom you desired to serve in the world, though with much difficulty, because of the infirmity of your flesh. There your eyes shall be delighted with seeing, and your ears with hearing the pleasant voice of the Mighty One. There you shall enjoy your friends again, that are gone thither before you; and there you shall with joy receive

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prospect of the things that yet shall be, and the part the redeemed shall yet bear in the coming kingdom of our Lord and of his Christ. Meanwhile the retinue enlarges, and swells into a glorious train of triumph and rejoicing; and, amid praises, and hallelujahs, and glad anthems of the skies, "an entrance is ministered unto them abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ," 2 Peter i. 11.

even every one that follows into the holy place after you. There also you shall be clothed with glory and majesty, and put into an equipage fit to ride out with the King of Glory. When he shall come with sound of trumpet in the clouds, as upon the wings of the wind, you shall come with him; and, when he shall sit upon the throne of judgment, you shall sit by him: yea, and when he shall pass sentence upon all the workers of iniquity, let them be angels or men, you shall also have a voice in that judgment, because they are his and your enemies. Also, when he shall again return to the city, you shall go too, with sound of trumpet, and be ever with him.

1 Thess. 4. 13—17. Jude 14, 15. Dan. 7. 9, 10. 1 Cor. 6. 2, 3.

Now while they were thus drawing towards the gate, behold a company of the heavenly host came out to meet them; to whom it was said by the other two shining ones, These are the men that have loved our Lord, when they were in the world, and that have left all for his holy name, and he hath sent us to fetch them, and we have brought them thus far on their desired journey, that they may go in and look their Redeemer in the face with joy. Then the heavenly host gave a great shout, saying, "Blessed are they which are called unto the marriage supper of the Lamb." There came out also at this time to meet them several of the King's trumpeters, clothed in white and shining raiment, who, with melodious noises and loud, made even the heavens echo with their sound. These trumpeters saluted Christian and his fellow with ten thousand welcomes from the world; and this they did with shouting and sound of trumpet.

Rev. 19. 9

This done, they compassed them round on every side; some went before, some behind, and some on the right hand, some on the left (as it were to guard them through the upper regions), continually sounding as they went, with melodious noise, in notes on high; so that the very sight was to them that could behold it as if heaven itself were come down to meet them. Thus therefore they walked on together; and, as they walked, ever and anon these trumpeters, even with joyful sound, would, by mixing their music with looks and gestures, still signify to Christian and his brother how welcome they were into their company, and with what gladness they came to meet them. And now were these two men, as it were in heaven before they came at it; being swallowed up with the sight of angels, and with hearing their melodious notes. Here also they had the city itself in view; and they thought they heard all the bells therein to ring, to welcome them thereto. But, above all, the warm and joyful thoughts that they had about their own dwelling there with such company, and that for ever and ever: oh! by what tongue, or pen, can their glorious joy be expressed! Thus they came up to the gate.

Now, when they were come up to the gate, there was written over it, in letters of gold, "Blessed are they that do his commandments, Rev. 22 14. that they may have right to the tree of life, and may enter in through the gates into the city."

Then I saw in my dream that the shining men bid them call at the gate: the which when they did, some from above looked over the gate, to wit, Enoch, Moses, and Elijah, &c., to whom it was said, These pilgrims are come from the city of Destruction, for the love that they bear to the King of this place: and then the pilgrims gave in unto them each man his certificate, which they had received in the beginning: those therefore were carried in to the King, who, when he had read them, said, Where are the men? To whom it was answered, They are standing without the gate. The King then commanded to Isa. 26. 2. "open the gate, that the righteous nation," said he, "that keepeth truth may enter in."

Now I saw in my dream, that these two men went in at the gate: and lo! as they entered, they were transfigured; and they had raiment put on that shone like gold. There were also that met them with

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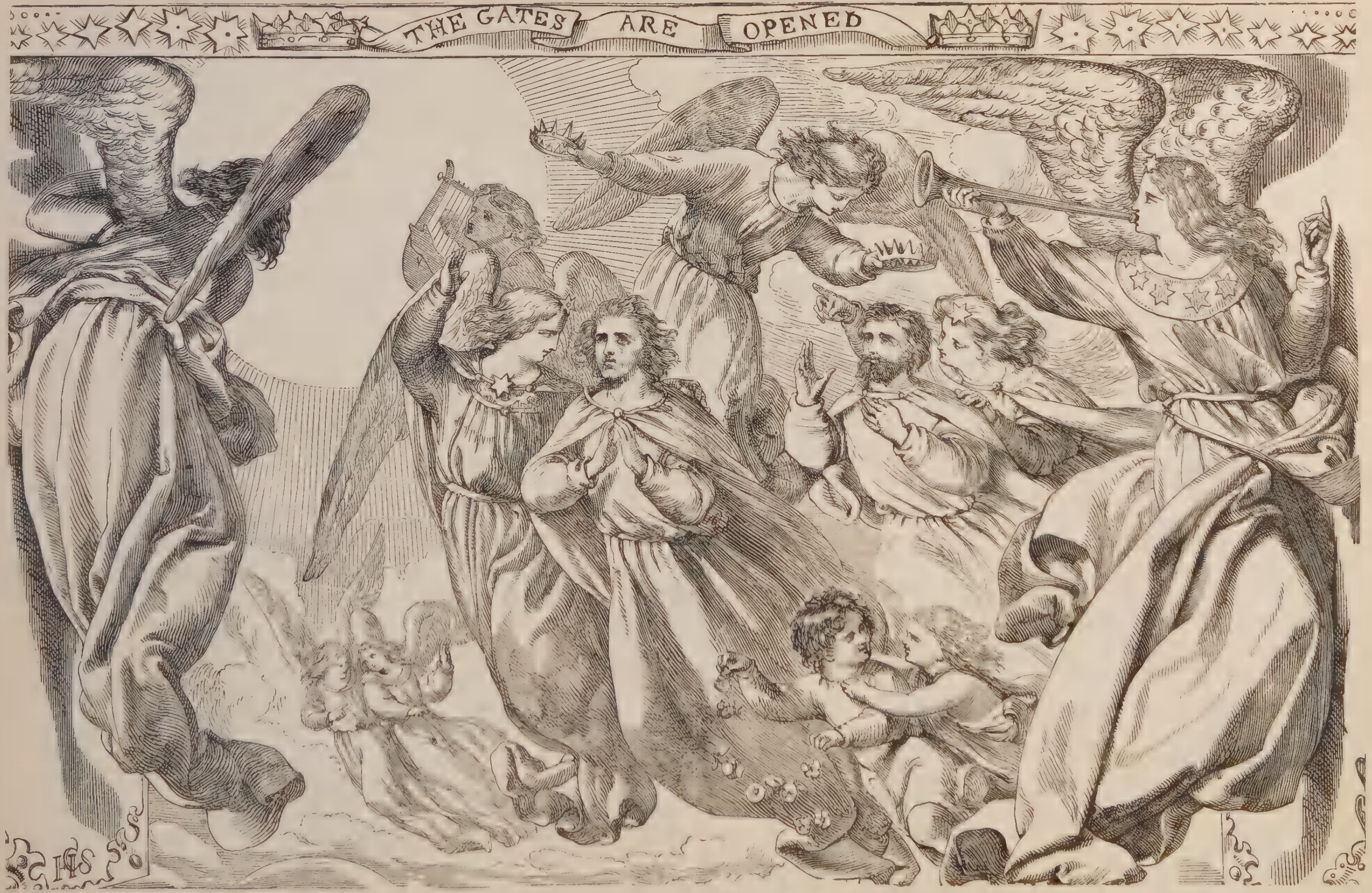
Went in at the gate.—They have ascended the hill of the Lord; and now they enter by those golden gates, the object of their longing hope and expectations, for which they have been striving all their journey through. These are the Gates they had seen in the distance, through the telescope of faith. Their faith is now lost in sight; and there hope resigns her office, for all is full fruition. This is their Mount of Transfiguration—they shine resplendent as the sun when he shineth in his strength, with transformed powers to bear their transfigured glory.

I looked in after them.—As it were a glimpse, and but for a moment, revealed to the Dreamer; enough to tell him that heaven is more glorious than human words can possibly describe, or human heart conceive. As those great golden Gates turned for a brief moment on their hinges, a view is given along the golden streets — the grand and glorious vistas of the City of the Lord. And then the inner scene is closed to mortal eyes. The Pilgrims have reached their journey's end, and are safely housed in heaven. He that once wept and trembled outside the City of Destruction, now sings his salvation song within the walls of the heavenly Jerusalem—at home, at rest, for ever with the Lord!

> "His soul to Him who gave it rose;
> God led it to its long repose,
> Its glorious rest!
> And, though the warrior's sun has set,
> Its light shall linger round us yet,
> Bright, radiant, blest!"

I wished myself among them.—Oh, that such blissful dreams could but become realities! Truly, one longs to be there, among the myriad choir, among the harpers harping upon their harps; to enter those pearly gates, to tread those golden streets, to wear those jewelled crowns, to wave those triumphant palms, and to be present with the Living Lord! But it must be to us, as it was to the Pilgrims—a PROGRESS; and if we patiently endure, as they did, to the end, we too shall be saved, and shall join them in the blessed throng of glorified saints in heaven.


THE GATES ARE OPENED
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harps and crowns, and gave them to them; the harps to praise withal, the crowns in token of honour. Then I heard in my dream that all the bells in the city rang again for joy, and that it was said unto them, "Enter ye into the joy of our Lord." I also heard the men themselves sing with a loud voice, saying, "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." Rev. 5. 13.

Now, just as the gates were opened to let in the men, I looked in after them, and behold the city shone like the sun; the streets also were paved with gold; and in them walked many men with crowns on their heads, palms in their hands, and golden harps, to sing praises withal.

There were also of them that had wings, and they answered one another without intermission, saying, "Holy, holy, holy, is the Lord!" And after that they shut up the gates; which when I had seen I wished myself among them.

Now, while I was gazing upon all these things, I turned my head to look back, and saw Ignorance come up to the river-side: but he soon got over, and that without half the difficulty which the other two men met with. For it happened that there was then in that place one Vain-hope, a ferry-man, that with his boat helped him over. So he, as the others I saw, did ascend the hill, to come up to the gate; only he came alone; neither did any man meet him with the least encouragement. When he was come up to the gate, he looked up to

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Now, while I was gazing.—To please the taste, and to satisfy the utmost cravings of curiosity, Bunyan might well have concluded here. His Pilgrims once safe in heaven, what more can we need to know? But he writes his inimitable Dream, not only to please, but also to profit; not only to gratify, but also to admonish. And, accordingly, the finishing touch, with which he concludes his Allegory, is one of the darkest tints contained within the canvas of the picture. Scarce has he ceased to look upon the glories opened to his vision, his eyes yet dazzled by the sight, when he beholds just one more earthly scene, and with a shudder of alarm, the Dreamer awakes! What was this scene of horror?

As soon as the Dreamer had seen the last of the heavenly vision, he saw IGNORANCE come to the river-bank; and, strange to say, he crossed, without any difficulty, to the other side! This is a representation of the death of the self-righteous man. One VAIN-HOPE, a ferry-man, conducted him across the stream. What a masterly touch is this, descriptive of the death of thousands, who have no bands in their death, nor fear, as other folk! It is, perhaps, the only account we can give of the unconcern with which so many approach the realities of the death-bed; and if VAIN-HOPE be the ferry-man, Self-Righteousness is the ferry-boat. Ay, and large convoys of these spiritual emigrants are day by day being conveyed across in this frail, perilous bark, all-unconscious of the fathomless depths beneath, and of the vast future beyond.

IGNORANCE has crossed the flood of Death—all, both bad and good, must cross it somehow; but he meets no shining ones, and has no escort to the gates of the city. He has no credential, no pledge or token of acthe writing that was above, and then began to knock, supposing that entrance should have been quickly administered to him: but he was asked by the men who looked over the top of the gate, Whence come you? and what would you have? He answered, I have eaten and drunk in the presence of the King, and he has taught in our streets. Then they asked him for his certificate, that they might go and show it to the King. So he fumbled in his bosom for one, and found none. Then said they, Have you none? But the man answered never a word. So they told the King, but he would not come down to see him; but commanded the two shining ones, that conducted Christian and Hopeful to the city, to go out and take Ignorance, and bind him hand and foot, and have him away. Then they took him up, and carried him through the air to the door that I saw in the side of the hill, and put him in there. Then I saw that there was a way to hell, even from the gates of heaven, as well as from the city of Destruction. So I awoke, and behold it was a dream.

ceptance, no sealed roll, no robe of righteousness, no wedding garment. So he answered never a word! Volubly enough did he talk to the Pilgrims in the Enchanted Ground; but now he has not a word to utter—he is "speechless," Matt. xxii. 12.

Here mark the difference!—The shining ones that had conducted CHRISTIAN and HOPEFUL to the Gates, are now commissioned to conduct IGNORANCE, bound hand and foot, to the Door in the side of the hill. The same angels that bind the wheat in sheaves, to be treasured in the garner, shall bind the tares in bundles, to be cast into the fire! And these shining ones executed the commission of their Lord. "Then I saw," says the Dreamer, "there was a way to hell, even from the gates of heaven, as well as from the City of Destruction!"

Thus, in this wondrous Allegory, the sinner is the last remembered, and his fate supplies the final touch; and with the echoes of that awful sentence, still vibrating in the ears of Christendom, the First Part of the Dream concludes.

"So I awoke, and behold it was a Dream!"

'Twas not a vision of my sleep, nor dream that fancy paints;
It was a view of heaven itself, the dwelling-place of saints.
It was the glory of the Lord, the Spirit hath reveal'd,
The final happiness of those that God the Father seal'd.
This was the sight from which I woke, and looked and looked again,
And though their pilgrimage was o'er, I yet was on the plain;
And in the rugged wilderness, I looked and sighed in prayer,
'O God! complete my pilgrimage, conduct me safely there!'"

Conclusion

NOW, Reader, I have told my Dream to thee,
See if thou canst interpret it to me,
Or to thyself, or neighbour: but take heed
Of misinterpreting; for that, instead
Of doing good, will but thyself abuse:
By misinterpreting, evil ensues.

Take heed also that thou be not extreme
In playing with the outside of my Dream;
Nor let my figure or similitude
Put thee into a laughter or a feud.
Leave this for boys and fools; but as for thee,
Do thou the substance of my matter see.

Put by the curtains, look within the veil,
Turn up my metaphors, and do not fail.
There, if thou seekest them, such things thoul't find
As will be helpful to an honest mind.

What of my dross thou findest there, be bold
To throw away, but yet preserve the gold.
What if my gold be wrapped up in ore?
None throws away the apple for the core;
But if thou shalt cast all away as vain,
I know not but 'twill make me dream again.

The Author's Way of Sending forth his SECOND PART of the PILGRIM

GO now, my little Book, to every place
Where my *First Pilgrim* has but shewn his face:
Call at their door: if any say, *Who's there?*
Then answer thou, CHRISTIANA *is here.*
If they bid thee *come in,* then enter thou,
With all thy boys: and then, as thou know'st how,
Tell who they are, also from whence they came;
Perhaps they'll know them by their looks or name:
But if they should not, ask them yet again,
If formerly they did not entertain
One CHRISTIAN, *a Pilgrim?* If they say

They did, and were delighted in his way;
Then let them know that these related were
Unto him; yea, his Wife and Children are.

Tell them, that they have left their house and home;
Are turned Pilgrims; seek a World to come:
That they *have* met with hardships in the way:
That they *do* meet with troubles night and day;
That they have trod on serpents; fought with devils;
Have also overcome a many evils:
Yea, tell them also of the next who have,
Of love to *Pilgrimage*, been stout and brave
Defenders of that Way; and how they still
Refuse this World to do their Father's will.

Go tell them also of those dainty things
That Pilgrimage unto the Pilgrim brings.
Let them acquainted be, too, how they are
Beloved of their King, under his care;
What goodly mansions for them he provides;
Though they meet with rough winds and swelling tides;
How brave a calm they will enjoy at last,
Who to their Lord, and by his ways hold fast.

Perhaps with heart and hand they will embrace
Thee as they did my firstling; and will grace
Thee and thy fellows with such cheer and fare,
As shew well they of Pilgrims lovers are.

OBJECTION I.

But how if they will not believe of me
That I am truly thine? 'cause some there be
That counterfeit the Pilgrim and his name,
Seek, by disguise, to seem the very same;
And by that means have wrought themselves into
The hands and houses of I know not who.

ANSWER.

'Tis true, some have, of late, to counterfeit
My Pilgrim, to their own my title set;
Yea, others half my name, and title too,
Have stitched to their books, to make them do.
But yet they, by their features, do declare
Themselves not mine to be, whose e'er they are.

If such thou meet'st with, then thine only way,
Before them all, is to *say out thy say*
In thine own native language, which no man
Now useth, nor with ease dissemble can.

If, after all, they still of you shall doubt,
Thinking that you, like gipsies go about
In naughty-wise the country to defile ;
Or that you seek good people to beguile
With things unwarrantable ; send for me,
And I will testify you Pilgrims be ;
Yea, I will testify that only you
My Pilgrims are ; and that alone will do.

OBJECTION II.

But yet, perhaps, I may inquire for him
Of those who wish him damned life and limb.
What shall I do, when I at such a door
For Pilgrims ask, and they shall rage the more ?

ANSWER.

Fright not thyself, my Book, for such bugbears
Are nothing else but ground for groundless fears.
My Pilgrim's book has travell'd sea and land,
Yet could I never come to understand
That it was slighted or turn'd out of door,
By any kingdom, were they rich or poor.

In France and Flanders, where men kill each other
My Pilgrim is esteem'd a friend, a brother.

In Holland, too, 'tis said, as I am told,
My Pilgrim is, with some, worth more than gold.

Highlanders, and wild Irish can agree,
My Pilgrim should familiar with them be.

'Tis in New England under such advance,
Receives there so much loving countenance,
As to be trimm'd, new cloth'd, and deck'd with gems,
That it might shew its features and its limbs.
Yet more ; so comely doth my Pilgrim walk,
That of him thousands daily sing and talk.

If you draw nearer home, it will appear,
My Pilgrim knows no ground of shame or fear:
City and country will him entertain,
With *Welcome Pilgrim;* yea, they can't refrain
From smiling, if my Pilgrim be but by,
Or shews his head in any company.

Brave gallants do my Pilgrim hug and love,
Esteem it much; yea, value it above
Things of a greater bulk; yea, with delight
Say, my lark's leg is better than a kite.

Young ladies, and young gentlewomen too,
Do no small kindness to my Pilgrim shew:
Their cabinets, their bosoms, and their hearts,
My Pilgrim has; 'cause he to them imparts
His pretty riddles in such wholesome strains,
As yield them profit double to their pains
Of reading; yea, I think I may be bold
To say some prize him far above their gold.

The very children that do walk the street,
If they do but my holy Pilgrim meet,
Salute him will; will wish him well, and say,
He is the only stripling of the day.

They that have never seen him, yet admire
What they have heard of him, and much desire
To have his company, and hear him tell
Those *pilgrim* stories which he knows so well.

Yea, some who did not love him at the first,
But call'd him *fool* and *noddy*, say they must,
Now they have seen and heard him, him commend,
And to those whom they love they do him send.

Wherefore, my SECOND PART, thou need'st not be
Afraid to shew thy head: none can hurt thee,
That wish but well to him that went before:
'Cause thou com'st after with a second store
Of things as good, as rich, as profitable,
For young or old, for staggering, and for stable.

OBJECTION III.

But some there be that say, He laughs too loud;
And some do say, His head is in a cloud
Some say, His words and stories are so dark,
They know not how, by them, to find his mark.

ANSWER.

One may, I think, say, both his laughs and cries
May well be guess'd at by his watery eyes.
Some things are of that nature, as to make
One's fancy chuckle, while his heart doth ache;
When Jacob saw his Rachel with the sheep,
He did at the same time both kiss and weep.

Whereas some say, *A cloud is in his head;*
That doth but shew his wisdom's covered
With its own mantle. And to stir the mind
To a search after what it fain would find,
Things that seem to be hid in words obscure
Do but the godly mind the more allure
To study what those sayings should contain,
That speak to us in such a cloudy strain.
I also know a dark similitude
Will on the fancy more itself intrude,
And will stick faster in the heart and head
Than things from similes not borrowed.

Wherefore, my Book, let no discouragement
Hinder thy travels. Behold! thou art sent
To friends, not foes; to friends that will give place
To thee, thy Pilgrims, and thy words embrace.

Besides, what my First Pilgrim left conceal'd,
Thou, my brave Second Pilgrim, hast reveal'd.
What Christian left lock'd up, and went his way,
Sweet Christiana opens with her key.

OBJECTION IV.

But some love not the method of your first:
Romance they count it; throw 't away as dust.
If I should meet with such, what should I say?
Must I slight them as they slight me, or nay?

ANSWER.

My Christiana, if with such thou meet,
By all means, in all loving wise them greet;
Render them not reviling for revile;
But, if they frown, I pr'ythee on them smile:
Perhaps 'tis nature, or some ill report,
Has made them thus despise or thus retort.

Some love no fish, some love no cheese, and some
Love not their friends, nor their own house or home;
Some start at pig, slight chicken, love not fowl,
More than they love a cuckoo or an owl.
Leave such my Christiana, to their choice,
And seek those who to find thee will rejoice:
By no means strive, but, in most humble wise,
Present thee to them in thy Pilgrim's guise.

Go then, my little Book, and shew to all
That entertain, and bid thee welcome shall,
What thou shalt keep close shut up from the rest,
And wish what thou shalt shew them may be blest
To them for good, and make them choose to be
Pilgrims better by far than thee or me.

Go then, I say, tell all men who thou art;
Say I am Christiana; and my part
Is now, with my four sons, to tell you what
It is for men to take a Pilgrim's lot.

Go, also, tell them who and what they be
That now do go on pilgrimage with thee;
Say, Here's my neighbour Mercy; she is one
That has long time with me a Pilgrim gone;
Come, see her in her virgin face, and learn
'Twixt idle ones and Pilgrims to discern.
Yea, let young damsels learn of her to prize
The world which is to come, in any wise.
When little tripping maidens follow God,
And leave old doting sinners to his rod,
'Tis like those days wherein the young ones cried
Hosanna! to whom old ones did deride.

Next tell them of old Honest, whom you found
With his white hairs treading the Pilgrim's ground;
Yea, tell them how plain-hearted this man was,
How after his good Lord he bare his cross.
Perhaps with some grey head this may prevail
With Christ to fall in love, and sin bewail.

Tell them also how Master Fearing went
On pilgrimage, and how the time he spent
In solitariness, with fears and cries;
And how, at last, he won the joyful prize.
He *was* a good man, though much down in spirit;
He *is* a good man, and doth life inherit.

Tell them of Master Feeble-mind also,
Who not before, but still behind would go.
Shew them also, how he had like been slain,
And how one Great-heart did his life regain.
This man was true of heart, though weak in grace:
One might true godliness read in his face.

Then tell of Master Ready-to-halt,
A man with crutches, but much without fault.
Tell them how Master Feeble-mind and he
Did love, and in opinions much agree.
And let all know, though weakness was their chance,
Yet sometimes one could sing, the other dance.

Forget not Master Valiant-for-the-truth,
That man of courage, though a very youth.
Tell every one his spirit was so stout,
No man could ever make him face about;
And how Great-heart and he could not forbear,
But pull down Doubting Castle, slay Despair!

Overlook not Master Despondency,
Nor Much-afraid his daughter, though they lie
Under such mantles, as may make them look
(With some) as if their God had them forsook.
They softly went, but sure; and, at the end,
Found that the Lord of Pilgrims was their friend.

When thou hast told the world of all these things,
Then turn about, my Book, and touch these strings;

Which, if but touched, will such music make,
They'll make a cripple dance, a giant quake.

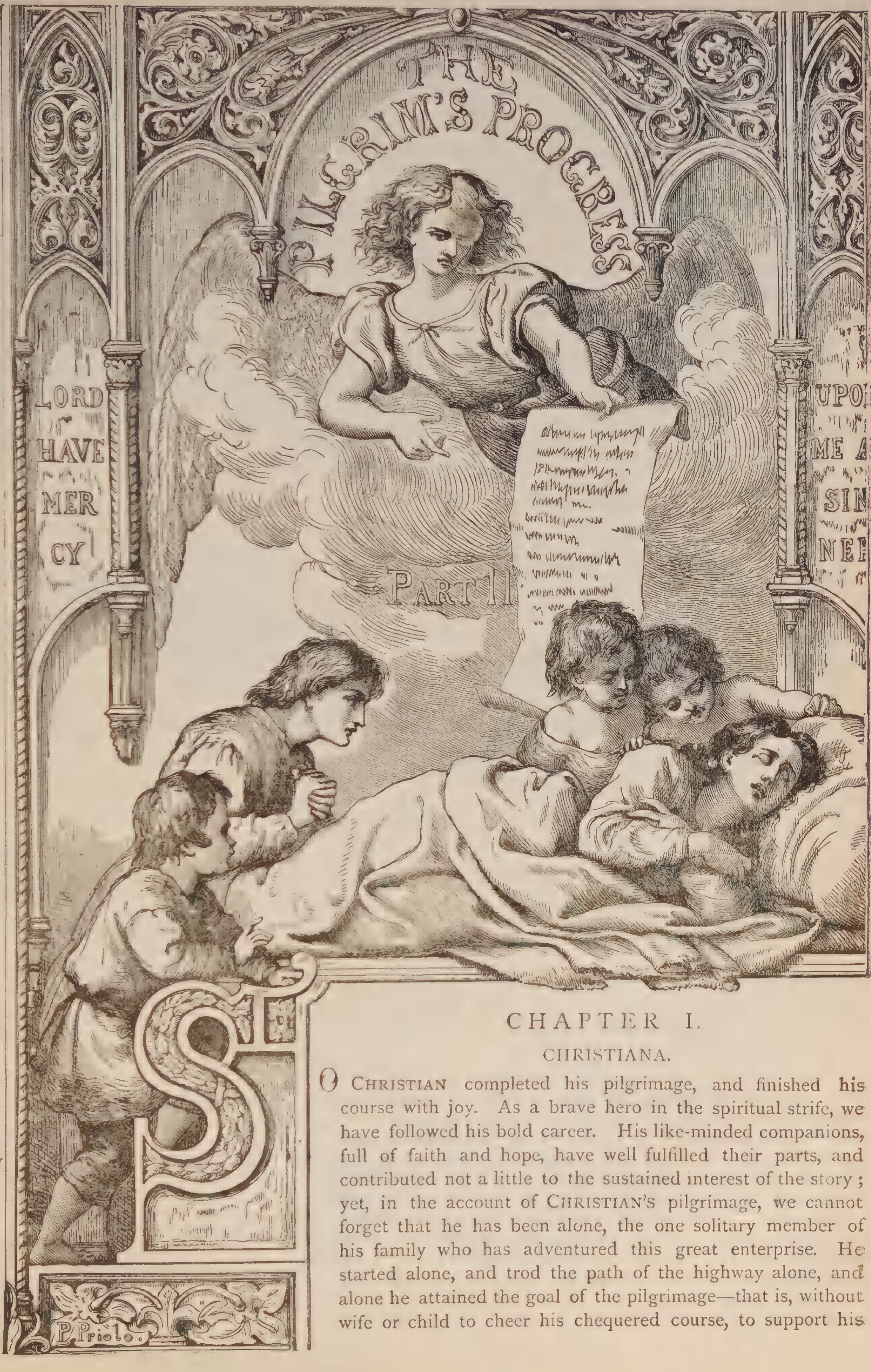
Those riddles that lie couch'd within thy breast,
Freely propound, expound ; and for the rest
Of thy mysterious lines, let them remain
For those whose nimble fancies shall them gain.

Now may this little Book a blessing be
To those that love this little Book and me:
And may its buyer have no cause to say,
His money is but lost or thrown away.
Yea, may this SECOND PILGRIM yield that fruit
As may with each good Pilgrim's fancy suit ;
And may it persuade some that go astray,
To turn their feet and heart to the right way,

Is the hearty prayer of

The Author,

JOHN BUNYAN.



CHAPTER I.

CHRISTIANA.

SO CHRISTIAN completed his pilgrimage, and finished his course with joy. As a brave hero in the spiritual strife, we have followed his bold career. His like-minded companions, full of faith and hope, have well fulfilled their parts, and contributed not a little to the sustained interest of the story; yet, in the account of CHRISTIAN'S pilgrimage, we cannot forget that he has been alone, the one solitary member of his family who has adventured this great enterprise. He started alone, and trod the path of the highway alone, and alone he attained the goal of the pilgrimage—that is, without wife or child to cheer his chequered course, to support his oft-declining strength, or to bear him company in either his sorrows or his joys. And, for aught we know, the opposition offered by his family to his first setting out from the City of Destruction may have been continued even to his journey's end.

But, as often happens, that which a consistent life of faith cannot accomplish, a happy and triumphant death achieves. That stroke which smites so heavily upon the sympathies of the heart, and rends its fond affections, sometimes opens up the spring of living waters that has long been restrained within it, like a fountain within a rock. It is true of families, as it is of nations—"When thy judgments are in the earth, the inhabitants of the world will learn righteousness," Isa. xxvi. 9. This family circle had stood by the father's death-bed; were witnesses of his peace and joy, while for a space he spiritually tarried in the land of Beulah; had seen his struggle and his conflict with the last enemy, in the fords of the river; and observed how his anxious countenance at last beamed with a smile of triumphant joy, in the light of the precious promise of his God—"When thou passest through the waters, I will be with thee!" The rays of that sunset beckoned his wife and children after him; and to this we are indebted for the graphic account of the Second Pilgrimage.

COURTEOUS COMPANIONS,—

SOME time since, to tell you of my dream that I had of Christian the pilgrim, and of his dangerous journey towards the Celestial Country, was pleasant to me and profitable to you. I told you then also what I saw concerning his wife and children, and how unwilling they were to go with him on pilgrimage; insomuch that he was forced to go on his progress without them; for he durst not run the danger of that destruction which he feared would come by staying with them in the City of Destruction. Wherefore, as I then showed you, he left them and departed.

Now it hath so happened, through the multiplicity of business, that I have been much hindered and kept back from my wonted travels into those parts where he went; and so could not, till now, obtain an opportunity to make further inquiry after those whom he left behind, that I might give you an account of them. But, having had some concerns that way of late, I went down again thitherward. Now, having taken up my lodging in a wood, about a mile off the place, as I slept I dreamed again.

I dreamed again.—The First Part of the PILGRIM'S PROGRESS had been written in the gaol of Bedford. The Second Part was produced a few years later, when, it would appear, Bunyan was again a free man, and residing in his native village of Elstow, which is "about a mile off the place" in which the former Part had been indited.

The second Dream is in many respects unlike its predecessor. The First Part is grave and weighty, stern and rugged in its experiences; the Second Part is of a more domestic and familiar character, entering into the ordinary associations of life, and dealing with family scenes and concerns of every-day experience. In the former Part we see great stalwart heroes of the Lord, who fill the canvas, and command the attention of the reader, like Elijah, or St. Paul. In this Second Part we come down to the level of domestic life, And, as I was in my dream, behold, an aged gentleman came by where I lay; and, because he was to go some part of the way that I was travelling, methought I got up and went with him. So, as we walked, and as travellers usually do, I was as if we fell into a discourse, and our talk happened to be about Christian and his travels; for thus I began with the old man:

Sir, said I, what town is that there below, that lieth on the left hand of our way?

Then said Mr. Sagacity (for that was his name), It is the City of Destruction, a populous place, but possessed with a very ill-conditioned and idle sort of people.

I thought that was that city, quoth I: I went once myself through that town; and therefore I know that this report you give of it is true.

SAG. Too true: I wish I could speak truth in speaking better of them that dwell therein.

Well, Sir, quoth I, then I perceive you to be a well-meaning man, and so one that takes pleasure to hear and tell of that which is good. Pray did you ever hear what happened to a man some time ago in this town (whose name was Christian), that went on a pilgrimage up towards the higher regions?

SAG. Hear of him! ay, and I also heard of the molestations, troubles, wars, captivities, cries, groans, frights, and fears, that he met with, and had on his journey. Besides, I must tell you, all our country rings of him: there are but few houses, that have heard of him and his doings, but have sought after and got the records of his pilgrimage: yea, I think I may say, that this hazardous journey has got many well-wishers to his ways; for, though when he was here, he was *fool* in every man's mouth, yet now he is gone he is highly commended of all. For it is said he lives bravely where he is; yea, many of them that are resolved never to run his hazards, yet have their mouths water at his gains.

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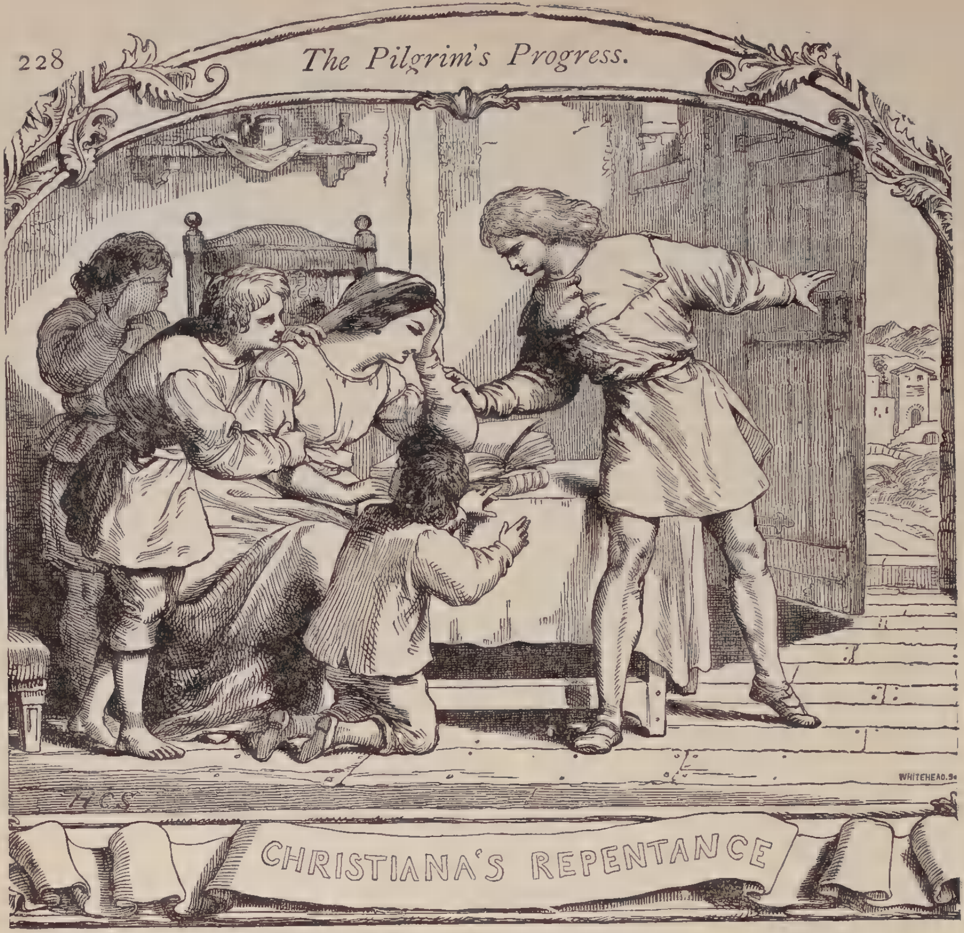
and are enabled to trace out the career of godly women and Christian children in the Pilgrimage of Sion.

It is the City of Destruction.—The story starts from the same point as before—the same City of Destruction, as populous, as profane, and as wicked as it had been in CHRISTIAN'S days. The by-gone pilgrimage, however, had come to be known and read of all men, and its protest against the wicked ways of the city had left an impression upon the people's minds that could not easily be removed. The death of CHRISTIAN, answering so consistently to his holy life, had deepened this impression, and had inclined some of his former townsmen to follow his steps.

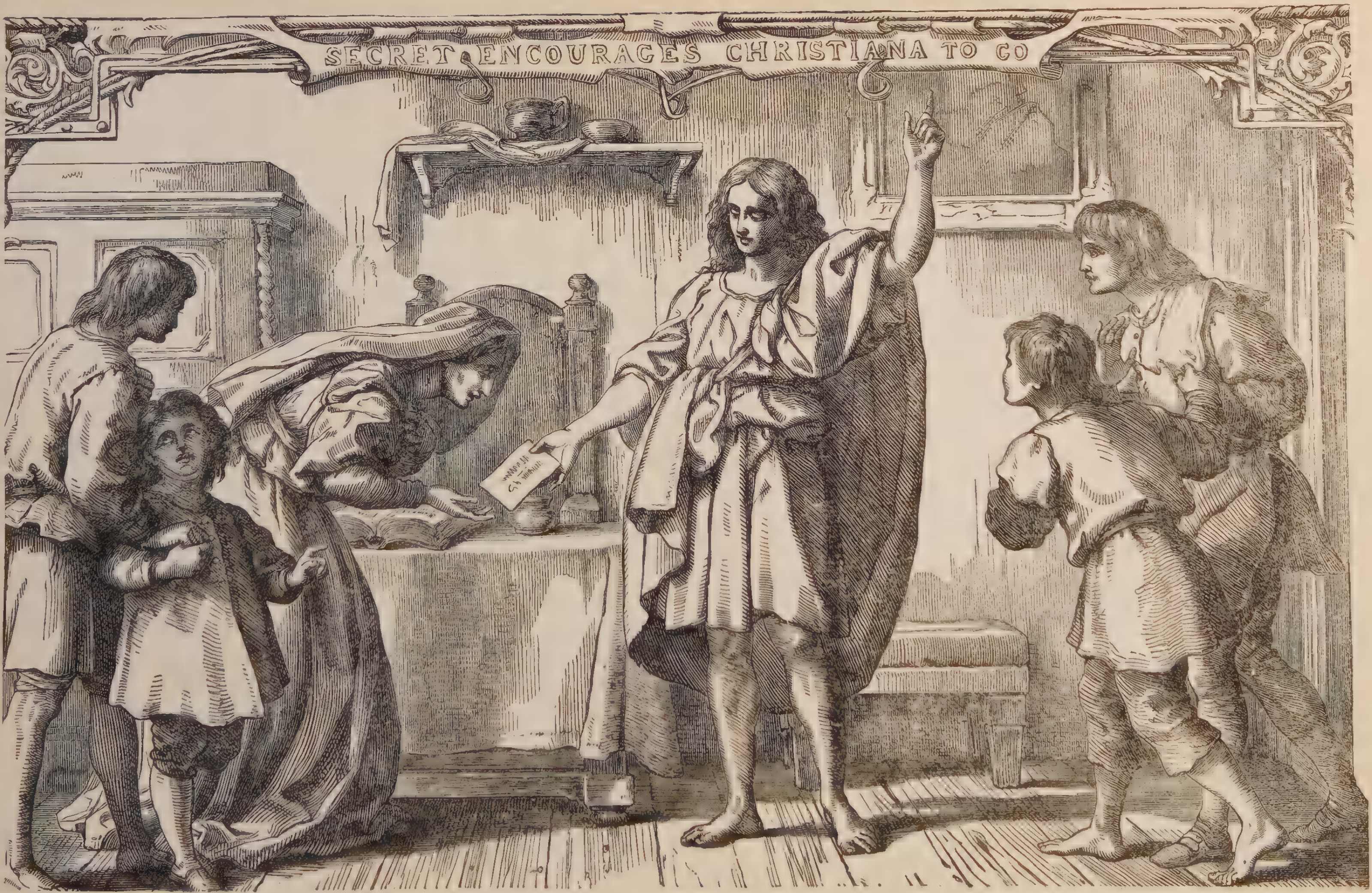
All our country rings of him.—This was true even in Bunyan's own day; how much more so now, when it may be said of all lands in Christendom—' There are but few houses that have heard of him and his doings, but have sought after and got the records of his pil-



CHRISTIANA'S REPENTANCE

They may, quoth I, well think, if they think anything that is true, that he liveth well where he is; for he now lives at and in the Fountain of life, and has what he has without labour and sorrow; for there is no grief mixed therewith. But, pray, what talk have the people about him?

SAG. Talk! the people talk strangely about him: some say that he Rev. 3. 4; 6. 11. now walks in white; that he has a chain of gold about his neck; that he has a crown of gold, beset with pearls, upon his head: others say, that the shining ones that sometimes showed themselves to him in his journey are become his companions, and that he is as Zech. 3. 7. familiar with them in the place where he is, as here one neighbour is with another. Besides, it is confidently affirmed concerning him, that the King of the place where he is has bestowed upon him already a very rich and pleasant dwelling at court, and that he every day eateth and drinketh, and walketh and talketh with him, and receiveth the smiles and favours of him that is Judge of all there. Moreover, it is expected of some, that his Prince, the Lord of that



SECRET ENCOURAGES CHRISTIANA TO GO

country, will shortly come into these parts, and will know the reason, if they can give any, why his neighbours set so little by him, and had Jude 14, 15. him so much in derision, when they perceived that he would be a pilgrim.

For they say, that now he is so in the affections of his Prince, and that his Sovereign is so much concerned with the indignities that were cast upon Christian, when he became a pilgrim, that he will look upon Luke 10. 16. all as if done to himself: and no marvel, for it was for the love that he had to his Prince, that he ventured as he did.

I dare say, quoth I, I am glad on't; I am glad for the poor man's Rev. 14. 13. sake, for that now he has rest from his labour, and for Ps. 126. 5, 6. that he now reapeth the benefit of his tears with joy; and for that he has got beyond the gun-shot of his enemies, and is out of the reach of them that hate him. I also am glad for that a rumour of these things is noised abroad in this country: who can tell but that it may work some good effect on some that are left behind?—But pray, Sir, while it is fresh in my mind, do you hear anything of his wife and children? Poor hearts! I wonder in my mind what they do.

SAG. Who? Christiana and her sons? They are like to do as well as did Christian himself; for, though they all played the fool at first, and would by no means be persuaded by either the tears or entreaties of Christian, yet second thoughts have wrought wonderfully with them: so they have packed up and are also gone after him.

Better and better, quoth I! But what! wife, and children, and all?

SAG. It is true: I can give you an account of the matter: for I was upon the spot at the instant, and was thoroughly acquainted with the whole affair.

Then, said I, a man may, it seems, report it for a truth.

SAG. You need not fear to affirm it. I mean, that they are all gone on pilgrimage, both the good woman and her four boys. And seeing we are, as I perceive, going some considerable way together, I will give you an account of the whole matter.

This Christiana (for that was her name from the day that she with her children betook themselves to a pilgrim's life), after her husband was gone over the river, and she could hear of him no more, began

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grimage." No book of uninspired origin has been more widely read than the PILGRIM'S PROGRESS.

Anything of his wife and children?—This question introduces the details of the Second Pilgrimage: CHRISTIANA had resisted conviction during the whole period of her husband's life-time. His death — when he had gone "over the river"— awakened her conscience to a sense of her own sin, and of her guilt in to have thoughts working in her mind: first, for that she had lost her husband, and for that the loving bond of that relation was utterly broken betwixt them. For you know, said he to me, nature can do no less but entertain the living with many a heavy cogitation, in the remembrance of the loss of loving relations. This, therefore, of her husband did cost her many a tear. But this was not all; for Christiana did also begin to consider with herself, whether her unbecoming behaviour towards her husband was not one cause that she saw him no more; and that in such sort he was taken away from her. And upon this came into her mind, by swarms, all her unkind, unnatural, and ungodly carriage to her dear friend; which also clogged her conscience, and did load her with guilt. She was, moreover, much broken with calling to remembrance the restless groans, the brinish tears, and self-bemoanings of her husband, and how she did harden her heart against all his entreaties and loving persuasions of her and her sons to go with him. Yea, there was not anything that Christian either said to her, or did before her, all the while that his burden did hang on his back, but it returned upon her like a flash of lightning, and rent the caul of her heart in sunder: especially that bitter outcry of his, "What shall I do to be saved?" did ring in her ears most dolefully.

Then said she to her children, Sons, we are all undone. I have sinned away your father, and he is gone: he would have had us with him, but I would not go myself: I also have hindered you of life. With that the boys fell all into tears, and cried out to go after their father. Oh! said Christiana, that it had been but our lot to go with him; then it had fared well with us, beyond what it is likely to do now. For, though I formerly foolishly imagined concerning the troubles of your father, that they proceeded of a foolish fancy that he had, or for that he was over-run with melancholy humours; yet now it will not out of my mind but that they sprang from another cause; to wit, for that the light of life was given him; by the help of which, as I perceive, he has escaped the snares of death. Then they all wept again, and cried out, Oh, woe worth the day! John 8. 12.

The next night Christiana had a dream; and behold she saw as if a

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joining hand-in-hand with the ungodly, to resist good CHRISTIAN'S desires for heaven, and his earnest efforts to attain it.

Christiana had a dream.—She had three dreams—two for her admonition, and one for her encouragement. These dreams indicate the promptings of her mind, as they arose from the power of Satan, or from the struggles of Divine grace, or from the love of God revealing itself to her soul.

broad parchment was opened before her, in which was recorded the sum of her ways; and the crimes, as she thought, looked very black upon her. Then she cried out aloud in her sleep, "Lord, have mercy upon me, a sinner!" and the little children heard her.

Luke 18. 13.

After this, she thought she saw two very ill-favoured ones standing by her bed-side, and saying, What shall we do with this woman? for she cries out for mercy waking and sleeping: if she be suffered to go on as she begins, we shall lose her as we have lost her husband. Wherefore we must, by one way or other, seek to take her off from the thoughts of what shall be hereafter; else all the world cannot help but she will become a pilgrim.

Now she awoke in a great sweat; also a trembling was upon her: but after a while she fell to sleeping again. And then she thought she saw Christian, her husband, in a place of bliss among many immortals, with a harp in his hand, standing and playing upon it before One that sat upon a throne, with a rainbow about his head. She saw also, as if he bowed his head with his face towards the paved work that was under his Prince's feet, saying, I heartily thank my Lord and King for bringing me into this place. Then shouted a company of them that stood round about and harped with their harps; but no man living could tell what they said, but Christian and his companions.

Next morning, when she was up, had prayed to God, and talked with her children awhile, one knocked hard at the door; to whom she spake, saying, If thou comest in God's name, come in. So he said, Amen; and opened the door, and saluted her with, "Peace be to this house!" The which when he had done, he said, Christiana, knowest thou wherefore I am come? Then she blushed and trembled: also

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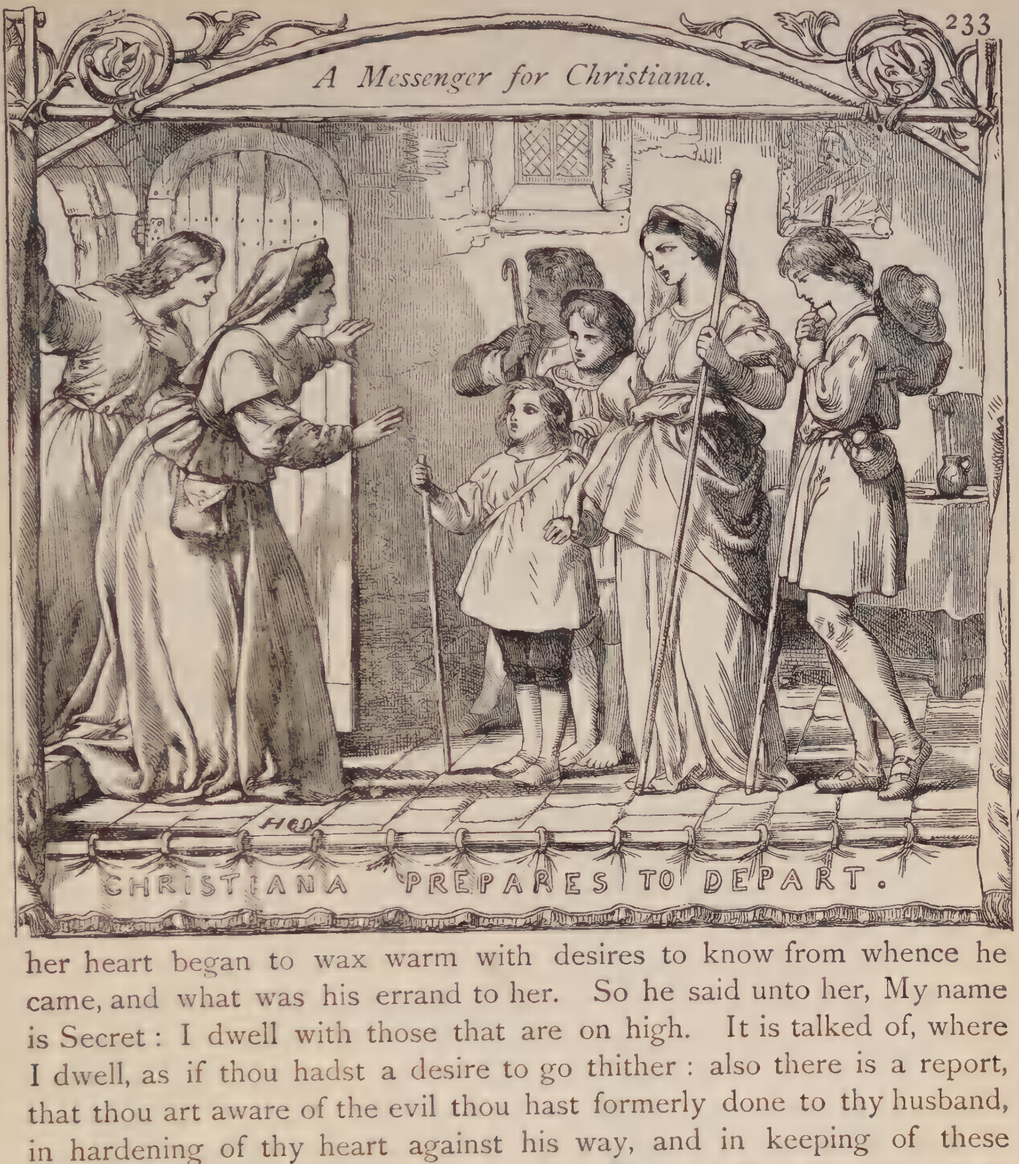
1. The dream of the broad parchment—the scroll of remembrance. This was for conviction of her sin. CHRISTIAN had felt his sin as the weary burden on his back, and CHRISTIANA now sees her sin unfolded to her conscience in the record of the roll. Thus, by different ways, conviction and consciousness of sin are brought home to the heart of the sinner.

2. The sight of the two ill-favoured ones. This was an effort of the carnal mind to shake off conviction of sin, and to win back the awakened conscience to its sleep again. This dream was, however, in mercy suggested, being a presentiment of a scene by-and-by to happen; and a premonition to CHRISTIANA, who was thereby forewarned of a temptation that would ere long arise.

3. The vision of her husband in glory. This dream was sent for her encouragement. She is enabled in some measure to realise her husband's bliss, the glory that is beyond the tomb. She is thus encouraged to adventure the journey, for the attainment of "the rest that remaineth for the people of God."

One knocked hard at the door.—The inward musings of the awakened soul are answered by the outward calls of God's grace and the visits of his mercy. One now stands at the door, and knocks. His name is SECRET, from which we would gather that this messenger was a Divine person (see Judges xiii. 18, and



CHRISTIANA PREPARES TO DEPART.

her heart began to wax warm with desires to know from whence he came, and what was his errand to her. So he said unto her, My name is Secret: I dwell with those that are on high. It is talked of, where I dwell, as if thou hadst a desire to go thither: also there is a report, that thou art aware of the evil thou hast formerly done to thy husband, in hardening of thy heart against his way, and in keeping of these babes in their ignorance. Christiana, the Merciful One has sent me to tell thee, that he is a God ready to forgive, and that he taketh delight to multiply the pardon of offences. He also would have thee to know that he inviteth thee to come into his presence, to his table; and that he will feed thee with the fat of his house, and with the heritage of Jacob thy father. There is Christian, thy husband that was, with

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marginal reading, compared with Isa. ix. 6). Here is Divine grace with a Divine hand knocking at the door of the widow's heart,

> "Soul, from thy casement look, and thou shalt see
> How He persists to knock and wait for thee!"

SECRET, being in possession of God's mind, tells what is already known in heaven respecting CHRISTIANA'S spiritual state; and he comes with such kindly greetings and welcome invitations, as must have brought rich and abiding comfort and consolation to the oppressed spirit of the penitent. Oh, how blest are these tidings of pardon! these full and free promises of mercy! Is not this "good news" legions more, his companions, ever beholding that face that doth minister life to the beholders: and they will all be glad when they shall hear the sound of thy feet step over thy Father's threshold.

Christiana at this was greatly abashed in herself, and bowed her head to the ground. This vision proceeded, and said, Christiana, here is also a letter for thee, which I have brought to thee from thy husband's King. Sol. Song i. 3. So she took it and opened it; but it smelt after the manner of the best perfume. Also it was written in letters of gold. The contents of the letter were these: that the King would have her to do as did Christian her husband; for that was the only way to come to his City, and to dwell in his presence with joy for ever. At this the good woman was quite overcome: so she cried out to her visitor, Sir, will you carry me and my children with you, that we also may go and worship the King?

Then said the visitor, Christiana, "the bitter is before the sweet." Thou must through troubles, as he did that went before thee, enter this Celestial City. Wherefore I advise thee to do as did Christian thy husband: Go to the wicket-gate yonder over the plain; for that stands at the head of the way up which thou must go: and I wish thee all good speed. Also I advise thee that thou put this letter in thy bosom; that thou read therein to thyself, and to thy children, until they have Ps. 119. 54. got it by heart: for it is one of the songs that thou must sing while thou art in this house of thy pilgrimage: also this thou must deliver in at the far gate.

Now I saw in my dream that this old gentleman, as he told me this story, did himself seem to be greatly affected therewith. He moreover proceeded and said: So Christiana called her sons together, and began thus to address herself to them: My sons, I have, as you may perceive, been of late under much exercise in my soul about the death of your father: not for that I doubt at all of his happiness; for I am satisfied now that he is well. I have also been much affected with the thoughts of mine own estate and yours; which I verily believe is by nature

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indeed, sweeter than honey to our taste, and soft as refreshing showers when they fall upon the parched and thirsty ground?

This Divine ambassador furthermore presents to CHRISTIANA the "golden letter" of the King. The golden counsel of this letter was—On to thy pilgrimage! tread the ground that CHRISTIAN trod; enter by the Gate as CHRISTIAN entered; walk by the same rule; mind the same thing; sing these songs to cheer thee as thou goest; keep this counsel in thy bosom; and present it at the far gate! "The bitter is before the sweet."

The far gate.—There is a near gate—the "strait gate;" and there is a "far gate"—away in the distance; so narrow, that only true men can enter there, and yet so wide as to administer an "abundant entrance" to all miserable. My carriage also to your father in his distress is a great load to my conscience: for I hardened both mine own heart and yours against him, and refused to go with him on pilgrimage. The thoughts of these things would now kill me outright, but for a dream which I had last night, and but for the encouragement this stranger hath given me this morning. Come, my children, let us pack up, and be gone to the gate that leads us to the Celestial country, that we may see your father, and be with him and his companions in peace, according to the laws of that land.

Then did her children burst out into tears, for joy that the heart of their mother was so inclined. So their visitor bid them farewell; and they began to prepare to set out for their journey.

But while they were thus about to be gone, two of the women that were Christiana's neighbours came up to her house, and knocked at her door. To whom she said as before, If you come in God's name, come in. At this the women were stunned; for this kind of language they used not to hear, or to perceive to drop from the lips of Christiana. Yet they came in: but, behold, they found the good woman preparing to be gone from her house.

So they began and said, Neighbour, pray what is your meaning by this?

Christiana answered and said to the eldest of them, whose name was Mrs. Timorous, I am preparing for a journey. (This Timorous was daughter to him that met Christian upon the hill of Difficulty, and would have him go back for fear of the lions.)

TIM. For what journey, I pray you?

CHR. Even to go after my good husband.—And with that she fell a weeping.

TIM. I hope not so, good neighbour; pray, for your poor children's sake, do not so unwomanly cast away yourself.

CHR. Nay, my children shall go with me: not one of them is willing to stay behind.

God's children. Between the near gate and the far gate intervenes the path of the pilgrimage—"from this world to that which is to come."

Two of Christiana's neighbours. — Such holy determinations are not undertaken without strong opposition from the world and the things of the world. As CHRISTIAN had to resist the entreaties of his wife and neighbours, so CHRISTIANA must now be strong to resist the ill advice of those who would turn her feet back, ere she has well gained the threshold of the way. When God, by his awakening Spirit, knocks at the door of our hearts, we may be sure we shall hear other knocks besides—of those who would inquire what we mean to do, and whither we would go. One of these neighbours of CHRISTIANA strongly urges her

TIM. I wonder in my very heart what or who has brought you into this mind!

CHR. Oh, neighbour, knew you but as much as I do, I doubt not but that you would go along with me.

TIM. Pr'ythee what new knowledge hast thou got, that so worketh off thy mind from thy friends, and that tempteth thee to go nobody knows where?

Then Christiana replied, I have been sorely afflicted since my husband's departure from me; but especially since he went over the river. But that which troubleth me most is my churlish carriage to him, when he was under his distress. Besides, I am now as he was then; nothing will serve me but going on pilgrimage. I was dreaming last night that I saw him. O that my soul was with him! He dwelleth in the presence of the King of the country; he sits and eats with him at his table; he has become a companion of immortals, and has a house now given him to dwell in, to which the best palace on earth, if compared, seems to me but as a dunghill. The Prince of the place has also sent for me, with promises of entertainment, if I shall come to him; his messenger was here even now, and brought me a letter which invites me to come.—And with that she plucked out her letter, and read it, and said to them, What now will you say to this?

2 Cor. 5. 1–4.

TIM. Oh, the madness that hath possessed thee and thy husband, to run yourselves upon such difficulties! You have heard, I am sure, what your husband did meet with, even in a manner at the first step that he took on his way, as our neighbour Obstinate can yet testify, for he went along with him: yea, and Pliable too; until they, like wise men, were afraid to go any further. We also heard, over and above, how he met with the lions, Apollyon, the Shadow of Death, and many other things. Nor is the danger that he met with at Vanity Fair to be forgotten by thee. For if he, though a man, was so hard put to it, what canst thou, being but a poor woman, do? Consider also that these four sweet babes are thy children, thy flesh and thy bones.

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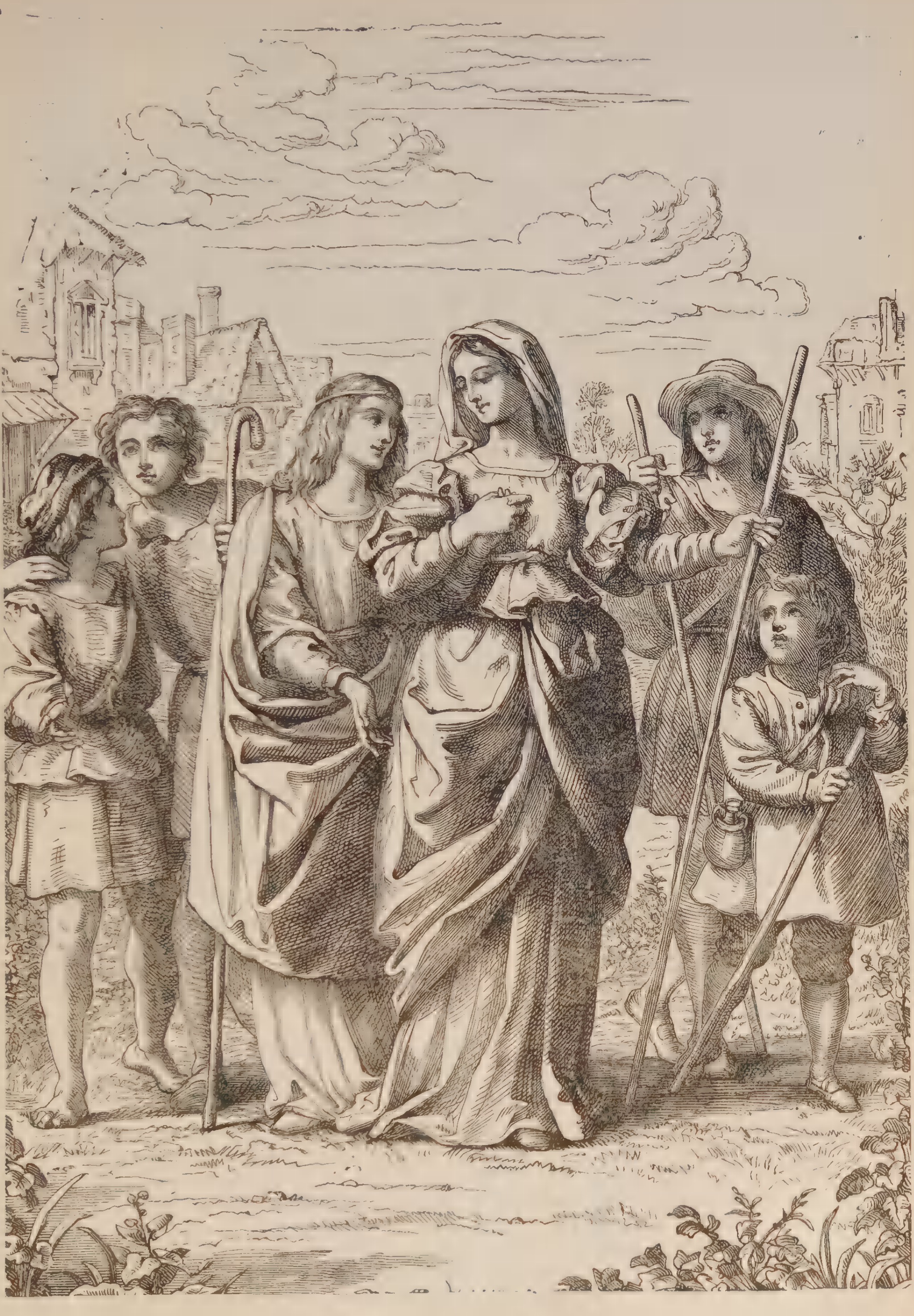
to abandon her projected pilgrimage. Her name is Mrs. TIMOROUS. She has come of no worthy pedigree; her family failing being to turn people back from good designs and from heavenly intentions.

In vain does CHRISTIANA plead the inward convictions of the soul, which will not be set at rest by any other means; in vain does she plead the willingness of her children to accompany her; in vain does she relate her dreams, and the visit of the Man of God—TIMOROUS calls it "madness," and recites the difficulties and hardships of CHRISTIAN'S own experience, and, plausibly enough, reminds her that *he* was a strong man, but *she* a weak woman. Thus the tempters of this world do the



CHRISTIANA AND FAMILY SET OUT.

Wherefore, though thou shouldst be so rash as to cast away thyself; yet, for the sake of the fruit of thy body, keep thou at home.

But Christiana said unto her, Tempt me not, my neighbour: I have now a price put into my hand to get gain, and I should be a fool of the greatest sort, if I should have no heart to strike in with the opportunity. And for that you tell me of all these troubles that I am like to meet with in the way; they are so far from being to me a discouragement, that they show I am in the right. "The bitter must come before the sweet," and that also will make the sweet the sweeter. Wherefore, since you came not to my house in God's name, as I said, I pray you begone, and do not disquiet me further.

Then Timorous also reviled her, and said to her fellow, Come, neighbour Mercy, let us leave her in her own hands, since she scorns our counsel and company.—But Mercy was at a stand, and could not so readily comply with her neighbour; and that for a twofold reason: 1st, Her bowels yearned over Christiana. So she said within herself, If my neighbour will needs be gone, I will go a little way with her and help her. 2ndly, Her bowels yearned over her own soul; for what Christiana had said had taken some hold upon her mind. Wherefore she said within herself again, I will yet have more talk with this Christiana; and, If I find truth and life in what she shall say, I myself with my heart shall also go with her. Wherefore Mercy began thus to reply to her neighbour Timorous:

MER. Neighbour, I did indeed come with you to see Christiana this morning, and since she is, as you see, taking her last farewell of the country, I think to walk this sunshiny morning a little with her, to help her on the way.—But she told her not of her second reason, but kept it to herself.

TIM. Well, I see you have a mind to go a fooling too; but take heed in time, and be wise: while we are out of danger, we are out;

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duty of the great Tempter, and would dissuade even the true Pilgrims from their progress heavenward.

Tempt me not. — CHRISTIANA'S convictions were more to her than the plausible dissuasives of her neighbour. She therefore appeals to her that she cast no more temptation in her way, hindering her progress to the Kingdom, and prejudicing her fair prospects of future glory. "The bitter before the sweet!" Yes, the thorns first, and then the blooming rose; the rude, rough ploughshare first, and afterwards the golden harvests; the Cross, with all its weight and bitterness, and then the Crown!

"*Come, neighbour Mercy.*"—The second of these two neighbours, it now appears, was one named MERCY. This is the introduction of one of the main characters of the Second Pilgrimage, who by-and-by joins herself to CHRISTIANA, and bears her company to the end. She had come, in questionable companionship, to remonstrate, but she remains to sympathise. Two causes contributed to this change of mind—

but when we are in, we are in. So Mrs. Timorous returned to her house, and Christiana betook herself to her journey. But when Timorous was got home to her house, she sends for some of her neighbours, to wit, Mrs. Bat's-eyes, Mrs. Inconsiderate, Mrs. Light-mind, and Mrs. Know-nothing. So, when they were come to her house, she falls to telling of the story of Christiana, and of her intended journey. And thus she began her tale:

Neighbours, having but little to do this morning, I went to give Christiana a visit; and when I came at the door, I knocked, as you know it is our custom: and she answered, If you come in God's name, come in. So in I went, thinking all was well: but, when I came in, I found her preparing herself to depart the town; she and also her children. So I asked her what was her meaning by that? And she told me in short that she was now of a mind to go on pilgrimage, as did her husband. She told me also a dream that she had, and how the King of the country where her husband was had sent her an inviting letter to come thither.

Then said Mrs. Know-nothing, And what, do you think she will go?

TIM. Ay, go she will, whatever come of it: and methinks I know it by this; for that which was my great argument to persuade her to stay at home (to wit, the troubles she was like to meet with in the way), is one great argument with her to put her forward on her journey. For she told me in so many words, *The bitter goes before the sweet:* yea, and forasmuch as it doth, it makes the sweet the sweeter.

MRS. BAT'S-EYES. Oh, this blind and foolish woman! and will she not take warning by her husband's afflictions? For my part, I see, if he were here again, he would rest him content in a whole skin, and never run so many hazards for nothing.

Mrs. INCONSIDERATE also replied, saying, Away with such fantastical fools from the town: a good riddance, for my part, I say of her.

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(1) Her sympathy for CHRISTIANA. The knowledge of another's sorrow and affliction ofttimes changes a spirit of reproof into a spirit of compassion. There is vast power in Christian earnestness, and much moral force in that deep-rooted solicitude, arising from heart-felt conviction of sin, which disposes the sinner to forsake all for Christ. This woman could not but feel that there was genuine reality in that self-denial, that now enables her neighbour to leave all and follow Jesus.

(2) Her anxiety respecting herself. This feeling, though not expressed at the time, yet abided deep in the heart of MERCY. She must look to herself, and see and judge whether these things are so, as reported by CHRISTIANA. Self-preservation is said to be the first law of nature; and so, in spiritual things, self-preservation may be said to be the first law of grace. MERCY decides to go with CHRISTIANA, and Mrs. TIMOROUS departs upon her way alone. Thus are fresh converts drawn to the cause of Jesus, and the world and Satan spoiled of some of their former subjects.

Should she stay where she dwells, and retain this mind, who could live quietly by her; for she will either be dumpish or unneighbourly, to talk of such matters as no wise body can abide. Wherefore, for my part, I shall never be sorry for her departure; let her go, and let her better come in her room: it was never a good world since these whimsical fools dwelt in it.

Then Mrs. LIGHT-MIND added as followeth: Come, put this kind of Part i. p. 98. talk away. I was yesterday at Madame Wanton's, where we were as merry as the maids. For who do you think should be there, but I and Mrs. Love-the-flesh, and three or four more, with Mr. Lechery, Mrs. Filth, and some others: so there we had music and dancing, and what else was meet to fill up the pleasure. And, I dare say, my lady herself is an admirable well-bred gentlewoman, and Mr. Lechery is as pretty a fellow.

CHAPTER II.

THE WICKET-GATE.

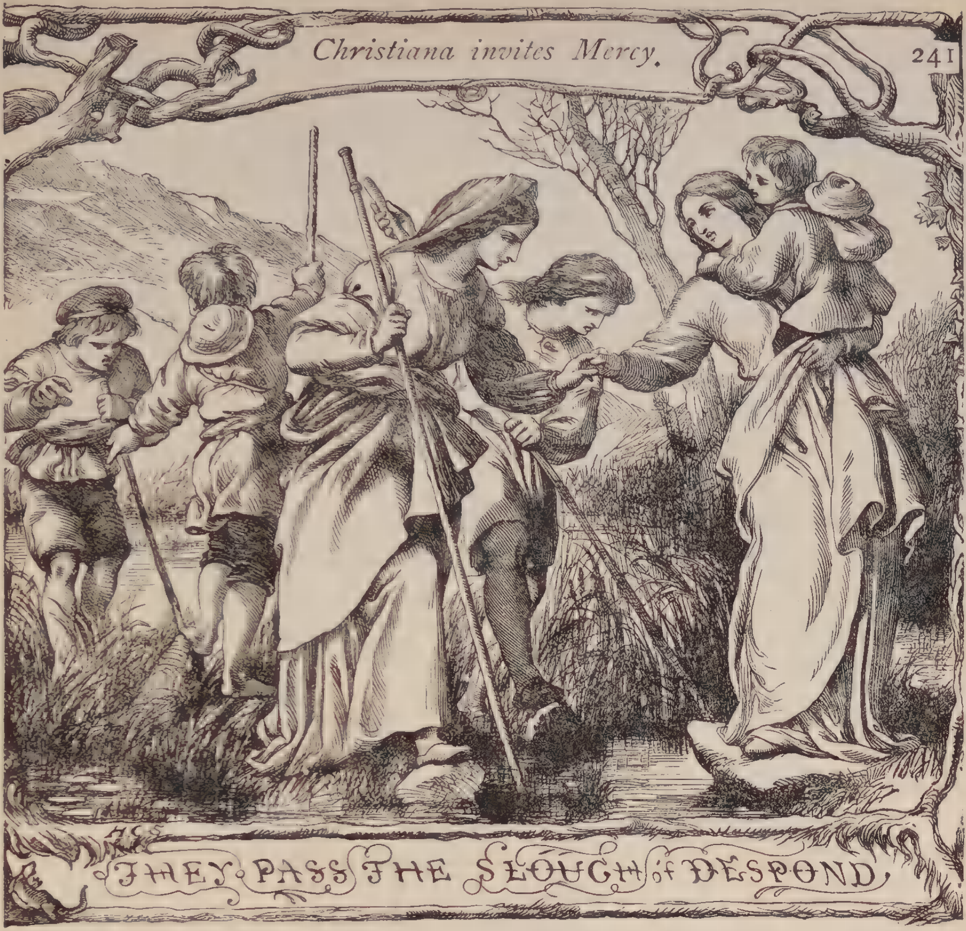
THE Second Pilgrimage is begun; and more auspiciously, perhaps, than the First. A large group of Pilgrims—all of one household and family, now start for Sion, attended by a fair companion, whose name is MERCY. This group is gradually increased, by the addition of new comrades from time to time; and the whole company, in a diversified but yet consistent journey, march on to the better land.

We have set before us, in this Allegory, a beautiful illustration of Christian *female* character. In the former Part we have read the spiritual life of Christian men; but in this narrative it is Christian womanhood that is honoured, in the representation of motherly influence, and sisterly companionship, and female piety, and filial following, and all the circumstances that go to make up the character of domestic Christian discipline, tempered by the spirit of home religion. The characters of CHRISTIANA and MERCY worthily occupy the foreground all through the Second Allegory, as those of CHRISTIAN and his comrades, FAITHFUL and HOPEFUL, in the First. Here we may see the Christian matron, and the Christian maid, and Christian children, all travelling the same pilgrimage, and helping each other forward in the heavenly race.

BY this time Christiana was got on her way, and Mercy went along with her. So as they went, her children being there also, Christiana began to discourse. And, Mercy, said Christiana, I take this as an unexpected favour, that thou shouldst set foot out of doors with me to accompany me a little in my way.

Then said young Mercy (for she was but young), If I thought it would be to purpose to go with you, I would never go near the town.

Well, Mercy, said Christiana, cast in thy lot with me, I well know


H.C.S.
THEY PASS THE SLOUGH of DESPOND

what will be the end of our pilgrimage: my husband is where he would not but be for all the gold in the Spanish mines. Nor shalt thou be rejected, though thou goest but upon my invitation. The King, who hath sent for me and my children, is one that delighteth in mercy. Besides, if thou wilt, I will hire thee, and thou shalt go along with me as my servant. Yet we will have all things in common betwixt thee and me: only go along with me.

MER. But how shall I be ascertained that I also shall be entertained? Had I this hope but from one that can tell, I would make no stick at

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The setting out of CHRISTIANA, accompanied by MERCY, suggests a thought or two as to the respective reasons that urged them to undertake their pilgrimage.

CHRISTIANA is impressed with the fact that she has been directly *called* of God to commit herself to the way of holiness. Thus she interprets her dreams and visions, and, above all, the tidings that SECRET had told her, and the invitation he had borne for her acceptance from the King of the heavenly country. And in the firm persuasion of this call of God's own grace and love, she determines to forsake the City of Destruction, and to seek the heavenly rest, which, she is assured, is even now enjoyed by CHRISTIAN. In the strength and assurance of the heavenly calling, and with true earnestness of purpose, she betakes herself to her important enterprise.

MERCY accompanies her, not because of any known call of God, but (as she thinks) only on the invitation of CHRISTIANA. The maiden all, but would go, being helped by Him that can help, though the way be never so tedious.

CHR. Well, loving Mercy, I will tell thee what thou shalt do; go with me to the Wicket-gate, and there I will further inquire for thee; and, if there thou shalt not meet with encouragement, I will be content that thou return to thy place. I will also pay thee for thy kindness which thou showest to me and my children, in the accompanying of us in our way as thou dost.

MER. Then will I go thither, and will take what shall follow; and the Lord grant that my lot may there fall even as the King of heaven shall have his heart upon me.

Christiana was then glad at her heart; not only that she had a companion, but also for that she had prevailed with this poor maid to fall in love with her own salvation. So they went on together, and Mercy began to weep. Then said Christiana, Wherefore weepeth my sister so?

Alas! said she, who can but lament, that shall but rightly consider what a state and condition my poor relations are in, that yet remain in our sinful town? and that which makes my grief the more heavy is, because they have no instructor, nor any to tell them what is to come.

CHR. Bowels become pilgrims: and thou doest for thy friends as my good Christian did for me when he left me; he mourned for that I would not heed nor regard him: but his Lord and ours did gather up his tears and put them into his bottle; and now both I and thou, and these my sweet babes, are reaping the fruit and benefit of them. I hope, Mercy, that these tears of thine will not be lost; for the Truth

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does not yet feel the movings and promptings of the Spirit (so as to know that they are of God), but has been attracted by the earnest spirit of her friend, besides being, in some measure, anxious about the safety of her own soul.

Thus it is that souls are brought to Christ—some directly, and others indirectly. Some are called sovereignly, by the voice of Jesus; while others are called instrumentally, by the service of godly men. Christ will have co-workers—"workers together with Christ Jesus." Paul came at the direct call of heaven; and the Gentiles came at the preaching of Paul. The woman of Samaria believed for the word of Jesus, and then proceeded to call her townsmen to the Messiah. And so, CHRISTIANA has been directly called by the invitation of the Saviour, and MERCY follows in her train, bidden to the pilgrimage by the voice of our new Pilgrim. "How shall they hear without a preacher: and how shall he preach except he be sent?"

And Mercy began to weep.—The thought that she has herself been called by the intervention of CHRISTIANA, makes this young beginner grieve over her relatives, who are still living in the midst of Destruction, no man caring for their souls. She is, however, comforted by the thought that this solicitude in their behalf may yet bring forth its fruits. Her tears and prayers and faithful efforts may yet be made the means of turning her friends and relatives to Christ.

hath said that "They that sow in tears shall reap in joy;" and, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126. 5, 6. Then said Mercy—

Let the most Blessed be my guide,
  If't be his blessed will,
Unto his gate, into his fold,
  Up to his holy hill.

And let him never suffer me
  To swerve or turn aside
From his free grace and holy ways,
  Whate'er shall me betide.

And let him gather them of mine,
  That I have left behind;
Lord, make them pray they may be thine,
  With all their heart and mind.

Now my old friend proceeded, and said: But, when Christiana came to the Slough of Despond, she began to be at a stand: For, said she, this is the place in which my dear husband had like to have been smothered with mud. She perceived, also, that, notwithstanding the command of the King to make this place for pilgrims good, yet it was rather worse than formerly. So I asked if that was true? Yes, said the old gentleman, too true: for many there be that pretend to be the King's labourers, and say they are for mending the King's highways, that bring dirt and dung instead of stones, and so mar instead of mending. Here Christiana therefore, and her boys, did make a stand; but said Mercy, Come, let us venture; only let us be wary. Then they looked well to their steps, and made a shift to get staggering over. Yet Christiana had like to have been in, and that not once or twice.

Now they had no sooner got over, but they thought they heard words that said unto them, "Blessed is she that believeth, Luke 1. 45.

The Slough of Despond.—This is represented as being in a worse condition than when CHRISTIAN overpassed it; and we know that it was then so deep and dangerous as to have well-nigh stayed his pilgrimage at the very threshold of the journey. This miry slough was continually undergoing repair, and yet was never thoroughly mended. To the ministry of the Word is entrusted the reparation of this deep place of conviction; and therefore much depends upon the materials used and the labourers employed. This is the place where conscience is troubled and the mind harassed with doubts and fears. It needs a sound ministry and true doctrine to conduct the soul across the deep morass, and also a thorough realisation of the promises of God in Christ, which are supplied as "stepping-stones" across the slough. These promises CHRISTIAN had failed to seek for, and therefore found them not; but CHRISTIANA and her company fared better, for "they looked well to their steps," and so cleared the dangerous pass.

for there shall be a performance of those things which were told her from the Lord." Then they went on again: and said Mercy to Christiana, Had I as good ground to hope for a loving reception at the Wicket-gate as you, I think no Slough of Despond could discourage me.

Well, said the other, you know your sore, and I know mine; and, good friend, we shall all have enough evil before we come to our journey's end. For it cannot be imagined that the people that design to attain such excellent glories as we do, and that are so envied that happiness as we are, but that we shall meet with what fears and snares, with what troubles and afflictions, they can possibly assault us with that hate us.

And now Mr. Sagacity left me to dream out my dream by myself. Wherefore, methought I saw Christiana, and Mercy, and the boys, go all of them up to the gate: to which when they were come, they betook themselves to a short debate, about how they must manage their calling at the gate, and what should be said unto him that did open to them. So it was concluded, since Christiana was the eldest, that she should knock for entrance, and that she should speak to him that did open, for the rest. So Christiana began to knock, and, as her poor husband did, she knocked and knocked again. But, instead of any that answered, they all thought that they heard as if a dog came barking upon them; a dog, and a great one, too; and this made the women and children afraid. Nor durst they for a while to knock any more, for fear the mastiff should fly upon them. Now therefore they were greatly tumbled up and down in their minds, and knew not what to do. Knock they durst not, for fear of the dog: go back they durst not, for fear the keeper of the gate should espy them as they so went, and should be offended with them. At last they thought of knocking again, and knocked more vehemently than they did at first. Then

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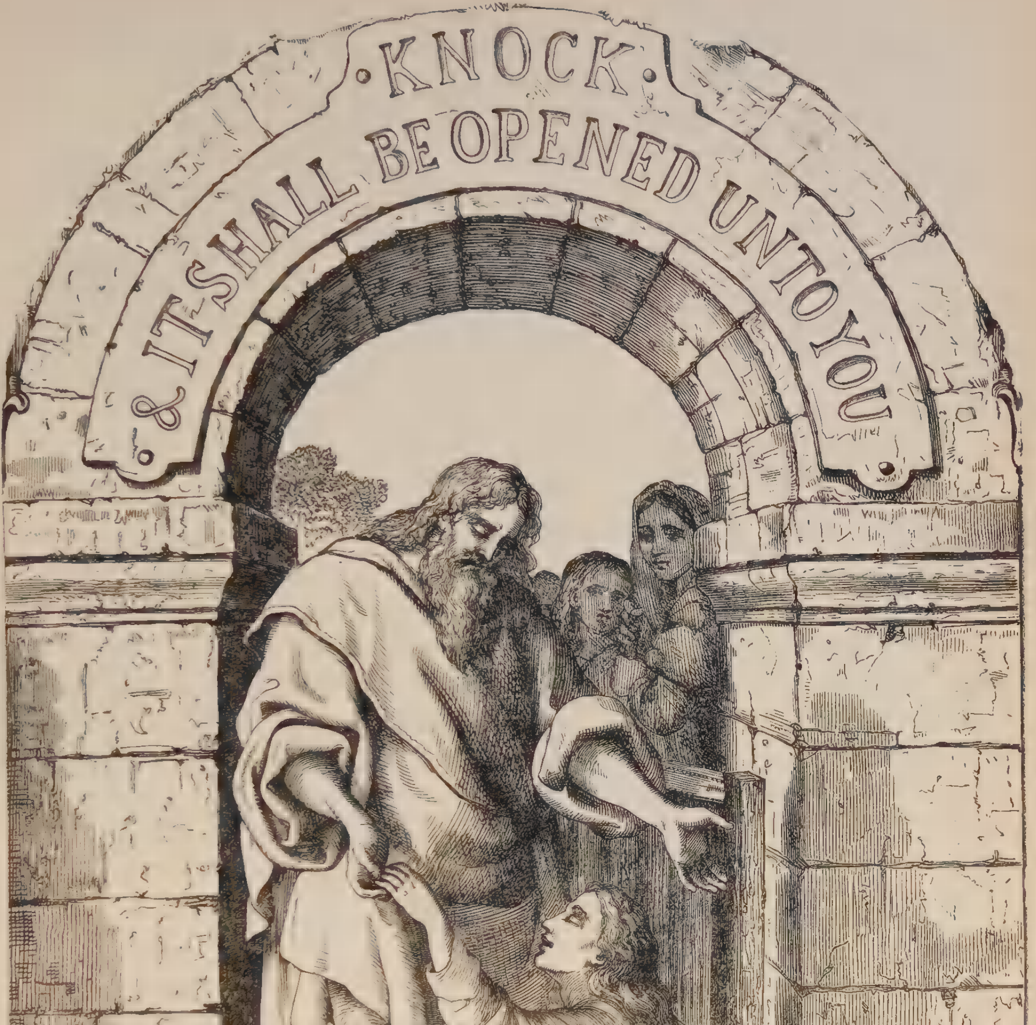
Dream out my dream by myself.—At this point the narrative assumes the style and manner of the former Allegory—the Dreamer directly dreaming the experiences of the Pilgrims. His informant now retires from the scene; the Dreamer's thoughts enlarge their scope, and already he sees the Pilgrim-company arrived at the Wicket-gate.

Christiana began to knock.—Still are the same conditions recorded on the Wicket-gate—"Knock, and it shall be opened unto you." And here occurs a test of faith, greater than was required of CHRISTIAN at this stage of his journey. Their knock at the Gate was answered, not by the immediate appearance of the porter, GOOD-WILL, but by the barking of a dog, to the great terror and discomfort of the timid Pilgrims. Here, again, is one of the wiles of the devil set forth for our admonition. He had sought to destroy CHRISTIAN by the dispatch of his fiery darts from the Castle; but GOOD-WILL did "pull him in."


KNOCK
& IT SHALL BE OPENED UNTO YOU
P. Priolo.

MERCY AT THE WICKET GATE

said the keeper of the gate, Who is there? So the dog left off to bark, and he opened unto them.

Then Christiana made low obeisance, and said, Let not our Lord be offended with his hand-maidens, for that we have knocked at his princely gate. Then said the keeper, Whence come ye? and what is it that you would have?

Christiana answered, We are come from whence Christian did come, and upon the same errand as he; to wit, to be, if it shall please you, graciously admitted, by this gate, into the way that leads to the Celestial City. And I answer, my Lord, in the next place, that I am Christiana, once the wife of Christian, that now is gotten above.

With that the keeper of the gate did marvel, saying, What, is she now become a pilgrim, that but a while ago abhorred that life? Then she bowed her head and said, Yes; and so are these my sweet babes also.

Then he took her by the hand, and led her in, and said also, "Suffer the little children to come unto me;" and with that he shut up the gate. This done, he called to a trumpeter that was above, over the gate, to entertain Christiana with shouting, and sound of trumpet, for joy. So he obeyed and sounded, and filled the air with his melodious notes.

Now all this while poor Mercy did stand without, trembling and crying for fear that she was rejected. But, when Christiana had got admittance for herself and her boys, then she began to make intercession for Mercy.

And she said, My Lord, I have a companion of mine that stands yet without, that is come hither upon the same account as myself: one that is much dejected in her mind, for that she comes, as she thinks, without sending for; whereas I was sent to by my husband's King to come.

Now Mercy began to be very impatient, and each minute was as long to her as an hour: wherefore she prevented Christiana from a

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He now assails the feeble women and children with another kind of alarm, and again fails of his purpose, for the voice of GOODWILL doth effectually silence the dog, and bereave him of his power to hurt or harm the Pilgrims of the "narrow way."

But only CHRISTIANA and her children have entered; poor MERCY did still stand without. She had received the invitation of her companion, but she still needs the call of God. This is, again, one of the brilliant touches of the glowing pencil of the Dreamer. The poor, trembling suppliant, who still deems herself uncalled, unbidden, yet stands at the Gate, hoping for some kind message of mercy, some gracious token of acceptance; but this long, lingering delay doth sorely try and test her faith. CHRISTIANA, meanwhile, prays for her, fuller interceding for her, by knocking at the gate herself. And she knocked then so loud that she made Christiana start. Then said the keeper of the gate, Who is there? And Christiana said, It is my friend.

So he opened the gate and looked out, but Mercy was fallen down without in a swoon; for she fainted, and was afraid that no gate should be opened to her.

Then he took her by the hand, and said, Damsel, I bid thee arise.

Oh, sir, said she, I am faint: there is scarce life left in me. But he answered, that one once said, "When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple." Fear not, but stand upon thy feet, and tell me wherefore thou art come.

Jonah 2. 7.

MER. I am come for that unto which I was never invited, as my friend Christiana was. Hers was from the King, and mine was but from her. Wherefore I fear I presume.

GOOD. Did she desire thee to come with her to this place?

MER. Yes; and, as my Lord sees, I am come; and, if there is any grace and forgiveness of sins to spare, I beseech that thy poor handmaid may be a partaker thereof.

Then he took her again by the hand, and led her gently in, and said, I pray for all them that believe on me, by what means soever they come unto me. Then said he to those that stood by, Fetch something, and give it Mercy to smell on, thereby to stay her faintings. So they fetched her a bundle of myrrh, and a while after she was revived.

Song of Sol. 1. 13.

And now were Christiana, and her boys, and Mercy received of the Lord at the head of the way, and spoke kindly unto by him. Then said they yet further unto him, We are sorry for our sins, and beg of our Lord his pardon, and further information what we must do.

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in that power of intercessory prayer which God our Father vouchsafes to grant to the members of his great family. (James v. 16.)

Knocking at the gate herself.—Intercessory prayer is, no doubt, very helpful to the Christian; but we have not attained to the full power of prayer until we have taken that potent weapon into our own hands, and therewith knocked for ourselves at the door of grace. Thus it was with MERCY; weary of waiting, and anxious for admittance, she appeals, on her own account, by loud and repeated knocks, until the porter openeth to her also. And then—oh, what a sight! Behold a prostrate Pilgrim, the victim of her own doubts and fears, alarmed by her own loud call and claim upon the attention of the Master—fainting by the door of the Wicket-gate, which her own knock had opened! Oh, what strength is in the feeblest hand, what might in the weakest prayer, what life and future growth in the tiny seed of faith, though it be no greater than the grain of mustard-seed! Surely, for some of the weak-hearted

I grant pardon, said he, by word and deed; by word, in the promise Song of Sol. I. 2; of forgiveness; by deed, in the way I obtained it. Take John 20. 19. the first from my lips with a kiss, and the other, as it shall be revealed.

Now I saw in my dream that he spake many good words unto them, whereby they were greatly gladdened. He also had them up to the top of the gate, and showed them by what deed they were saved; and told them withal, that that sight they would have again as they went along the way, to their comfort.

So he left them awhile in a summer-parlour below, where they entered into a talk by themselves; and thus Christiana began—O Lord, how glad am I that we are got in hither!

MER. So you well may: but I of all have cause to leap for joy.

CHR. I thought one time as I stood at the gate, because I had knocked and none did answer, that all our labour had been lost; especially when that ugly cur made such a heavy barking against us.

MER. But my worst fear was, after I saw that you was taken into his favour, and that I was left behind. Now, thought I, it is fulfilled Matt. 24. 41. which is written, "Two women shall be grinding at the mill, the one shall be taken, and the other left." I had much ado to forbear crying out, Undone! and afraid I was to knock any more: Part I., p. 30. but, when I looked up to what was written over the gate, I took courage. I also thought that I must either knock again or die: so I knocked, but I cannot tell how; for my spirit now struggled between life and death.

CHR. Can you not tell how you knocked? I am sure your knocks were so earnest that the very sound of them made me start. I thought Matt. 11. 12. I never heard such knocking in all my life: I thought you would come in by a violent hand, or take the kingdom by storm.

MER. Alas, to be in my case! who that so was could but have done so? You saw that the door was shut upon me, and that there was a most cruel dog thereabout. Who, I say, that was so faint-hearted as I, would not have knocked with all their might? But pray, what said my Lord to my rudeness? Was he not angry with me?

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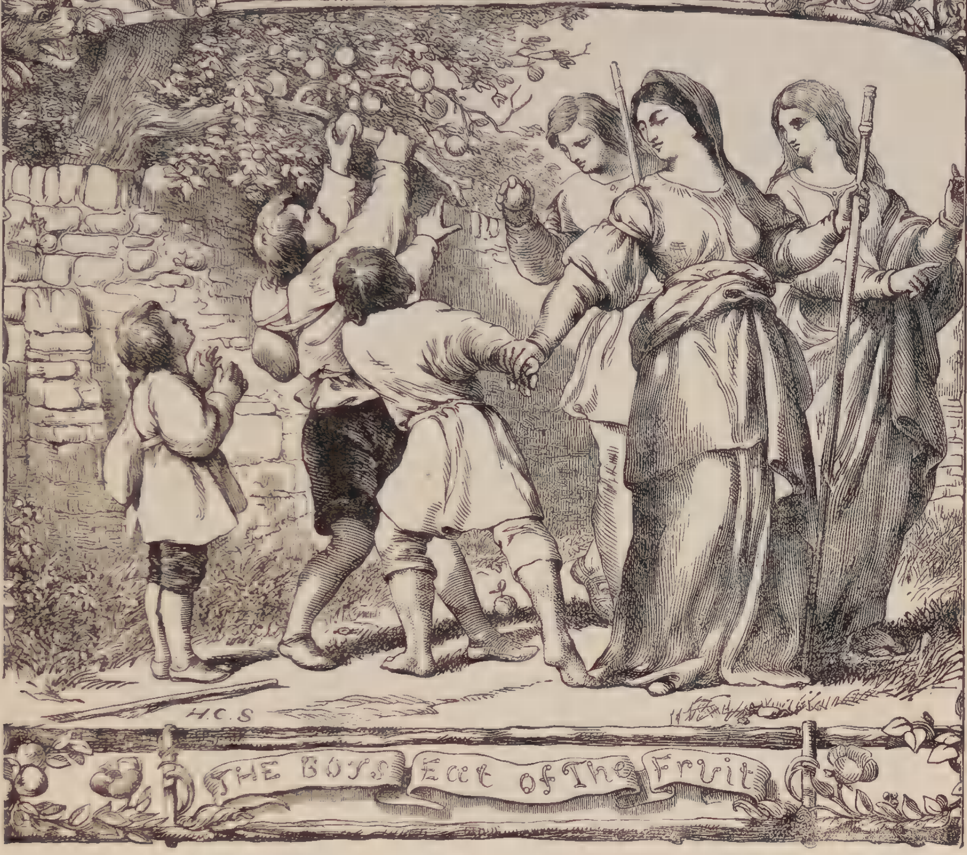
and feeble-minded of the flock is this delineation given. It is to such conscious weakness as this that Divine strength is vouchsafed. These fainting ones are revived and refreshed by the sweet-smelling myrrh and spices of the Spirit. "Thy comforts refresh my soul!"

Pardon by word and deed.—First, by the good promise of God, and then by the effectual work of Christ. We receive pardon, first by the assurance of the promise, and then by the sight of the Cross, and the spiritual view of the Crucified.


H.C.S
THE BOYS Eat of The Fruit

CHR. When he heard your lumbering noise, he gave a wonderful innocent smile: I believe what you did pleased him well, for he showed no sign to the contrary. But I marvel in my heart why he keeps such a dog: had I known that before, I should not have had heart enough to have ventured myself in this manner. But now we are in, we are in; and I am glad with all my heart.

MER. I will ask, if you please, next time he comes down, why he keeps such a filthy cur in his yard: I hope he will not take it amiss.

Do so, said the children, and persuade him to hang him, for we are afraid he will bite us when we go hence.

So at last he came down to them again, and Mercy fell to the ground on her face before him, and worshipped, and said, Let my Lord accept the sacrifice of praise which I now offer unto him with "the calves of my lips."

So he said unto her, Peace be to thee: stand up. But she continued upon her face, and said, "Righteous art thou, Jer. 12. 1, 2.
O Lord, when I plead with thee: yet let me talk with thee of thy

judgments:" wherefore dost thou keep so cruel a dog in thy yard, at the sight of which such women and children as we are ready to fly from the gate for fear?

He answered and said, That dog has another owner; he also is kept close in another man's ground, only my pilgrims hear his barking: Part I., p. 31. he belongs to the castle which you see there at a distance, but can come up to the walls of this place. He has frighted many an honest pilgrim from worse to better, by the great voice of his roaring. Indeed, he that owneth him doth not keep him out of any good-will to me or mine, but with intent to keep the pilgrims from coming to me, and that they may be afraid to come and knock at this gate for entrance. Sometimes also he has broken out, and has worried some that I loved; but I take all at present patiently. I also give my pilgrims timely help, so that they are not delivered to his power, to do with them what his doggish nature would prompt him to. But what! my purchased one, I trow, hadst thou known never so much beforehand, thou wouldest not have been afraid of a dog. The beggars that go from door to door will, rather than lose a supposed alms, run the hazard of the bawling, barking, and biting too, of a dog: and shall a dog, a dog in another man's yard, a dog whose barking I turn to the profit of pilgrims, keep any one from coming to me? I deliver them from the lions, and "my darling from the power of Ps. 20. 20, 21. the dog."

Then said Mercy, I confess my ignorance: I spake what I understood not: I acknowledge that thou dost all things well.

Then Christiana began to talk of their journey, and to inquire after the way. So he fed them, and washed their feet, and "set them in the way of his steps," according as he had dealt with her husband before.

So I saw in my dream, that they walked on their way; and had the weather very comfortable to them.

The dog.—The existence of danger so near to the Wicket-gate is a mystery to the mind of MERCY. The difficulty, however, is solved, when she is informed that the dog is Satan's property, kept there, close by the entrance-gate, to deter those that would go in thereat. And he would indeed deter them, but that a stronger than he delivers His servants from such fears and alarms of the pilgrimage.

The weather was comfortable.—This part of the road is pleasant; their lines have fallen unto them in a fair place. The relief is great, the promise of pardon is sure, and has already ensured to them the realisation of the peace that pardon brings. They now sing the songs of their pilgrimage; and from this fair beginning they are enabled to anticipate what shall be the end of their journey.

Yet, not altogether without danger is this path of the Wicket-gate. The trees of the

Then Christiana began to sing, saying—

Bless'd be the day that I began
  A pilgrim for to be;
And blessed also be that man
  That thereto moved me.

'Tis true, 'twas long ere I began
  To seek to live for ever;
But now I run fast as I can:
  'Tis better late than never.

Our tears to joy, our fears to faith,
  Are turned, as we see:
That our beginning (as one saith)
  Shows what our end will be.

Now there was on the other side of the wall that fenced in the way up which Christiana and her companions were to go, a garden, and that garden belonged to him whose was that barking dog of whom mention was made before. And some of the fruit trees that grew in that garden shot their branches over the wall; and being mellow, they that found them did gather them up and eat of them to their hurt. So Christiana's boys (as boys are apt to do), being pleased with the trees, and with the fruit that hung thereon, did pluck them, and began to eat. Their mother did also chide them for so doing, but still the boys went on.

Well, said she, my sons, you transgress, for that fruit is none of ours: but she did not know that it belonged to the enemy: I'll warrant you, if she had, she would have been ready to die for fear. But that passed, and they went on their way. Now, by that they were gone about two bow-shots from the place that led them into the way, they espied two very ill-favoured ones coming down apace to meet them. With that Christiana and Mercy her friend covered themselves

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adjoining garden shot their branches over the wall of the narrow way, and presented their mellow and luscious fruits full in view of CHRISTIANA'S children. This was *their* temptation; and they plucked them, and did eat.

CHRISTIANA'S conscience is somewhat troubled by her children's conduct, and she reproves them, on the score that these fruits did not belong to them. Had the good woman known more, had she traced those fruits to the root that bore them, her voice had been lifted up more loud and more commanding, that her children should straightway forbear to eat. These fruits were *in* the narrow-way, but they formed no part of the King's possessions; the root of that tree grew in the garden of the Tempter, who threw these tempting baits over the very walls of salvation. These are the seductive pleasures and gaieties of life, those "youthful lusts" which war against the soul.

Two very ill-favoured ones.—This danger tests the elder Pilgrims. Alone upon the highway, their virtue and innocence are assailed by those who would plunge them into sin and shame, and so recover them to the power of Satan. But virtue, though unprotected, is her own best protector. She first drops the veil of modesty over her face, and with their veils, and so kept on their journey: the children also went on before: so at last they met together. Then they that came down to meet them came just up to the women, as if they would embrace them: but Christiana said, Stand back, or go peaceably as you should. Yet these two, as men that are deaf, regarded not Christiana's words, but began to lay hands upon them: at that Christiana, waxing very wroth, spurned at them with her feet. Mercy also, as well as she could, did what she could to shift them. Christiana again said to them, Stand back, and be gone, for we have no money to lose, being pilgrims, as you see, and such too as live upon the charity of our friends.

Then said one of the two men, We make no assault upon you for money, but are come to tell you, that if you will but grant one small request which we shall ask, we will make women of you for ever.

Now Christiana, imagining what they should mean, made answer again, We will neither hear, nor regard, nor yield to what you shall ask. We are in haste, and cannot stay: our business is a business of life and death. So again she and her companion made a fresh essay to go past them: but they letted them in their way.

And they said, We intend no hurt to your lives; 'tis another thing we would have.

Ay, quoth Christiana, you would have us body and soul, for I know 'tis for that you are come; but we will die rather upon the spot, than suffer ourselves to be brought into such snares as shall hazard our well-being hereafter. And with that they both shrieked out, and cried, Murder! Murder! and so put themselves under those laws that are provided for the protection of women. But the men still made their approach upon them, with design to prevail against them. They therefore cried out again.

Deut. 22. 25—27.

Now they being, as I said, not far from the gate in at which they came, their voice was heard from whence they were, thither: wherefore some of the house came out, and, knowing that it was Christiana's tongue, they made haste to her relief. But by that they were got within sight of them, the women were in a very great scuffle: the

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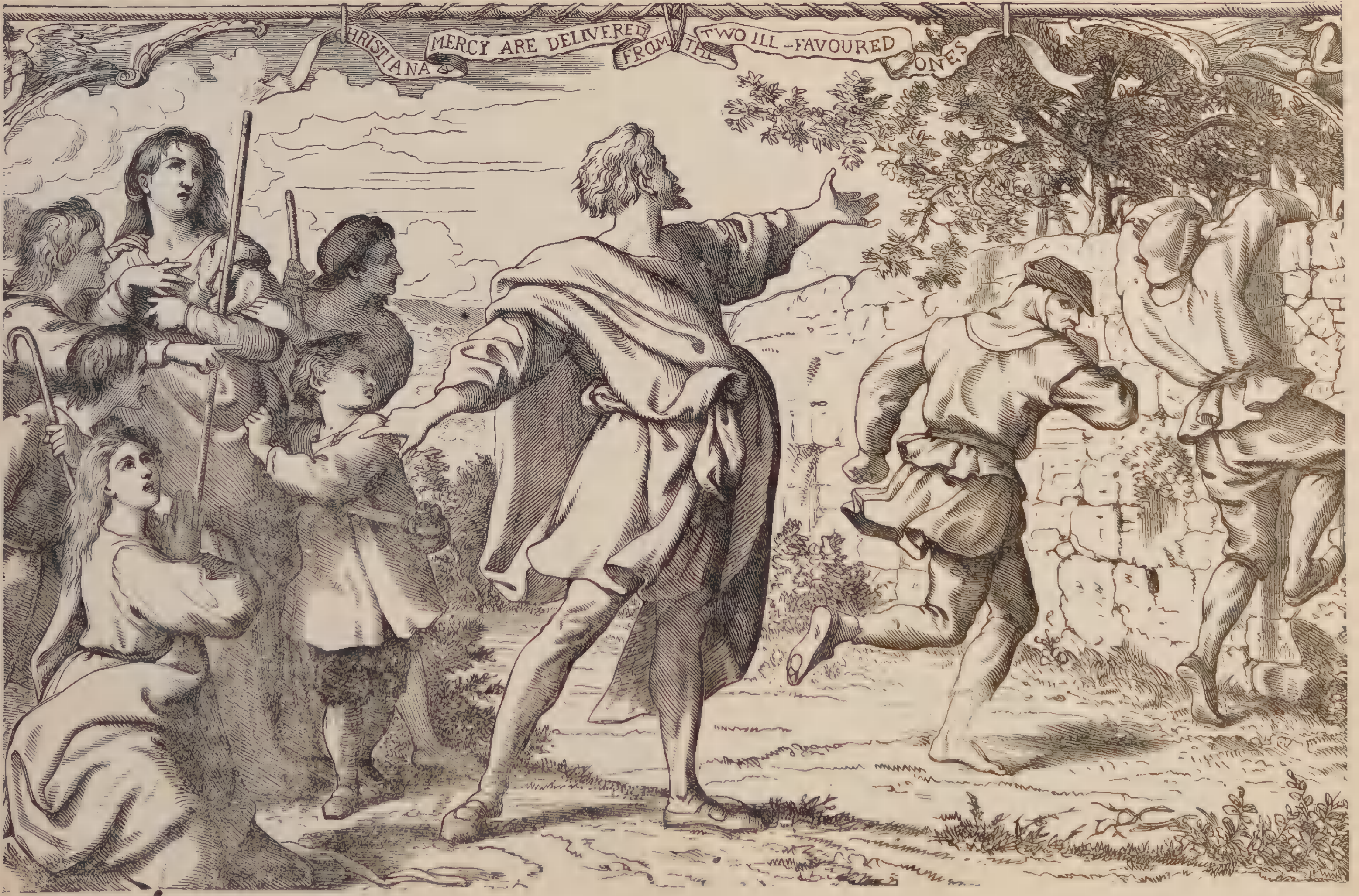
then resists with that native power that indignantly repulses the first approach of audacious violence, and continues to hold her own, while yet she cries aloud for help.

Their voice was heard.—Prayer calls to God for aid, and is always acceptable in his sight, whether it be the silent supplication, offered during the "still hour" of communion with his throne, or the sudden outcry of alarm, raised in the face of sudden danger. Never yet did an afflicted pilgrim cry unto the Lord, but some one of the army of relief has been


HRISTIANA & MERCY ARE DELIVERED FROM THE TWO ILL-FAVOURED ONES

children also stood crying by. Then did he that came in for their relief call out to the ruffians, saying, What is that thing you do? Would you make my Lord's people to transgress? He also attempted to take them; but they did make their escape over the wall into the garden of the man to whom the great dog belonged: so the dog became their protector. This Reliever then came up to the women, and asked them how they did. So they answered, We thank thy Prince, pretty well; only we have been somewhat affrighted: we thank thee, also, that thou camest in to our help, for otherwise we had been overcome.

So, after a few more words, this Reliever said as followeth: I marvelled much, when you were entertained at the gate above, seeing ye knew that ye were but weak women, that you petitioned not the Lord for a conductor: then might you have avoided these troubles and dangers: for he would have granted you one.

Alas! said Christiana, we were so taken with our present blessing, that dangers to come were forgotten by us: beside, who could have thought that so near the King's palace there could have lurked such naughty ones? Indeed, it had been well for us had we asked our Lord for one; but, since our Lord knew it would be for our profit, I wonder he sent not one along with us.

REL. It is not always necessary to grant things not asked for, lest by so doing they become of little esteem: but when the want of a thing is felt, it then comes under, in the eyes of him that feels it, that estimate that properly is its due; and so, consequently, it will be thereafter used. Had my Lord granted you a conductor, you would not, either, so have bewailed that oversight of yours in not asking for one, as now you have occasion to do. So all things work for good, and tend to make you more wary.

CHR. Shall we go back again to my Lord, and confess our folly, and ask one?

REL. Your confession of your folly I will present him with: to go

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dispatched to the scene of danger, to repulse the assailants and to deliver the suppliant. So was it now, in the present emergency.

This Reliever. — The conversation of this man discloses a hidden providence lurking beneath this danger. The women had forgotten their own weakness, and had omitted to ask for one stronger than they, to conduct them through the severe discipline of the Pilgrimage. The blessings and favours they had received at the Wicket-gate seem to have filled their firmament with sunshine; and so, they prepared not for the storms and tempests of the way. Accordingly, they must be practically taught how great danger they incurred by this neglect; and while they are yet near to the Gate, and within call of ready help, Providence permits this sudden back again you need not; for in all places where you shall come you shall find no want at all: for in every one of my Lord's lodgings, which he has prepared for the reception of his pilgrims, there is sufficient to furnish them against all attempts whatsoever. But, as I said, he "will be inquired of by them, to do it for them:" and 'tis a poor thing that is not worth asking for. When he had thus said, he went back to his place, and the pilgrims went on their way. Ezek. 36. 37.

Then said Mercy, What a sudden blank is here! I made account we had been past all danger, and that we should never see sorrow more.

Thy innocence, my sister, said Christiana to Mercy, may excuse thee much: but, as for me, my fault is so much the greater for that I saw the danger before I came out of the doors, and yet did not provide for it when provision might have been had. I am much to be blamed.

Then said Mercy, How knew you this before you came from home? Pray open to me this riddle.

Chr. Why, I will tell you. Before I set foot out of doors, one night, as I lay in my bed, I had a dream about this: for methought I saw two men, as like these as ever any in the world could look, stand at my bed's feet, plotting how they might prevent my salvation. I will tell you their very words: they said (it was when I was in my troubles), What shall we do with this woman? for she cries out, waking and sleeping, for forgiveness; if she be suffered to go on as she begins, we shall lose her as we have lost her husband. This, you know, might have made me take heed, and have provided when provision might have been had.

Well, said Mercy, as by this neglect we have an occasion ministered unto us to behold our own imperfections, so our Lord has taken occasion thereby to make manifest the riches of his grace; for he, as we see, has followed us with unasked kindness, and has delivered us from their hands that were stronger than we, of his mere good pleasure.

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peril to present itself; and, in the relief subsequently vouchsafed, reminds them of the oversight, and urges them instantly to repair the mistake.

It is in vain to excuse ourselves, as Christiana attempted to do, by saying that if it were necessary to have such help, God would have granted it. This is altogether to ignore the duty of prayer, and the responsibility that devolves upon us, of *asking* for such things as be needful. Surely, what is worth having, is worth asking for!

CHAPTER III.

THE INTERPRETER'S HOUSE.

ONCE, again, we have arrived at the gate of the INTERPRETER'S House, and, under the guidance of the good INTERPRETER, we are about to be conducted through the "significant rooms" of this fair house, built for the refreshment and instruction of pilgrims. Those of our readers who expect to see such perfect pictures and lively representations as in the former visit, will, no doubt, be disappointed. The brilliant imaginings of the former description are not at all equalled by the subsequent delineation of this wondrous house. Bunyan seems to have poured forth his sublimest thoughts in his lucid pencillings of CHRISTIAN'S visit, and to have almost exhausted himself for any second attempt to create pictures and representations for the soul's instruction. The Dreamer seems, indeed, to be conscious of his failure to produce an effect as glowing and as grand as that of the former visit; for he introduces this apology, saying—"I choose to lead you into the room where such things are, because you are women, and they are easy for you."

Albeit the scenes of this second visit are not based on such grand conceptions, and lack that system and symmetry of arrangement which characterised the former view, we shall yet find scope ample enough for instruction in the things of God and of the soul. The service of Mammon described in the scene of the Muck-rake, and the power of energetic and trusting faith, indicated by the Spider, are both instructive scenes; the one representing the downward, and the other the upward, tendency of the soul, according as the heart is fixed on things above or on things beneath. The call and constant care of God are, after the fashion of one of Christ's own similitudes, beautifully set forth in the illustration of the Hen and her youthful brood. Here we also read other lucid representations—of patience under sufferings; the discharge of our rightful duty in our appointed place; the worthlessness of mere profession without fruits answerable thereto; and the inconsistency of carnal appetites with the fair-seeming externals of religion. These lively emblems are further strengthened and supported by the weighty aphorisms enunciated by the wisdom of the INTERPRETER, and are followed up by the experience of the Pilgrims, as related by them to the good man of the house, who sends them forth upon their way rejoicing, under the protection of the brave champion of the road, whose name is GREAT-HEART.

THUS now, when they had talked away a little more time, they drew near to a house which stood in the way; which house was built for the relief of pilgrims, as you will find more fully related in the first part of these records of the Pilgrim's Progress. So they drew on towards the house (the house of the Interpreter); and, when they came to the door, they heard a great talk in the house: then they gave ear, and heard, as they thought, Christiana mentioned

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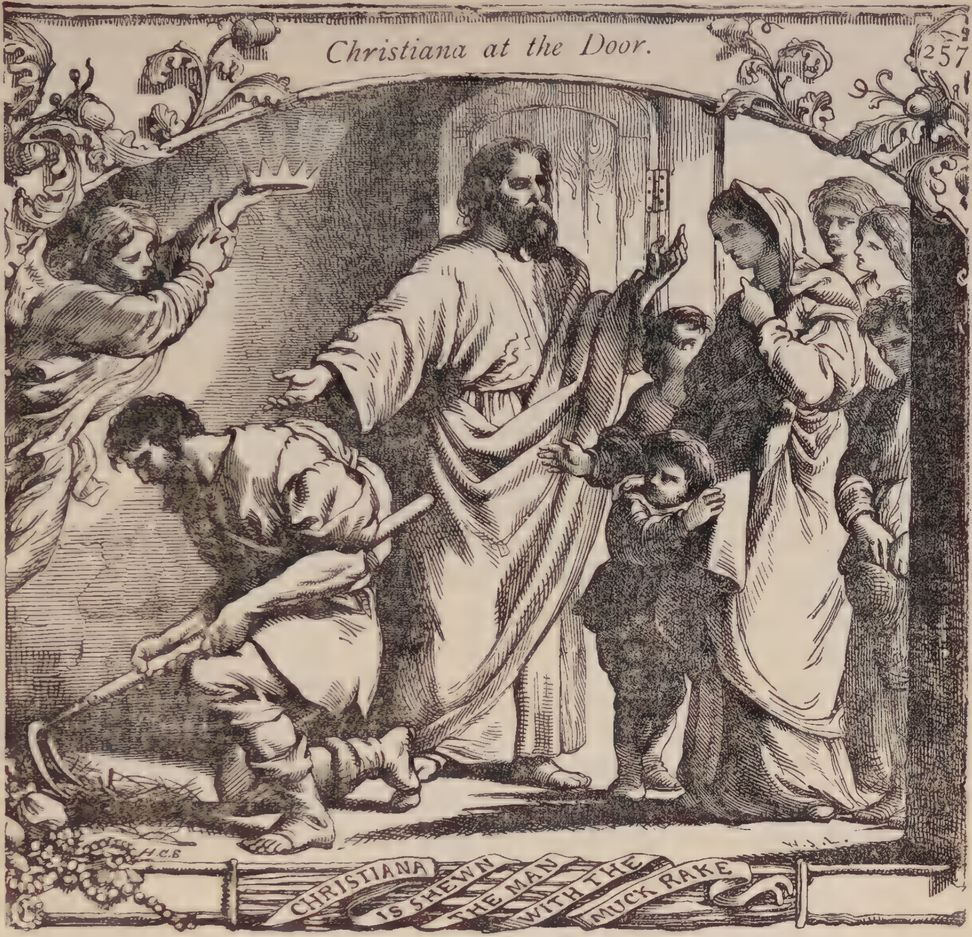
For the relief of Pilgrims.—To CHRISTIANA and her companions the INTERPRETER'S house was "a relief" in a double sense. (1) They had been alarmed and affrighted by the "ill-favoured men" who had encountered them on the way; and now they enter this house of rest, for the purpose of peaceful retirement from the dangers of the outer road. (2) It was also for their relief, inasmuch as they there received those abiding helps, and gifts, and graces, and tokens of acceptance, which they so consistently retained even to their journey's end.

Christiana mentioned by name.—The tidings of this woman's conversion had been flashed on lightning wings all along the route of the


H.C.B
CHRISTIANA IS SHEWN THE MAN WITH THE MUCK RAKE

by name. For you must know, that there went along, even before her, a talk of her and her children going on pilgrimage. And this was the more pleasing to them, because they had heard that she was Christian's wife, that woman who was some time ago so unwilling to hear of going on pilgrimage. Thus, therefore, they stood still, and heard the good people within commending her, who they little thought stood at the door. At last Christiana knocked, as she had done at the gate before. Now, when she had knocked, there came to the door a young damsel, and opened the door, and looked, and, behold, two women were there.

Then said the damsel to them, With whom would you speak in this place?

Christiana answered, We understand that this is a privileged place

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pilgrimage, far in advance of her progress in the way. "There is joy in the presence of the angels of God over one sinner that repenteth." They that turn to God are spoken of by angels, and rejoiced over too, as these heavenly messengers await the bidding of their Lord to go forth as ministering spirits, to minister to them that are the heirs of salvafor those that are become pilgrims, and we now at this door are such: wherefore we pray that we may be partakers of that for which we at this time are come; for the day, as thou seest, is very far spent, and we are loth to-night to go any further.

DAM. Pray what may I call your name, that I may tell it to my Lord within?

CHR. My name is Christiana; I was the wife of that pilgrim that some years ago did travel this way: and these be his four children. This maiden also is my companion, and is going on pilgrimage too.

Then Innocent ran in (for that was her name), and said to those within, Can you think who is at the door? There is Christiana, and her children, and her companion, all waiting for entertainment here! Then they leaped for joy, and went and told their Master. So he came to the door, and looking upon her, he said, Art thou that Christiana whom Christian, the good man, left behind him, when he betook himself to a pilgrim's life?

CHR. I am that woman that was so hard-hearted as to slight my husband's troubles, and that left him to go on his journey alone: and these are his four children: but now I also am come, for I am convinced that no way is right but this.

INT. Then is fulfilled that which was written of the man that said Matt 21. 28, 29. to his son, "Go work to-day in my vineyard: and he said to his father, I will not; but afterward he repented, and went."

Then said Christiana, So be it: Amen. God make it a true saying upon me, and grant that I may be found at the last "of him in peace, without spot, and blameless."

INT. But why standest thou thus at the door? Come in, thou daughter of Abraham: we were talking of thee but now; for tidings have come to us before, how thou art become a pilgrim. Come, children, come in: Come, maiden, come.—So he had them all into the house.

So when they were within, they were bidden to sit down and rest them; the which when they had done, those that attended upon the pilgrims in the house came into the room to see them. And one smiled, and another smiled, and they all smiled, for joy that Christiana

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tion (Heb. i. 14.). Her past unbelief is indeed well known, and how she sought to hinder CHRISTIAN in the way; but now these things shall be no more remembered against her; and rather is fulfilled in her the parable of the once disobedient son, who ignored his father's counsel, refused to obey his will, promised nothing but disobedience, and yet "afterwards repented and went" (Matt. xxi. 28, 29).

was become a pilgrim. They also looked upon the boys; they stroked them over their faces with the hand, in token of their kind reception of them: they also carried it lovingly to Mercy, and bid them all welcome into their Master's house.

After a while, because supper was not ready, the Interpreter took them into his *Significant Rooms*, and shewed them what Christiana's husband had seen some time before. Here, therefore, they saw the Man in the Cage, the Man and his Dream, the Man that cut his way through his enemies, and the picture of the biggest of all; together with the rest of those things that were then so profitable to Christian.

This done, and after those things had been somewhat digested by Christiana and her company, the Interpreter takes them apart again, and has them first into a room where was a man that could look no way but downwards, with a muck-rake in his hand: there stood also one over his head with a celestial crown in his hand, and proffered him that crown for his muck-rake; but the man did neither look up nor regard, but raked to himself the straws, the small sticks, and the dust of the floor.

Then said Christiana, I persuade myself that I know somewhat the meaning of this; for this is the figure of a man of this world; is it not, good sir?

Thou hast said right, said he; and his muck-rake doth show his carnal mind. And whereas thou seest him rather give heed to rake up straws and sticks, and the dust of the floor, than to what He says that calls to him from above, with the celestial crown in his hand; it is to show that heaven is but as a fable to some, and that things here are counted the only things substantial. Now, whereas it was also shewed thee that the man could look no way but downwards, it is to let thee know that earthly things, when they are with power upon men's minds, quite carry their hearts away from God.

Then said Christiana, Oh, deliver me from this muck-rake.

That prayer, said the Interpreter, has lain by till it is almost rusty: "Give me not riches" is scarce the prayer of one of ten Prov. 30. 8.

His Significant Rooms.—These are the chambers of imagery, through which the INTERPRETER had conducted CHRISTIAN. And "significant" they are—of the ministry of the Word, of the power of indwelling sin, of the peace of Patience, and of the folly of blind Passion; significant, too, of the sustaining power of Divine grace, and the unction of the Spirit; significant of the good fight of faith; significant, also, of dark despair and of the scenes of final Judgment.

The muck-rake.—This is the first of the illustrations peculiar to CHRISTIANA'S visit. The crown celestial is proffered in exchange for that implement of Mammon, that muck-rake of worldliness, and the offer is not only unthousand. Straws, and sticks, and dust, with most are the things now looked after.

With that Mercy and Christiana wept, and said, It is, alas! too true.

When the Interpreter had shewed them this, he had them into the very best room in the house (a very brave room it was): so he bid them look round about, and see if they could find anything profitable there. Then they looked round and round: for there was nothing to be seen but a very great spider on the wall; and that they overlooked.

Then said Mercy, Sir, I see nothing: but Christiana held her peace.

But said the Interpreter, Look again. She therefore looked again and said, Here is not anything but an ugly spider, who hangs by her hands upon the wall. Then said he, Is there but one spider in all this spacious room? Then the water stood in Christiana's eyes, for she was a woman quick of apprehension: and she said, Yea, Lord, there are more here than one: yea, and spiders whose venom is far more destructive than that which is in her. The Interpreter then looked pleasantly on her, and said, Thou hast said the truth. This made Mercy to blush, and the boys to cover their faces: for they all began now to understand the riddle.

Then said the Interpreter again, "The spider taketh hold with her hands" (as you see), "and is in kings' palaces." And wherefore is this recorded, but to show you that, how full of the venom of sin soever you be, yet you may, by the hand of faith, lay hold of and dwell in the best room that belongs to the King's house above.

I thought, said Christiana, of something of this; but I could not imagine it all. I thought that we were like spiders, and that we looked like ugly creatures, in what fine rooms soever we were; but that by this spider, this venomous and ill-favoured creature, we were to learn how to act faith, that came not into my thoughts; and yet she had taken hold with her hands, and, as I see, dwelleth in the best room in the house. God has made nothing in vain.

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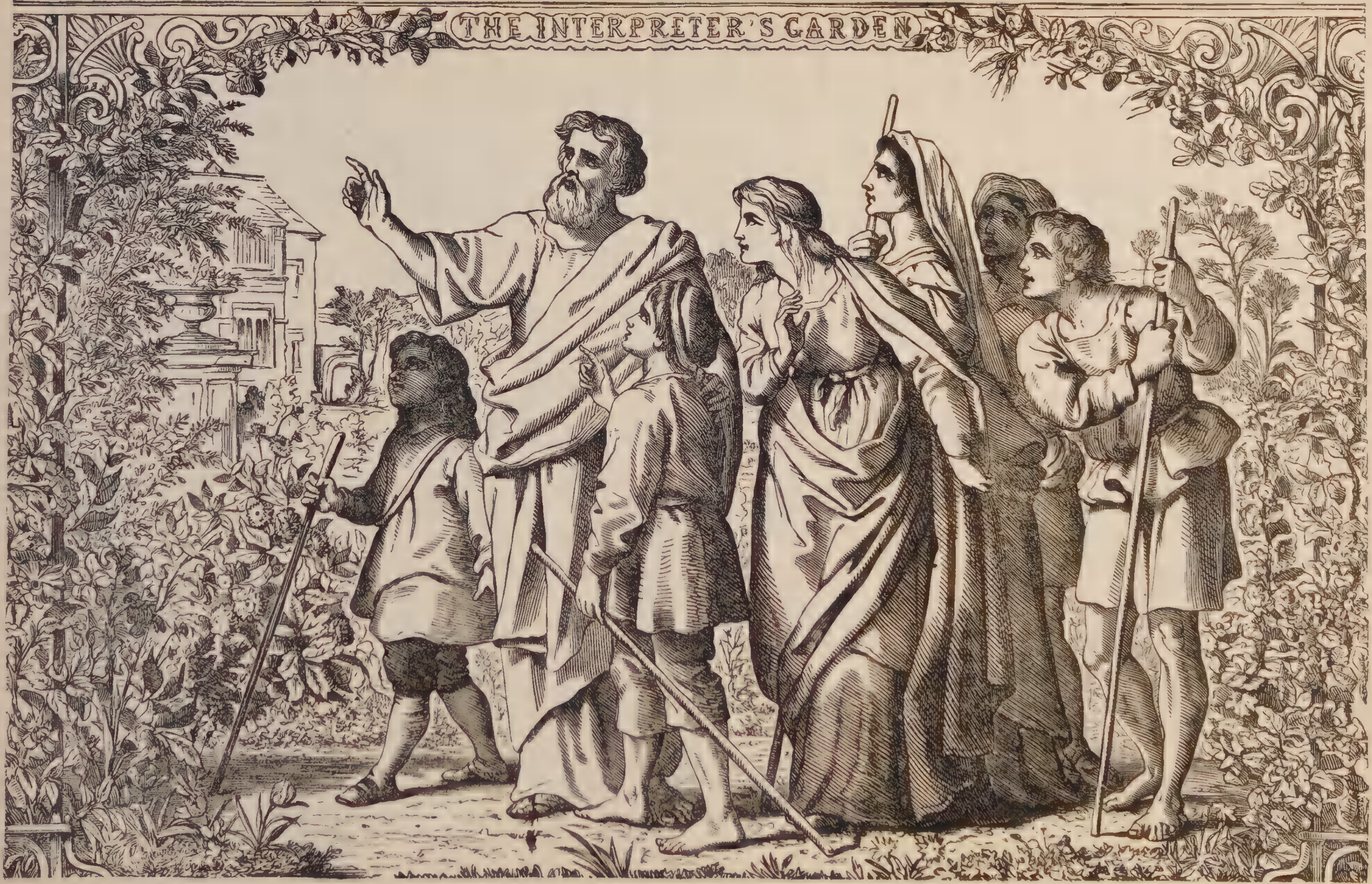
heeded, but is not even recognised! Thus does the service of Mammon blind the eyes, and turn away the attention of the heart from the bright and glorious things of heaven. Ay, while we are, with an earthly mind, gathering the waifs, and strays, and worthless things that are borne on every breeze, all heaven is passing over us, and away from us, and beyond our reach, with its crowns and joys, and its eternal weight of glory.

The spider.—The meaning of this emblem does not at once occur to the minds of the Pilgrims; nor would it be likely to discover itself to our minds without the aid of interpretation. True faith is an active power. It climbs, notwithstanding the known infirmity of the flesh, and is not deterred, even by the felt venom of sin, from laying hold upon Christ, and seeking and finding an entrance into the very best room of his household.



THE INTERPRETER'S GARDEN

Then they seemed all to be glad; but the water stood in their eyes: yet they looked upon one another, and also bowed before the Interpreter.

He had them then into another room, where were a hen and chickens, and bid them observe a while. So one of the chickens went to the trough to drink, and every time she drank she lifted up her head and her eyes towards heaven. See, said he, what this little chick doth, and learn of her to acknowledge whence your mercies come, by receiving them with looking up.—Yet again, said he, observe and look: so they gave heed, and perceived that the hen did walk in a fourfold method towards her chickens. 1. She had a *common call*, and that she hath all day long. 2. She had a *special call*, and that she had but sometimes. 3. She had a *brooding note*. And, 4. She had an *outcry*. Matt 23. 37.

Now, said he, compare this hen to your King, and these chickens to his obedient ones. For, answerable to her, he himself hath his methods which he walketh in towards his people: by his *common call* he gives nothing; by his *special call* he always has something to give: he has also a *brooding voice* for them that are under his wing; and he has an *outcry*, to give the alarm when he seeth the enemy come. I choose, my darlings, to lead you into the room where such things are, because you are women, and they are easy for you.

And, sir, said Christiana, pray let us see some more. So he had them into the slaughter-house, where was the butcher killing a sheep: and behold the sheep was quiet, and took her death patiently. Then said the Interpreter, You must learn of this sheep to suffer, and to put up with wrongs without murmurings and complaints. Behold how quietly she takes her death, and, without objecting, she suffereth her skin to be pulled over her ears. Your King doth call you his sheep.

After this he led them into his garden, where was great variety of flowers: and he said, Do you see all these? So Christiana said, Yes. Then said he again, Behold the flowers are diverse in stature, in

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The hen and chickens.—This is an emblem that has been honoured by the Master's own selection, in his Divine instructions to his people (Matt. xxiii. 37). The great point of the illustration here is in the allusion to the fourfold "call:"—(1) the "common call"—universal offer of the Gospel; (2) the "special call"—the moving influence of the Spirit; (3) the "brooding note"—the love and care of Jesus; and (4) the "outcry"—the alarm or admonition by which, in seasons of danger, we are recalled to the side of Jesus.

Let us see some more.—The Sheep led to the slaughter, and so patiently suffering its death, is an emblem of that patience under sufferings which it becomes all true children of God to exemplify, and of which Jesus was himself the great Exemplar quality, and colour, and smell, and virtue; and some are better than others: also, where the gardener hath set them, there they stand, and quarrel not with one another.

Again he had them into his field, which he had sown with wheat and corn: but, when they beheld, the tops of all were cut off, only the straw remained. He said again, this ground was dunged, and ploughed, and sowed; but what shall we do with the crop? Then said Christiana, Burn some, and make muck of the rest. Then said the Interpreter again, Fruit, you see, is that thing you look for, and for want of that you condemn it to the fire, and to be trodden under foot of men: beware, that in this you condemn not yourselves.

Then, as they were coming in from abroad, they espied a little robin with a great spider in his mouth: so the Interpreter said, Look here. So they looked, and Mercy wondered; but Christiana said, What a disparagement is it to such a pretty little bird as the robin-redbreast is! he being also a bird above many, that loveth to maintain a kind of sociableness with men. I had thought they had lived upon crumbs of bread, or upon other such harmless matter: I like him worse than I did.

The Interpreter then replied, This robin is an emblem very apt to set forth some professors by; for to sight they are, as this robin, pretty of note, colour, and carriage: they seem also to have a very great love for professors that are sincere; and, above all others, to desire to associate with them, and to be in their company, as if they could live upon the good man's crumbs. They pretend, also, that therefore it is that they frequent the house of the godly, and the appointments of the Lord: but, when they are by themselves, as the robin, they can catch and gobble up spiders, they can change their diet, drink iniquity, and swallow down sin like water.

So when they were come again into the house, because supper was as yet not ready, Christiana again desired that the Interpreter would either show or tell of some other things that are profitable.

The Garden of flowers is designed to teach us the importance of discharging well the duty of our station and calling; as members of one body, in which all the members have not, indeed, the same office, but each is honourable and honoured in the fulfilment of his own vocation.

The Corn field, rendering back only straw and stubble as the fruit of the seed-time, represents the unfruitful recipient of God's grace and favour. What saith the Master?—"Cut it down; why cumbereth it the ground?"

The Robin, with the spider in its mouth, is an emblem of the professor who makes a fair show of religion, and yet is dependent on his carnal appetites. This lovely-feathered bird, looking so innocent and fair, is yet degraded in its grovelling tastes. It may soar aloft toward heaven, and sing its joyous song; but its food and nourishment are of the earth, earthy.

Then the Interpreter began, and said:

The fatter the sow is, the more she desires the mire; the fatter the ox is, the more gamesomely he goes to the slaughter; and the more healthy the lustful man is, the more prone he is unto evil.

There is a desire in women to go neat and fine, and it is a comely thing to be adorned with that which in God's sight is of great price.

It is easier watching a night or two, than to sit up a whole year together: so it is easier for one to begin to profess well, than to hold out as he should to the end.

Every shipmaster, when in a storm, will willingly cast that overboard which is of the smallest value in the vessel: but who will throw the best out first? None but he that feareth not God.

One leak will sink a ship; and one sin will destroy a sinner.

He that forgets his friend is ungrateful unto him; but he that forgets his Saviour is unmerciful to himself.

He that lives in sin, and looks for happiness hereafter, is like him that soweth cockle, and thinks to fill his barn with wheat or barley.

If a man would live well, let him fetch his last day to him, and make it always his company-keeper.

Whispering and change of thoughts prove that sin is in the world.

If the world, which God sets light by, is counted a thing of that worth with men; what is heaven, that God commendeth?

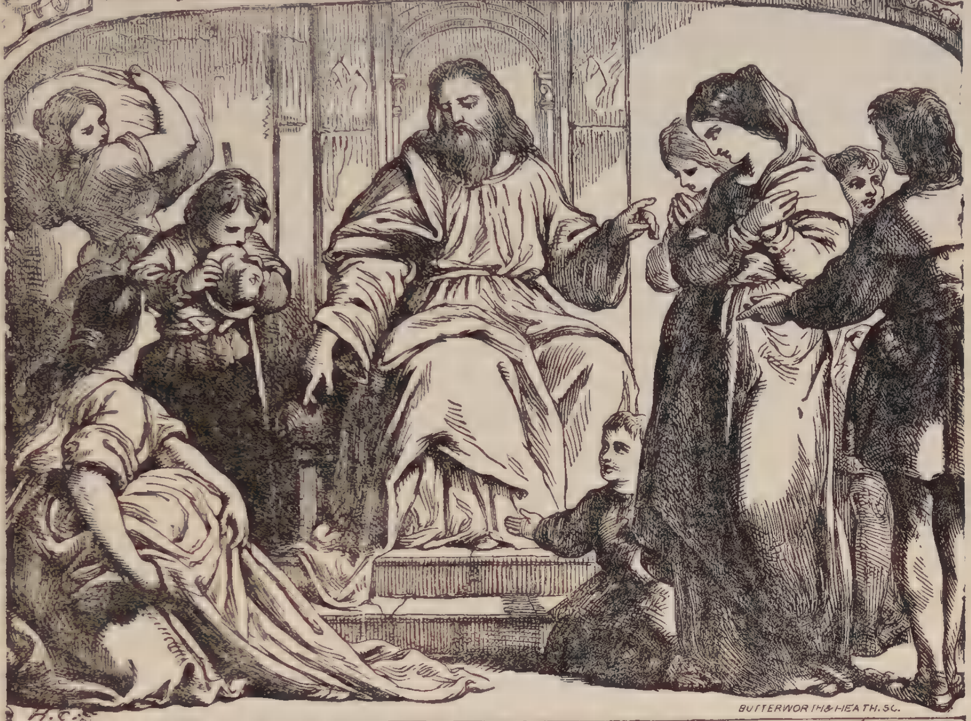
If the life that is attended with so many troubles, is so loth to be let go by us, what is the life above?

Everybody will cry up the goodness of men; but who is there that is, as he should be, affected with the goodness of God.

We seldom sit down to meat, but we eat and leave: so there is in Jesus Christ more merit and righteousness than the whole world has need of.

When the Interpreter had done, he takes them out into his garden again, and had them to a tree, whose inside was all rotten and gone, and yet it grew and had leaves. Then said Mercy, What means this? This tree, said he, whose outside is fair, and whose inside is rotten, is that to which many may be compared that are in the garden of God, who with their mouths speak high in behalf of God, but in deed will do nothing for him; whose leaves are fair, but their heart good for nothing but to be tinder for the devil's tinder-box.

Now supper was ready, the table spread, and all things set on the board; so they sat down and did eat, when one had given thanks. And the Interpreter did usually entertain those that lodged with him



THE PILGRIMS are CLOTHED in WHITE

with music at meals; so the minstrels played. There was also one that did sing, and a very fine voice he had. His song was this :—

The Lord is only my support,
And he that doth me feed ;
How can I, then, want anything
Whereof I stand in need ?

When the song and music were ended, the Interpreter asked Christiana what it was that at first did move her thus to betake herself to a pilgrim's life ? Christiana answered : First, the loss of my husband came into my mind, at which I was heartily grieved : but all that was but natural affection. Then, after that, came the troubles and pilgrimage of my husband into my mind, and also how like a

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The Interpreter asked Christiana.—In the details of their experience, CHRISTIANA speaks with the boldness of a more advanced Pilgrim, while MERCY speaks with the becoming modesty of one who has but lately entered on the pilgrimage. She would be silent, if she could, until her experience is more enlarged. Not in visions and in dreams was she warned to flee from wrath ; nor yet by the example of former Pilgrims, but by the invitation of CHRISTIANA, such as Moses gave to Hobab—"Come thou with us, and we will do thee good."

churl I had carried it to him as to that. So guilt took hold of my mind, and would have drawn me into the pond; but that opportunely I had a dream of the well-being of my husband, and a letter sent me by the King of that country where my husband dwells, to come to him. The dream and the letter together so wrought upon my mind, that they forced me to this way.

INTER. But met you with no opposition before you set out of doors?

CHR. Yes, a neighbour of mine, one Mrs. Timorous (she was akin to him that would have persuaded my husband to go back, for fear of the lions), she also befooled me for, as she called it, my intended desperate adventure: she also urged what she could to dishearten me from it; the hardships and troubles that my husband met with in the way: but all this I got over pretty well. But a dream that I had of two ill-looking ones, that I thought did plot how to make me miscarry in my journey, that hath troubled me much; yea, it still runs in my mind and makes me afraid of every one that I meet, lest they should meet me to do me a mischief, and to turn me out of my way. Yea, I may tell my Lord, though I would not everybody know of it, that, between this and the gate by which we got into the way, we were both so sorely assaulted that we were made to cry out Murder! and the two that made this assault upon us were like the two that I saw in my dream.

Then said the Interpreter, Thy beginning is good, thy latter end shall greatly increase. So he addressed him to Mercy, and said unto her, And what moved thee to come hither, sweetheart?

Then Mercy blushed and trembled, and for awhile continued silent.

Then said he, Be not afraid; only believe, and speak thy mind.

Then she began, and said, Truly, sir, my want of experience is that which makes me covet to be in silence, and that also that fills me with fears of coming short at last. I cannot tell of visions and dreams as my friend Christiana can; nor know I what it is to mourn for my refusing of the counsel of those that were good relations.

INTER. What was it then, dear heart, that hath prevailed with thee to do as thou hast done?

MER. Why, when our friend here was packing up to be gone from our town, I and another went accidentally to see her. So we knocked at the door, and went in. When we were within, and seeing what she was doing, we asked her what was her meaning? She said she was sent for to go to her husband; and then she up and told us how she had seen him in a dream, dwelling in a curious place among immortals wearing a crown, playing upon a harp, eating and drinking at his

Prince's table, and singing praises to him for bringing him thither, &c. Now methought, while she was telling these things unto us, my heart burned within me. And I said in my heart, If this be true, I will leave my father and my mother, and the land of my nativity, and will, if I may, go along with Christiana. So I asked her further of the truth of these things, and if she would let me go with her; for I saw now that there was no dwelling, but with the danger of ruin, any longer in our town. But yet I came away with a heavy heart; not for that I was unwilling to come away, but for that so many of my relations were left behind. And I am come with all the desire of my heart, and will go, if I may, with Christiana to her husband and his King.

INTER. Thy setting out is good, for thou hast given credit to the truth; thou art a Ruth, who did, for the love she bare to Naomi, and to the Lord her God, leave father and mother, and the land of her nativity, to come out, and go with a people that she knew not heretofore. "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust." Ruth 2. 11, 12.

Now supper was ended, and preparation was made for bed; the women were laid singly alone, and the boys by themselves. Now when Mercy was in bed she could not sleep for joy, for that now her doubts of missing at last were removed further from her than ever they were before. So she lay blessing and praising God, who had such favour for her.

In the morning they arose with the sun, and prepared themselves for their departure; but the Interpreter would have them tarry awhile; for, said he, you must orderly go from hence. Then said he to the damsel that first opened unto them, Take them and have them into the garden to the bath, and there wash them and make them clean from the soil which they have gathered by travelling. Then Innocent the damsel took them, and led them into the garden, and brought them to the bath; so she told them, that there they must wash and be clean, for so her Master would have the women to do that called at his house as they were going on pilgrimage. Then they went in and washed, yea, they and the boys and all; and they came out of that bath not only sweet and clean, but also much enlivened and strengthened in their joints. So, when they came in, they looked fairer a deal than when they went out to the washing.

When they were returned out of the garden from the bath, the Interpreter took them, and looked upon them, and said unto them, "Fair as the moon." Then he called for the seal, wherewith they used to be sealed that were washed in this bath. So the seal was brought, and he set his mark upon them, that they might be known in the places whither they were yet to go. Now the seal was the contents and sum of the passover, which the children of Israel did eat when they came out of the land of Egypt; and the mark was set between their eyes. This seal greatly added to their beauty, for it was an ornament to their faces. It also added to their gravity, and made their countenances more like those of angels.

Exod. 12. 8—10.

Then said the Interpreter again to the damsel that waited upon these women, Go into the vestry, and fetch out garments for these people. So she went and fetched out white raiment, and laid it down before him: so he commanded them to put it on; it was "fine linen, white and clean." When the women were thus adorned, they seemed to be a terror one to the other; for that they could not see that glory each one in herself, which they could see in each other. Now, therefore, they began to "esteem each other better than themselves:" for, You are fairer than I am, said one; and, You are more comely than I am, said another. The children also stood amazed, to see into what fashion they were brought.

The Interpreter then called for a man-servant of his, one Great-heart, and bid him take a sword, and helmet, and shield; and take these my daughters, said he, conduct them to the house called Beautiful, at which place they will rest next. So he took his weapons, and went before them; and the Interpreter said, God speed. Those also that belonged to the family sent them away with many a good wish. So they went on their way, and sang—

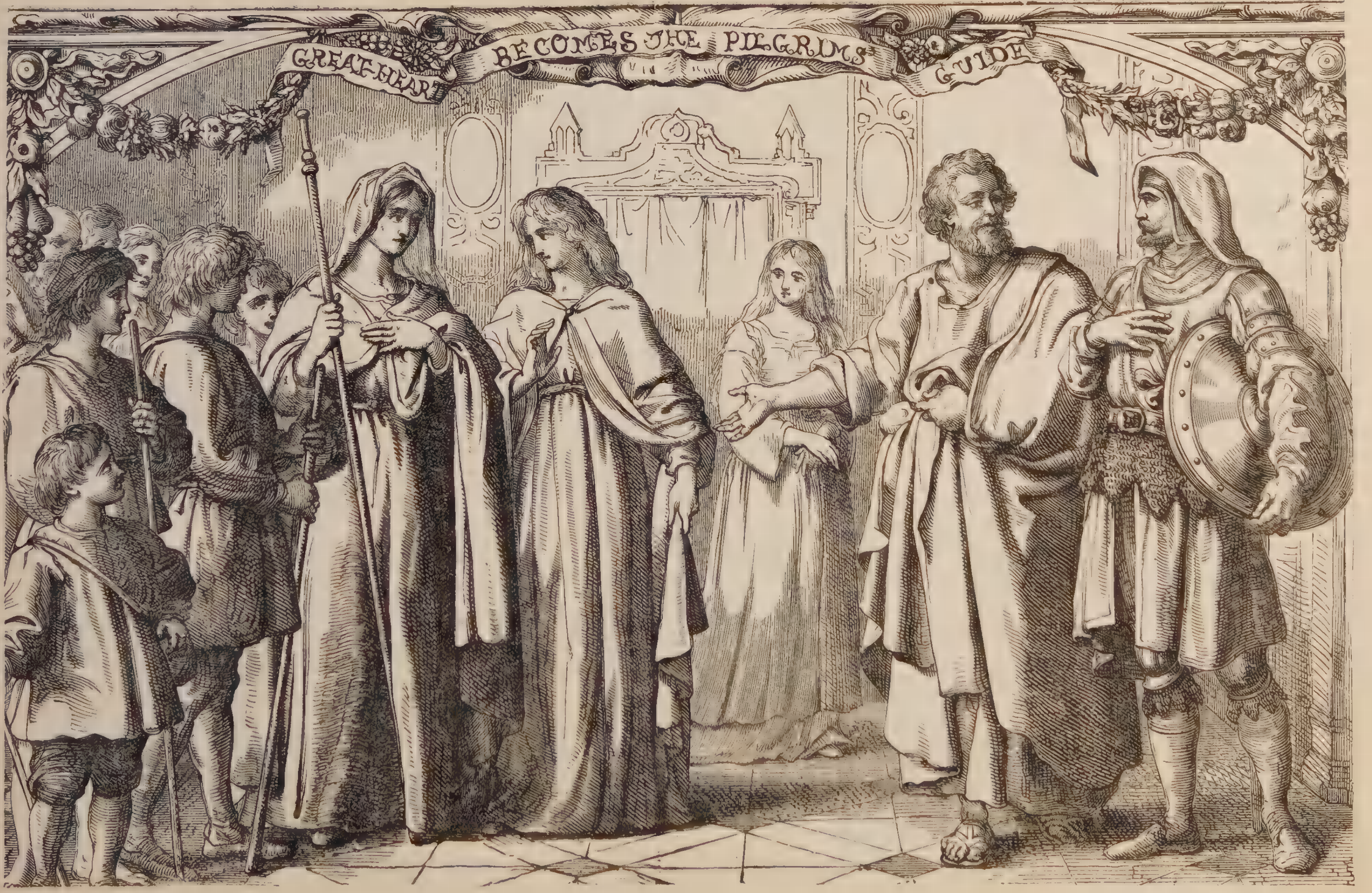
This place has been our second stage,
  Here we have heard and seen
Those good things, that from age to age
  To others hid have been.

The dunghill-raker, spider, hen,
  The chicken, too, to me
Have taught a lesson; let me then
  Conformed to it be.

The butcher, garden, and the field,
  The robin and his bait,
Also the rotten tree doth yield
  Me argument of weight;

To move me for to watch and pray,
  To strive to be sincere;
To take my cross up day by day,
  And serve the Lord with fear.

The bath, &c.—The concluding events of this visit are full of deep spiritual significance, seeing that the opportunity is taken to invest CHRISTIANA and her company with those marks and credentials which CHRISTIAN had received at the subsequent stage of the journey —at the Cross and the Sepulchre. They are conducted to the bath, which Bunyan himself interprets, in a side-note, to mean, "the bath of sanctification." From thence they return washed and cleansed. They then receive the Seal of the Spirit; and, ere they leave the house, they are clothed upon with the Change of raiment—"fine linen, white and clean." Thus clad in the sanctifying righteousness of the Spirit, they are also "clothed with


GREAT-HEART BECOMES THE PILGRIMS' GUIDE

CHAPTER IV.

THE CROSS AND THE CONSEQUENCES.

ALL the Pilgrims of Sion must go by the way of the Cross. This is an indispensable stage of the journey. In the diverse operations of the Spirit, there may, however, be differences of administration even here; and these diversities receive an illustration in the experience of CHRISTIAN, and the after experience of CHRISTIANA, at this self-same stage. As a poor burdened sinner, still bowed beneath the weight of his sin, our former Pilgrim had advanced to this "ascending place," where stands the Cross of Jesus. At the sight—the spiritual perception of the Crucified One, his burden loosed from off his back, and fell into the open mouth of the Sepulchre. The Cross was to him "the place of deliverance;" conscience was there eased of its burden, and he received pardon and peace. But, in this second narrative, much of this deliverance had been already wrought during the preceding stages. More gradual was the process of pardon, until the Cross became the climax of that which had been begun at the Wicket-gate. From the mouth of GOOD-WILL (a Divine personage, as we have already observed) CHRISTIANA and her company received pardon by word, with the kiss of peace as the pledge and assurance of the promise. To this was, by-and-by, to be added a full view of the way in which this pardon was obtained, a distant prospect of which was showed them at the Wicket-gate. To the near view of that scene they have now arrived. They stand beside the Cross! This is to CHRISTIANA the full confirmation of her faith. CHRISTIAN had been so borne down by his weight of guilt, and by his conviction of sin, that nothing but the view of the Cross and of the bleeding Lamb could suffice to loose those bonds, and set him free. And therefore Bunyan adds—"It was to give him a proof of the virtue of this, that he was suffered to carry his burden to the Cross." But in both experiences—of CHRISTIAN and CHRISTIANA, the CRUCIFIED ONE is honoured and magnified, as the sinner's only hope; and both could alike say with Paul—"God forbid that I should glory, save in the Cross of our Lord Jesus Christ," Gal. vi. 14.

NOW I saw in my dream that they went on, and Great-heart before them; so they went and came to the place where Christian's burden fell off his back, and tumbled into a sepulchre. Here then they made a pause, and here also they blessed God. Now, said Christiana, it comes to my mind what was said to us at the gate—to wit, that we should have pardon by word and deed; by word, that is, by the promise; by deed, to wit, in the way it was obtained. What the promise is, of that I know something; but what it is to have pardon by deed, or in the way that it was obtained, Mr. Great-heart, I suppose you know; wherefore, if you please, let us hear you discourse thereof.

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humility," each seeing the glory of the rest, and esteeming others better than themselves.

And now, as the last parting gift of the INTERPRETER, the Pilgrim band receive their convoy for the road, in the person of the indomitable GREAT-HEART, the future conductor of their pilgrimage, the hero of a hundred battles, the somewhat more than human GREAT-HEART—the boldest champion of the Second Part of the PILGRIM'S PROGRESS.

And Great-heart before them.—The character of GREAT-HEART now begins to develop itself, in his double capacity as teacher and guide; for this brave man is mighty both in word and deed. There is something superhuman in the character of this great conductor of the pilgrimage. Mr. Scott's idea, that it means "the stated pastoral care of a vigilant minister," scarcely rises to the high dignity of this lion-hearted man. Nor can we agree

GREAT. Pardon by the deed done is pardon obtained by some one for another that hath need thereof: not by the person pardoned, but in "the way," saith another, "in which I have obtained it." So then (to speak to the question more at large) the pardon that you, and Mercy, and these boys have attained was obtained by another, to wit, by him that let you in at that gate: and he hath obtained it in this double way; he has performed righteousness to cover you, and spilt his blood to wash you in.

CHR. But, if he parts with his righteousness to us, what will he have for himself?

GREAT. He has more righteousness than you have need of, or than he needeth himself.

CHR. Pray make that appear.

GREAT. With all my heart: but first I must premise, that he of whom we are now about to speak is one that hath not his fellow. He has two natures in one person, plain to be distinguished, impossible to be divided. Unto each of these natures a righteousness belongeth, and each righteousness is essential to that nature. So that one may as easily cause the nature to be extinct, as to separate its justice or righteousness from it. Of these righteousnesses, therefore, we are not made partakers, so as that they, or any of them, shall be put upon us, that we might be made just and live thereby. Besides these, there is a righteousness which this person has, as these two natures are joined in one. And this is not the righteousness of the Godhead, as distinguished from the manhood; nor the righteousness of the manhood, as distinguished from the Godhead; but a righteousness which standeth in the union of both natures, and may properly be called the righteousness that is essential to his being prepared of God to the capacity of the mediatory office, which he was to be entrusted with. If he parts with his first righteousness, he parts with his Godhead; if he parts with his second righteousness, he parts with the purity of his manhood; if he parts with his third, he parts with that perfection which capacitates him for the office of mediation. He has therefore another righteousness, which standeth in performance or obedience to a revealed will: and

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with Macaulay in his charge of inconsistency against the Allegorist, in combining the teaching and militant office in this one personage.

In this double office of GREAT-HEART is certainly included more than can be found in any, even of the choicest and bravest human companions of the way. GREAT-HEART must rather mean a principle than a person—the Divine grace and boldness implanted in the heart, or kept so consciously near as to insure Divine protection and continual aid in all danger and necessities; that grace that makes the heart strong and lusty by feeding it with the daily bread of spiritual food. It is that

that is it that he puts upon sinners, and that by which their sins are covered. Wherefore he saith, "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5. 19.

CHR. But are the other righteousnesses of no use to us?

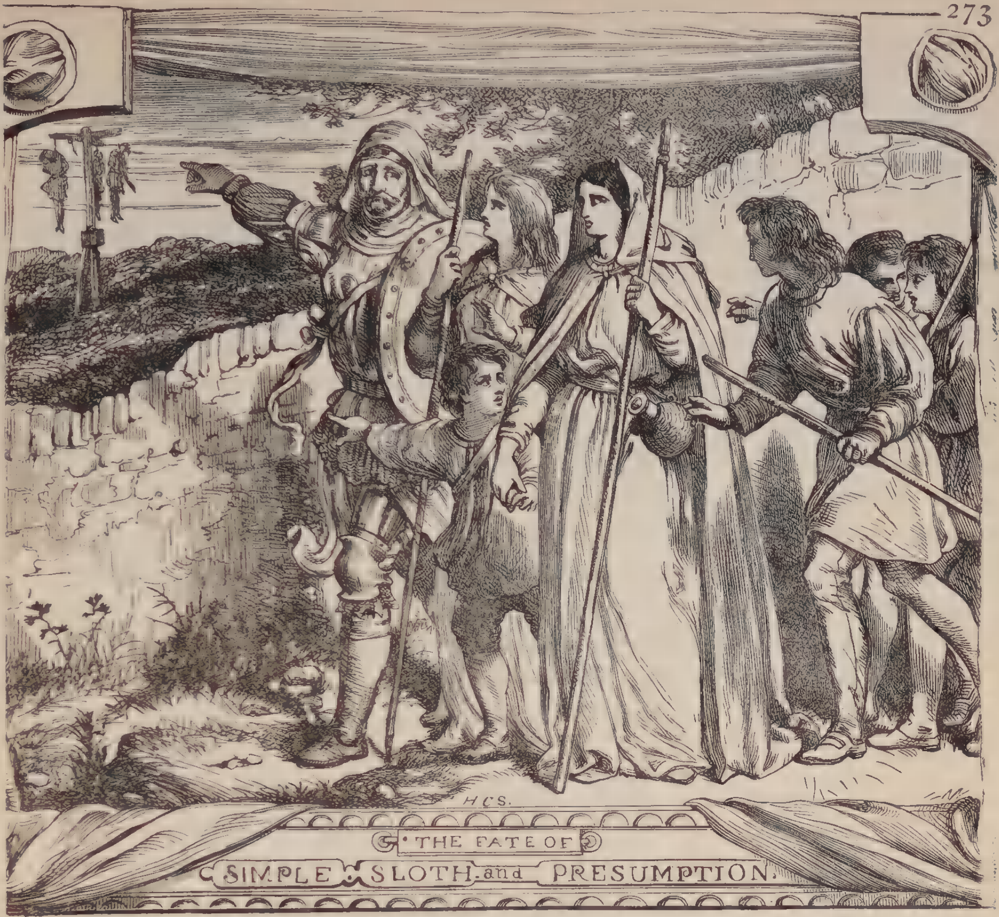
GREAT. Yes: for, though they are essential to his natures and offices, and cannot be communicated to another, yet it is by virtue of them that the righteousness that justifies is for that purpose efficacious. The righteousness of his Godhead gives virtue to his obedience; the righteousness of his manhood giveth capability to his obedience to justify; and the righteousness that standeth in the union of these two natures to his office, giveth authority to that righteousness to do the work for which it was ordained.

So then here is a righteousness that Christ, as God, has no need of; for he is God without it: here is a righteousness that Christ, as man, has no need of to make him so, for he is perfect man without it; again, here is a righteousness that Christ, as God-man, has no need of, for he is perfectly so without it. Here then is a righteousness that Christ, as God, and as God-man, has no need of, with reference to himself, and therefore he can spare it; a justifying righteousness, that he for himself wanteth not, and therefore giveth it away. Hence it is called "the gift of righteousness." Rom. 5. 17. This righteousness, since Christ Jesus the Lord has made himself under the law, must be given away; for the law doth not only bind him that is under it to do justly, but to use charity. Wherefore he must, or ought by the law, if he hath two coats, to give one to him that has none. Now our Lord indeed hath two coats, one for himself and one to spare: wherefore he freely bestows one upon those that have none. And thus, Christiana and Mercy, and the rest of you that are here, doth your pardon come by deed, or by the work of another man. Your Lord Christ is he that worked, and hath given away what he wrought for to the next poor beggar he meets.

But again, in order to pardon by deed, there must something be paid to God as a price, as well as something prepared to cover us withal.

Presence of Christ, so real and so near, that gives the Pilgrim conscious strength—such as Moses desired for his great enterprise, when he said, "If thy presence go not with me, carry us not up hence," Ex. xxxiii. 15.

Pardon by word and deed.—This is evidently a leading thought in the mind of Bunyan. He gives prominence to it at the Wicket-gate, and now more thoroughly unfolds its meaning at the Cross. Indeed, he labours to reveal its inner truth, and thereby to illustrate the mighty salvation obtained for us by Christ. We must, however, confess that this exposition of GREAT-HEART is not as lucid as most of the other doctrinal teachings of the Allegory; and we agree with Mr. Scott, when he says, "it is needlessly systematical and rather obscure." We might



THE FATE OF SIMPLE SLOTH and PRESUMPTION.

Sin has delivered us up to the just curse of a righteous law: now from this curse we must be justified by way of redemption, a price being paid for the harms we have done; and this is by the blood of our Lord, who came and stood in your place and stead, and died your death for your transgressions; thus has he ransomed you from your transgressions, by blood, and covered your polluted and deformed souls with righteousness; for the sake of which God passeth by you, and will not hurt you, when he comes to judge the world. Rom. 8. 34. Gal. 3. 13.

CHR. This is brave: now I see that there was something to be learned by our being pardoned by *word and deed.* Good Mercy, let us labour to keep this in mind; and my children, do you remember it also. But, Sir, was not this it that made my good Christian's burden fall from off his shoulder, and that made him give three leaps for joy?

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perhaps arrive at the same conclusion by stating the question thus—

Man once possessed an original righteousness, which consisted in his obedience to God. From this righteousness he fell by the sin of disobedience. A new covenant was straightway made with man, to this effect—if he can by obedience regain his former relationship to God, well; but if not, then, for the purpose of man's salvation, the righteousness of another

GREAT. Yes, it was the belief of this that cut off those strings, that could not be cut by other means; and it was to give him a proof of the virtue of this that he was suffered to carry his burden to the Cross.

CHR. I thought so; for, though my heart was lightsome and joyous before, yet it is ten times more lightsome and joyous now. And I am persuaded by what I have felt (though I have felt but little as yet) that if the most burdened man in the world was here, and did see and believe as I now do, it would make his heart merry and blithe.

GREAT. There is not only comfort, and the ease of a burden brought to us, by the sight and consideration of these; but an endeared affection begot in us by it: for who can (if he does but once think that pardon comes not only by promise, but thus) but be affected with the way and means of his redemption, and so with the man that hath wrought it for him?

CHR. True: methinks it makes my heart bleed to think that he should bleed for me. Oh! thou loving One! Oh! thou blessed One! thou deservest to have me: thou hast bought me: thou deservest to have me all: thou hast paid for me ten thousand times more than I am worth! No marvel that this made the tears stand in my husband's eyes, and that it made him trudge so nimbly on: I am persuaded he wished me with him; but, vile wretch that I was! I let him come all alone. O Mercy, that thy father and mother were here; yea, and Mrs. Timorous also: nay, I wish now with all my heart that here was Madam Wanton, too. Surely, surely their hearts would be affected: nor could the fear of the one, nor the powerful lusts of the other, prevail with them to go home again, and refuse to become good pilgrims.

GREAT. You speak now in the warmth of your affections: will it, think you, be always thus with you? Besides, this is not communicated to every one, nor to every one that did see your Jesus bleed. There were that stood by, and that saw the blood run from his heart to the ground, and yet were so far off this, that, instead of

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is offered, which is made available for man, and being perfect, is acceptable before God. To test man's power to regain his lost position by renewed obedience, a law was given, with a legal righteousness attached to the perfect fulfilment of its conditions. Man has not kept this law; he has broken it, in thought, in word, and in deed. On the score, then, of man's own personal obedience, his salvation is utterly hopeless. Shall man die the death?

He need not; for now steps in the provision, in mercy made, of the righteousness of another—the righteousness of Christ. He is perfect God, and therefore righteous in all his ways, and holy in all his works. He is sinless man, and therefore righteous, needing no obedience to constitute his personal righteousness. But though he needed not such obedience, yet he *did* "learn obedience," and by his subjection to the law in all things, by his sinless submission to its demands, and by his sufferings as a substitute for man—he hath a righteousness which was not required or needed for himself, and which, as "the gift of lamenting, they laughed at him; and instead of becoming his disciples, did harden their hearts against him. So that all that you have, my daughters, you have by peculiar impression made by a Divine contemplating upon what I have spoken to you. Remember that it was told you, that the hen by her common call gives no meat to her chickens. This you have therefore by a special grace.

Now I saw in my dream, that they went on until they were come to the place that Simple, and Sloth, and Presumption, lay and slept in, when Christian went by on pilgrimage: and behold they were hanged up in irons a little way off on the other side.

Then said Mercy to him that was their guide and conductor, What are these three men? and for what are they hanged there?

GREAT. These three men were men of bad qualities; they had no mind to be pilgrims themselves, and whomsoever they could they hindered: they were for sloth and folly themselves, and whomsoever they could persuade, they made so too; and withal taught them to presume that they should do well at last. They were asleep when Christian went by; and now you go by they are hanged.

MER. But could they persuade any one to be of their opinion?

GREAT. Yes, they turned several out of the way. There was Slow-pace they persuaded to do as they. They also prevailed with one Short-wind, with one No-heart, with one Linger-after-lust, and with one Sleepy-head, and with a young woman, her name was Dull, to turn out of the way and become as they. Besides, they brought up an ill report of your Lord, persuading others that he was a hard task-master. They also brought up an evil report of the good land, saying it was not half so good as some pretended it was. They also began to vilify his servants, and to count the best of them meddlesome, troublesome busybodies. Further, they would call the bread of God, husks; the comforts of his children, fancies; the travail and labour of pilgrims, things to no purpose.

Nay, said Christiana; if they were such, they should never be be-

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righteousness," he hath now to bestow upon all those who will receive it by faith in his great sacrifice. This is the *deed*, by which pardon is attained—through the meritorious righteousness of Jesus, presented freely to us, by which we, who have no personal righteousness, are *accounted* righteous, through Christ's merits and for Christ's sake.

Simple, Sloth, and Presumption.—In the former pilgrimage we have read of these men—in their sin; we now read of them in their condemnation. Great sinners, who are zealous in their sin, and thus mislead those that would go right on their way, must be made examples of, that all men may see and take warning, that they follow not in their steps.

The Second Pilgrimage is conducted in the same way as was the former—exposed to, or exempt from, its difficulties and temptations, as God's good grace and mercy may appoint.

wailed by me: they have but what they deserve: and I think it well that they stand so near the highway, that others may see and take warning. But had it not been well if their crimes had been graven on some plate of iron or brass, and left here where they did their mischiefs, for a caution to other bad men?

Great. So it is, as you may well perceive, if you will go a little to the wall.

Mer. No, no: let them hang, and their names rot, and their crimes live for ever against them: I think it is a high favour that they are hanged before we came hither; who knows else what they might have done to such poor women as we are?

Then she turned it into a song, saying—

Now then, you three, hang there, and be a sign,
To all that shall against the truth combine:
And let him that comes after fear this end,
If unto pilgrims he is not a friend.
And thou, my soul, of all such men beware,
That unto holiness opposers are.

Thus they went on till they came at the foot of the hill Difficulty, where again their good friend Mr. Great-heart took an occasion to tell them what had happened there when Christian himself went by. So he had them first to the spring: Lo, saith he, this is the spring that Christian drank of before he went up this hill; and then it was clear and good, but now it is dirty with the feet of some that are not desirous that pilgrims here should quench their thirst. Ezek. 34. 18. Thereat Mercy said, And why so envious, trow? But, said the guide, it will do, if taken up and put into a vessel that is sweet and good: for then the dirt will sink to the bottom, and the water come out by itself more clear. Thus therefore Christiana and her companions were compelled to do. They took it up, and put it into an earthen pot, and so let it stand till the dirt was gone to the bottom, and then they drank thereof.

Next he showed them the two by-ways that were at the foot of the

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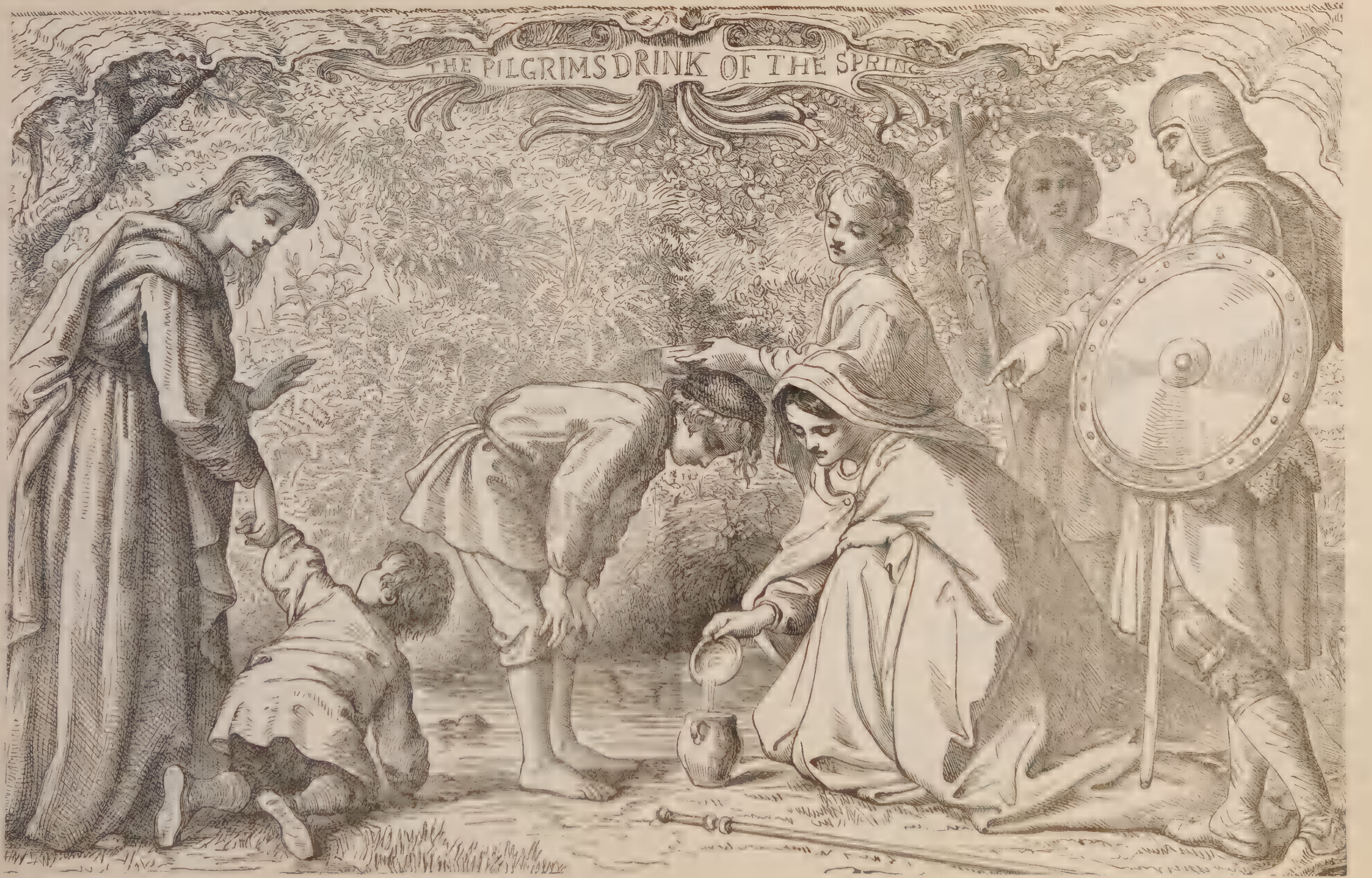
Ofttimes the stumbling-block that has been in the path of one man has been removed ere the next pilgrim hies that way.

The hill Difficulty.—This hill is not a mere circumstance or incident, which may or may not occur upon the road, but is an essential part of the pilgrimage, and must be climbed, and thus overpassed. It is the next stage after the Cross, appointed as a test to those that have received pardon and peace, to see what they are able to bear and are ready to endure for Christ. It also is the stage before the communion of the Palace Beautiful, and is there placed, as an ordeal or sifting process, for trial and proof of faith; for only they who are prepared to combat with difficulties, and to overcome them, shall be accounted worthy of the more exalted privileges of the way.

But here is a drawback or disadvantage at the very base of the ascent: the spring of


THE PILGRIMS DRINK OF THE SPRING

hill, where Formality and Hypocrisy lost themselves. And, said he, these are dangerous paths: two were here cast away when Christian came by. And, although you see these ways are since stopped up with chains, posts, and a ditch, yet there are those that will choose to adventure here rather than take the pains to go up this hill.

Prov. 13. 15. CHR. "The way of transgressors is hard:" it is a wonder that they can get into those ways without danger of breaking their necks.

GREAT. They will venture; yea, if at any time any of the King's servants do happen to see them, and do call upon them, and tell them that they are in the wrong way, and do bid them beware of the danger, then they railingly return them answer, and say, "As for the word that thou hast spoken unto us in the name of the King, we will Jer. 44. 16, 17. not hearken unto thee; but we will certainly do whatsoever thing goeth out of our mouth." Nay, if you look a little further, you shall see that these ways are made cautionary enough, not only by these posts, and ditch, and chain, but also by being hedged up; yet they will choose to go there.

CHR. They are idle; they love not to take pains; up-hill way is unpleasant to them. So it is fulfilled unto them as it is written, "The Prov. 15 19. way of the slothful man is as a hedge of thorns." Yea, they will rather choose to walk upon a snare than to go up this hill, and the rest of this way to the City.

Then they set forward, and began to go up the hill, and up the hill they went; but before they got to the top Christiana began to pant, and said, I dare say this is a breathing hill: no marvel if they that love their ease more than their souls choose to themselves a smoother way. Then said Mercy, I must sit down; also the least of the children began to cry. Come, come, said Great-heart, sit not down here, for a little above is the Prince's arbour. Then he took the little boy by the hand and led him up thereto.

When they were come to the arbour, they were very willing to sit down, for they were all in a pelting heat. Then said Mercy, How Matt. 11. 28. sweet is rest to them that labour! And how good is the

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which CHRISTIAN drank, and by which he was refreshed, is now soiled and made muddy by the feet of some who are ill-disposed towards the Pilgrims of the Lord. This spring is the Word of God, in its refreshment of the soul. It was clear as crystal for the former Pilgrims, but not so now. Allusion is, no doubt, intended here to some degeneracy of spiritual life, and especially of spiritual teaching. This is the second allusion of the kind; a former instance being found at the Slough of Despond, which had been growing worse, owing to the indifferent materials used for mending it. It is supposed that during the interval between

Prince of pilgrims to provide such resting places for them! Of this arbour I have heard much; but I never saw it before. But here let us beware of sleeping: for, as I have heard, that cost poor Christian dear.

Then said Mr. Great-heart to the little ones, Come, my pretty boys, how do you do? What think you now of going on pilgrimage? Sir, said the least, I was almost beat out of heart; but I thank you for lending me a hand in my need. And I remember now what my mother hath told me, namely, that the way to heaven is as a ladder, and the way to hell is as down a hill. But I had rather go up the ladder to life, than down the hill to death.

Then said Mercy, But the proverb is, "To go down the hill is easy." But James said (for that was his name), the day is coming when, in my opinion, going down the hill will be the hardest of all. 'Tis a good boy, said his master, thou hast given her a right answer. Then Mercy smiled, but the little boy did blush.

Come, said Christiana, will you eat a bit to sweeten your mouths, while you sit here to rest your legs? for I have here a piece of pomegranate, which Mr. Interpreter put into my hand just when I came out of his door. He gave me also a piece of an honeycomb, and a little bottle of spirits. I thought he gave you something, said Mercy, because he called you aside. Yes, so he did, said the other. But, said Christiana, it shall be still as I said it should when at first we came from home; thou shalt be a sharer in all the good that I have, because thou so willingly didst become my companion. Then she gave to them, and they did eat, both Mercy and the boys. And said Christiana to Mr. Great-heart, sir, will you do as we? But he answered, You are going on pilgrimage, and presently I shall return: much good may what you have do to you. At home I eat the same every day.

Now when they had eaten and drunk, and had chatted a little longer, their guide said to them, The day wears away; if you think good, let us prepare to be going. So they got up to go, and the little boys went before; but Christiana forgot to take her bottle of spirits

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the writing of the two Parts of the PROGRESS, this declension had appeared in the ministers of the Word — their doctrine and teaching being not so pure as it had once been.

The advice here is goodly counsel —"Let it stand a while." Degenerate preaching of the Word is the admixture of error with truth, and as these elements cannot combine, they must be separated; and by-and-by the error will settle down by itself, and leave the waters pure. Then you may safely drink it, and be refreshed to meet the difficulties of the way.

The ascent, as its name implies, proved difficult. An interesting feature in the chawith her; so she sent her little boy back to fetch it. Then said Mercy, I think this is a losing place. Here Christian lost his roll, and here Christiana left her bottle behind her. Sir, what is the cause of this? So their guide made answer, and said, The cause is sleep or forgetfulness: some sleep when they should keep awake, and some forget when they should remember. And this is the very cause why often, at the resting-places, some pilgrims in some things come off losers. Pilgrims should watch and remember what they have already received under their greatest enjoyments; but, for want of doing so, ofttimes their rejoicing ends in tears, and their sunshine in a cloud: witness the story of Christian at this place.

When they were come to the place where Mistrust and Timorous met Christian, to persuade him to go back for fear of the lions, they perceived as it were a stage, and before it, towards the road, a broad plate, with a copy of verses written thereon; and, underneath, the reason of raising up of that stage in that place rendered. The verses were—

Let him that sees this stage, take heed
Upon his heart and tongue:
Lest, if he do not, here he speed
As some have long agone.

The words underneath the verses were, "This stage was built to punish such upon, who, through *timorousness* or *mistrust*, shall be afraid to go further on pilgrimage. Also on this stage both Mistrust and Timorous were burnt through the tongue with a hot iron, for endeavouring to hinder Christian on his journey."

Then said Mercy, This is much like the saying of the Beloved, Ps. 120. 3, 4. "What shall be given unto thee? or what shall be done unto thee, thou false tongue? Sharp arrows of the mighty, with coals of juniper."

So they went on, till they came within sight of the lions. Now Mr. Great-heart was a strong man, so he was not afraid of a lion: but yet, when they were come up to the place where the lions were, the

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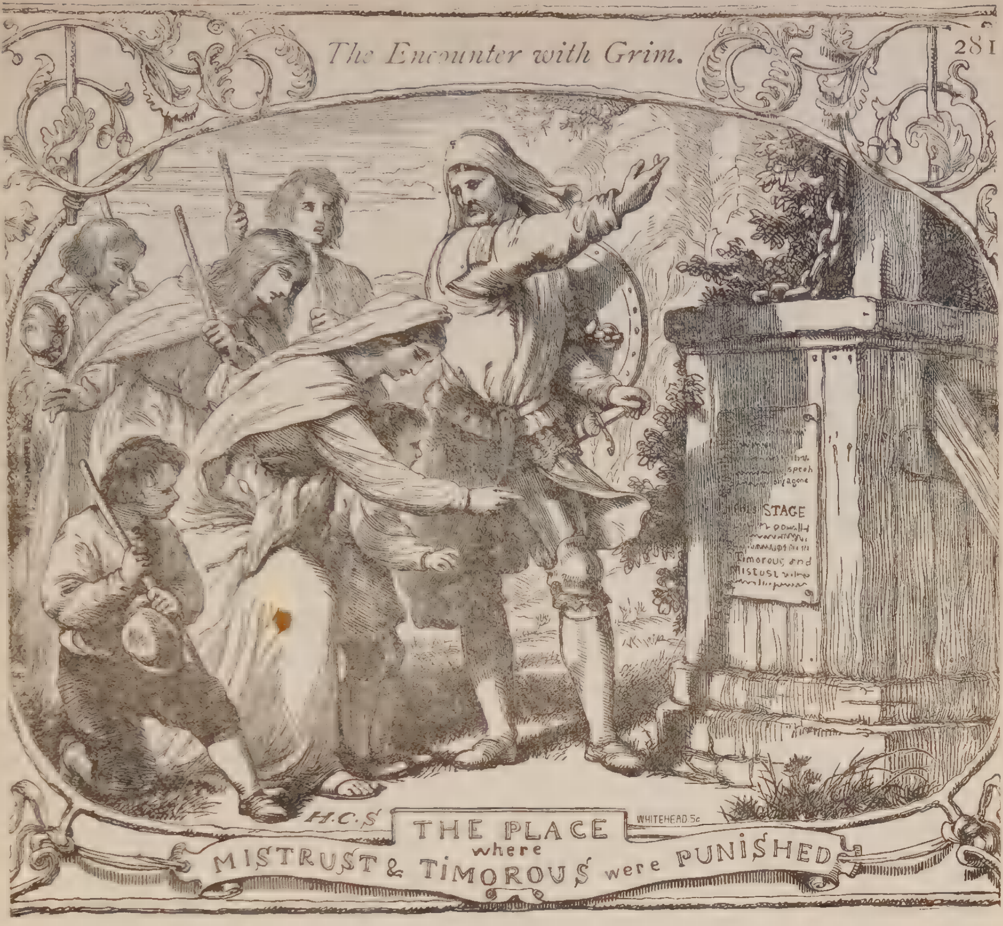
racter of GREAT-HEART occurs here—his care of the little children. He is like the Good Shepherd that has love and tenderness enough to take the young lambs in his arms, and yet power and strength enough to slay the roaring lion that would devour the flock.

Within sight of the lions.—The experience of the path is unchanged, except in some few incidental circumstances. One of these incidents, that diversify the scene, is now before us. The pass of the lions seems even more dangerous now than it had been when CHRISTIAN passed that way. The lions are quite as wrathful; they are, moreover, backed by a Giant; the porter, WATCHFUL, is not in view; and the party consists of women and children. But, over against all these disadvantages, there is one countervailing advantage—they have brave GREAT-HEART with them; and this is everything.


STAGE
Timorous and
Mistrust
H.C.S
WHITEHEAD Sc
THE PLACE where MISTRUST & TIMOROUS were PUNISHED

boys that went before were now glad to cringe behind, for they were afraid of the lions: so they stepped back and went behind. At this their guide smiled, and said, How now, my boys; do you love to go before when no danger doth approach, and love to come behind so soon as the lions appear?

Now as they went on, Mr. Great-heart drew his sword, with intent to make a way for the pilgrims in spite of the lions. Then there appeared one that it seems had taken upon him to back the lions: and he said to the pilgrims' guide, What is the cause of your coming hither? Now the name of that man was Grim, or Bloody-man, because of his slaying of pilgrims; and he was of the race of the giants.

Then said the pilgrims' guide, These women and children are going on pilgrimage; and this is the way they must go; and go it they shall, in spite of thee and the lions.

Grim. This is not their way, neither shall they go therein. I am come forth to withstand them, and to that end will back the lions.

Now, to say the truth, by reason of the fierceness of the lions, and of the grim carriage of him that did back them, this way of late had been much unoccupied, and was almost all grown over with grass.

Then said Christiana, Though the highways have been unoccupied heretofore, and though the travellers have been made in times past to
Judg. 5. 6, 7. walk through by-paths, it must not be so now I am risen, "Now I am risen a mother in Israel."

Then he swore by the lions that it should: and therefore bid them turn aside, for they should not have passage there. But Great-heart their guide made first his approach unto Grim, and laid so heavily on him with his sword, that he forced him to retreat.

Then said he that attempted to back the lions, Will you slay me upon mine own ground?

Great. It is the King's highway that we are in, and in this way it is that thou hast placed the lions; but these women and these children, though weak, shall hold on their way in spite of the lions. And with that he gave him again a downright blow, and brought him upon his knees. With this blow he also broke his helmet, and with the next cut off an arm. Then did the giant roar so hideously that his voice frightened the women; and yet they were glad to see him lie sprawling upon the ground. Now the lions were chained, and so of themselves could do nothing. Wherefore, when old Grim that intended to back them was dead, Great-heart said to the pilgrims, Come now, and follow me, and no hurt shall come to you from the lions. They therefore went on, but the women trembled as they passed by them: the boys also looked as if they would die: but they all got by without further hurt.

This way had lain much unoccupied.—The political allusion here seems to be sufficiently apparent. The persecutions and disabilities of Bunyan's days had already deterred many from joining themselves in Christian fellowship, such as is indicated by the intercourse of the Palace Beautiful. The "lions" of persecution, backed by the "giant" hand of power, during that unhappy period, had desolated the highways of Christian communion, and driven back many from the companionships of the spiritual pilgrimage.

In the later days of Bunyan's life, the lions of persecution were "chained," that is, the persecuting laws were rendered inoperative; but the spirit of persecution (Giant Grim) still remained, sufficient to deter the timid and faint-hearted ones from trying the pass. It needed but the vigorous effort of some Great-heart of the period to clear the path for the liberty of after ages of the Church.

It is the King's highway.—Great-heart lacks neither words nor deeds of greatness. He will enjoy for himself, and will have others to enjoy, the sweet communion of saints, and all other privileges of the people of God; and he enforces his demands because he is on the highway of the Lord his King. With a brave heart and a strong arm (now bearing only a spiritual interpretation) the journeying pilgrim of the road must be a hero in the strife, such as those great-hearted men of old, who stopped the mouths of lions, and laid grim giants prostrate on the battle-field.

CHAPTER V.

THE PALACE BEAUTIFUL.

THE sojourn in the Palace Beautiful, as described in the narrative of the former Pilgrimage, was characterised by all that was "lovely and of good report" in the provision and enjoyment of Christian privilege and opportunity. The second narrative well sustains the reputation of that fair house of godly communion and Christian fellowship. It is still, as before, a privilege so exalted as to be guarded by an ordeal of Difficulty in the entrance thereto, lest any unworthy pilgrims should cross that threshold of joy and peace. This chapter includes a lengthened review of Christian intercourse, sustained from day to day, to the comfort and edification of the Pilgrims. The nightfall, the weariness, and the danger, form a bold contrast to the home, the rest, and the safety here provided for the wayfaring company. Here God "giveth his beloved sleep," and dreams of heaven and blessedness play around them, while they repose in the peaceful chamber of their rest.

The scenes of this stage of the journey assume a more familiar character, and sometimes are so quaint as to be almost amusing. The catechising of the children, and the ready answers of the boys; MERCY'S courtship with Mr. BRISK, and the sudden break off of the suitor's attentions; MATTHEW'S illness, its cause, and its cure by MR. SKILL; the subsequent conversations; propounding of difficult questions; seeing of wondrous sights; and breathing of fervent farewells—all make up an interesting, entertaining, and instructive chapter of the Allegory of the Dreamer.

NOW, when they were within sight of the porter's lodge, they soon came up unto it: but they made the more haste after this to go thither; because it is dangerous travelling there in the night. So when they were come to the gate, the guide knocked, and the porter cried, Who is there? But, as soon as the guide had said, It is I, he knew his voice, and came down; for the guide had oft before that come thither as a conductor of pilgrims. When he was come down, he opened the gate, and seeing the guide standing just before it (for he saw not the women, for they were behind him), he said unto him, How now, Mr. Great-heart, what is your business here so late at night? I have brought, said he, some pilgrims hither, where, by my Lord's commandment, they must lodge. I had been here some time ago, had I not been opposed by the giant that used to back the lions. But I, after a long and tedious combat with him, have cut him off, and have brought the pilgrims hither in safety.

POR. Will you not go in and stay till morning?

GREAT. No, I will return to my Lord to-night.

Dangerous travelling in the night.—Yes, even though GREAT-HEART is with them, as the brave conductor of the way. To the strongest and the best equipped there is no room for that bravado spirit that sees no danger and knows no peril. There are times when even GREAT-HEART is safer within the shrine of his great Master's house—seasons of darkness, the midnights that follow after our best and brightest days, during which we are reminded that we are not yet at home, but are still in the weary wilderness.

CHR. Oh, sir, I know not how to be willing you should leave us in our pilgrimage, you have been so faithful and so loving to us, you have fought so stoutly for us, you have been so hearty in counselling of us, that I shall never forget your favour towards us.

Then said Mercy, Oh, that we might have thy company to our journey's end! How can such poor women as we hold out in a way so full of troubles as this way is, without a friend or defender?

Then said James, the youngest of the boys, Pray, sir, be persuaded to go with us and help us, because we are so weak, and the way so dangerous as it is.

GREAT. I am at my Lord's commandment: if he shall allot me to be your guide quite through, I will willingly wait upon you. But here you failed at first; for, when he bid me come thus far with you, then you should have begged me of him to have gone quite through with you, and he would have granted your request. However, at present I must withdraw; and so, good Christiana, Mercy, and my brave children, adieu!

Then the porter, Mr. Watchful, asked Christiana of her country and of her kindred: and she said, I come from the City of Destruction; I am a widow-woman, and my husband is dead; his name was Christian, the pilgrim. How! said the porter, was he your husband? Yes, said she, and these are his children; and this (pointing to Mercy) is one of my town's-women. Then the porter rang his bell, as at such times he is wont, and there came to the door one of the damsels, whose name was Humble-mind. And to her the porter said, Go tell it within, that Christiana, the wife of Christian, and her children, are come hither on pilgrimage. She went in, therefore, and told it. But oh! what noise for gladness was therein, when the damsel did but drop that out of her mouth!

So they came with haste to the porter, for Christiana stood still at

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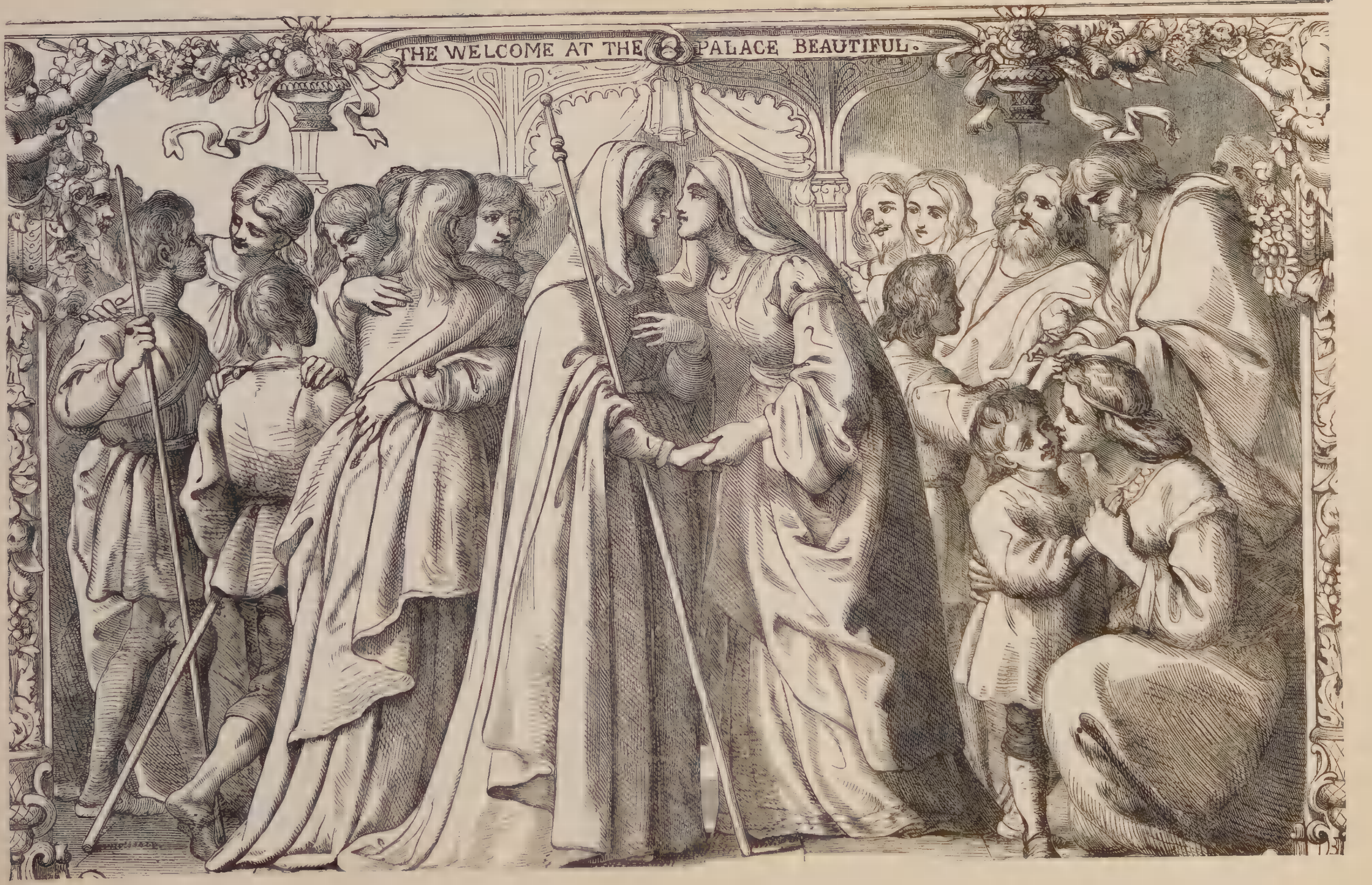
"*I will return to-night.*"—Alas! evil tidings on the very threshold of enjoyment! GREAT-HEART is bidding them farewell! Having thus far conducted his company, he must now return to his Lord for fresh instruction and another mission. He has fulfilled the commission he had received at the INTERPRETER'S House—"Conduct them," said his Lord, "to the house called Beautiful." The Holy Spirit gives "grace by measure," and according to our asking. We must ask, and then we receive; we must ask for large things and for long-continued blessings, else we must not expect to receive largely. And herein was CHRISTIANA'S double mistake: in the first place, she had not asked at all; and in the next, she had not asked enough. Accordingly, at the outset she was granted no convoy for the road, and when she did receive the gift, it was but for a single stage—she had asked no more. Thus does God experimentally teach his children to feel their wants and to pray for needful supplies; and when they ask, he means that they should ask liberal things of him that giveth liberally, and upbraideth not.

What noise for gladness.—The greatness of their need is only equalled—perhaps surpassed, by the greatness of the welcome they receive.



THE WELCOME AT THE PALACE BEAUTIFUL.

the door. Then some of the most grave said unto her, Come in, Christiana; come in, thou wife of that good man; come in, thou blessed woman, come in, with all that are with thee. So she went in, and they followed her that were her children and her companions. Now when they were gone in they were had into a large room, and bid to sit down: so they sat down, and the chief of the house were called to see and welcome the guests. Then they came in, and, understanding who they were, did salute each other with a kiss, and said, Welcome, ye vessels of the grace of God, welcome unto us who are your faithful friends.

Now, because it was somewhat late, and because the pilgrims were weary with their journey, and also made faint with the sight of the fight and the terrible lions, they desired, as soon as might be, to prepare to go to rest. Nay, said those of the family, refresh yourselves with a morsel of meat: for they had prepared for them a lamb, with the accustomed sauce thereto. For the porter had heard before of their coming, and had told it to them within. So when they had supped and ended their prayer with a psalm, they desired that they might go to rest. But let us, said Christiana, if we may be so bold as to choose, be in that chamber that was my husband's when he was here. So they had them up thither, and they all lay in a room. When they were at rest, Christiana and Mercy entered into discourse about things that were convenient.

Exod. 12. 3; John 1. 29.

CHR. Little did I think once, when my husband went on pilgrimage, that I should ever have followed him.

MER. And you as little thought of lying in his bed, and in his chamber to rest as you do now.

CHR. And much less did I ever think of seeing his face with

If men did but know the thousand welcomes that await them on the road to heaven, would they not gladly leave their sin, and follow Christ? All along the road are friendly greetings, Christian welcomes, and kindly gratulations. Thus the Pilgrims go on "from strength to strength," from stage to stage; and all along and everywhere they are entertained by the Lord of the Hill, who graciously provides helps, rests, and all other things that are necessary for the refreshment of the weary.

The great gladness expressed on this occasion was on account of the fact that, by the arrival of this company, the Christian family was completed. If there be joy in heaven over any one member that is brought to Jesus, there is greater joy when other members of the family follow, and yet greater gladness if the family circle is wholly given to Christ. Besides, the fair inhabitants of the palace had already taken an interest in CHRISTIAN personally, and had made special inquiries about his family. He had at that time no good report to give respecting them; but now his wife and children present themselves as candidates for the same communion of saints which CHRISTIAN had so largely enjoyed during his sojourn in this fair dwelling-place. This makes the damsels glad. All the graces of the Spirit are made stronger and more permanent, in proportion as they are enjoyed and cultivated in the genial atmosphere of the Christian home and family.

When they were at rest.—Upon their own comfort, and of worshipping the Lord the King with him: and yet I believe I shall.

MER. Hark! don't you hear a noise?

CHR. Yes, it is, as I believe, a noise of music for that we are here.

MER. Wonderful! Music in the house, music in the heart, and music also in heaven, for the joy that we are here!

Thus they talked a while, and then betook themselves to sleep. So in the morning when they awaked, Christiana said to Mercy, What was the matter that you did laugh in your sleep to-night? I suppose you was in a dream.

MER. So I was, and a sweet dream it was: but are you sure I laughed?

CHR. Yes; you laughed heartily. But pr'ythee, Mercy, tell me thy dream.

MER. I was dreaming that I sat alone in a solitary place, and was bemoaning of the hardness of my heart. Now I had not sat there long, but methought many were gathered about me to see me, and to hear what it was that I said. So they hearkened, and I went on bemoaning the hardness of my heart. At this some of them laughed at me, some called me a fool, and some began to thrust me about. With that methought I looked up, and saw one coming with wings towards me. So he came directly to me, and said, Mercy, what aileth thee? Now, when he had heard me make my complaint, he said, Peace be to thee: he also wiped mine eyes with his handkerchief, and clad me in silver and gold. He put a chain upon my neck, and ear-rings in my ears, and a beautiful crown upon my head. Ezek. 16. 8—13. Then he took me by the hand, and said, Mercy, come after me. So he went up, and I followed, till we came at a golden gate. Then he knocked; and, when they within had opened, the man went in, and I

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petition they were permitted to choose the Chamber Peace, in which CHRISTIAN had slept during his visit to the palace. Bunyan has introduced a side-note here, which is suggestive of profitable thoughts. He writes—"Christ's bosom is for all pilgrims." Yes, the resting-place of the Christian is on Jesus' breast; that is, indeed, the Chamber of true Peace, where this soft pillow may be found on which to lay the aching head, and be at rest, —even upon our good Father's bosom.

Mercy, tell me thy dream.—MERCY dreams a dream, which contains, within a few sentences, the cross of many, and dissolves away into the glory of their crown. It was a dream well suited to the case of one like MERCY, who has been the only member of her family, as yet, to undertake the pilgrimage. Such lonely and solitary ones—witnesses for Christ in the midst of home discouragements—surely, they may take courage by the example of MERCY; her dream may be their reality. They are, perhaps, sore hindered in their way, laughed at, mocked, and ridiculed. This, no doubt, was MERCY'S case; this the cross she had to bear *at home*, else she had not dreamed this dream. But she sought Christian fellowship elsewhere, and found it in the company of her friend; and now enjoys a high festival of such holy gladness in the communion of the Palace. Here she seems to see the peculiar cross she has to bear, and how it changes into the crown followed him up to a throne, upon which one sat, and he said to me, Welcome, daughter. The place looked bright and twinkling, like the stars, or rather like the sun, and I thought that I saw your husband there. So I awoke from my dream. But did I laugh?

CHR. Laugh! ay, well you might, to see yourself so well. For you must give me leave to tell you, that it was a good dream; and that, as you have begun to find the first part true, so you shall find the second at last. "God speaks once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumbering upon the bed." We need not, when in bed, to lie awake to talk with God; he can visit us while we sleep, and cause us to hear his voice. Our heart oft-times wakes when we sleep; and God can speak to that, either by words, by proverbs, by signs and similitudes, as well as if one was awake.

Job 33. 14, 15.

MER. Well, I am glad of my dream, for I hope ere long to see it fulfilled, to the making me laugh again.

CHR. I think it is now high time to rise, and to know what we must do.

MER. Pray, if they advise us to stay awhile, let us willingly accept of the proffer. I am the willinger to stay awhile here, to grow better acquainted with these maids; methinks, Prudence, Piety, and Charity have very comely and sober countenances.

CHR. We shall see what they will do. So, when they were up and ready, they came down, and they asked one another of their rest, and if it was comfortable, or not.

Very good, said Mercy; it was one of the best night's lodgings that ever I had in my life.

Then said Prudence and Piety, If you will be persuaded to stay here a while, you shall have what the house will afford.

Ay, and that with a very good will, said Charity. So they consented, and stayed there for about a month or above, and became very profitable one to another. And, because Prudence would see how Christiana had brought up her children, she asked leave of her to catechise them:

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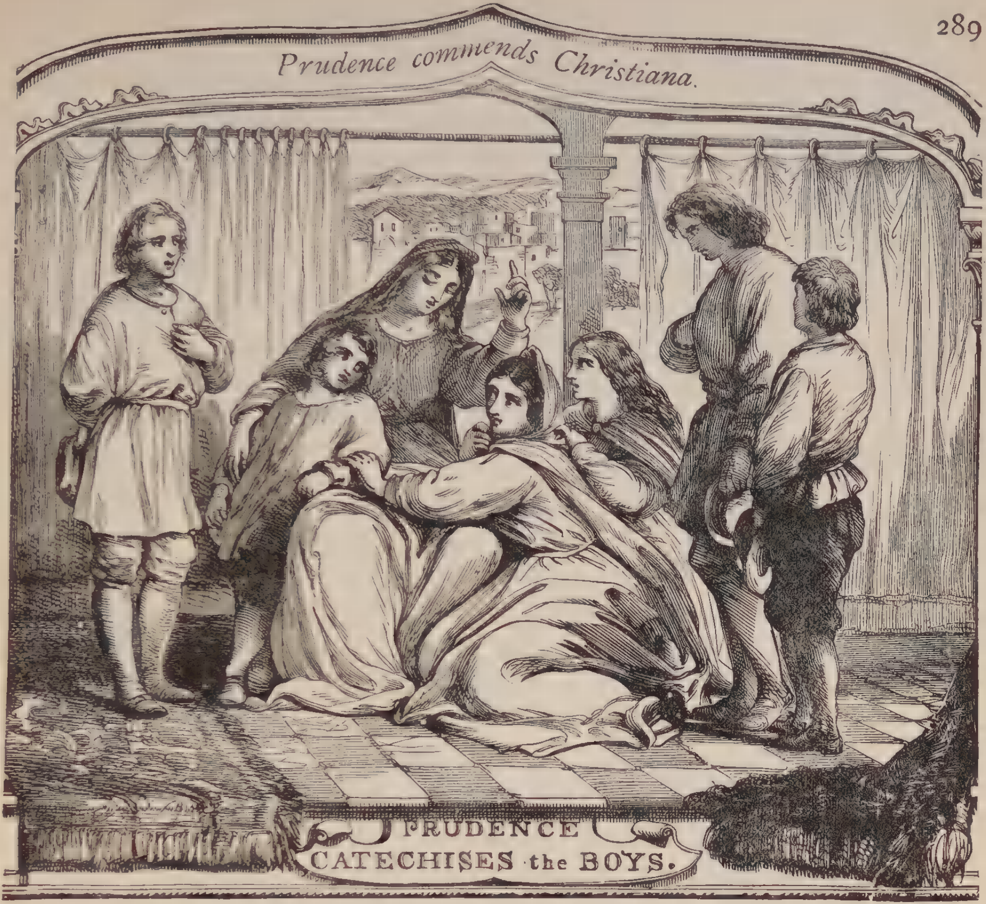
of glory, as, in her dream, she is lifted to the throne of light; and she that finds no sympathy in her home on earth, now finds the sympathy of her home in heaven, and hears her heavenly Father's voice address her saying—"Welcome, daughter!"

Stayed there about a month.—The communion of saints ought to be ofttimes enjoyed, or else, for a long time together. The heart has a natural tendency to decline from grace, and to decay in Christian strength. Christian intercourse is as the dew of heaven to the soul; it is as the fatness of the earth to the hidden root; it is as the supply of oil to the expiring lamp. Long continuance in these blessed opportunities is profitable to the soul's health and increase.

The catechising.—This is designed not only


Prudence commends Christiana.
PRUDENCE CATECHISES the BOYS.

so she gave her free consent. Then she began with the youngest, whose name was James. And she said, Come, James, canst thou tell me who made thee?

Jam. God the Father, God the Son, and God the Holy Ghost.

Prud. Good boy. And canst thou tell who saves thee?

Jam. God the Father, God the Son, and God the Holy Ghost.

Prud. Good boy still. But how doth God the Father save thee?

Jam. By his grace.

Prud. How doth God the Son save thee?

Jam. By his righteousness, death, and blood, and life.

Prud. And how doth God the Holy Ghost save thee?

Jam. By his illumination, by his renovation, and by his preservation.

Then said Prudence to Christiana, You are to be commended for thus bringing up your children. I suppose I need not ask the rest

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to test the amount of the children's attainments in religious truth but also to test the faithfulness of CHRISTIANA, as a Christian mother, in the education of her children. Great responsibility devolves upon the mothers in our Israel, as to how they perform this great duty. Maternal influence is that which chiefly contributes to the formation of the habits of children; and, in a great measure, the spiritual education of the young belongs to a mother's care. In this case, CHRISTIANA had well discharged her responsibilities.

these questions, since the youngest of them can answer them so well. I will therefore now apply myself to the next youngest.

Then she said, Come, Joseph (for his name was Joseph), will you let me catechise you?

Jos. With all my heart.

Prud. What is man?

Jos. A reasonable creature, made so by God, as my brother said.

Prud. What is supposed by this word *saved?*

Jos. That man by sin has brought himself into a state of captivity and misery.

Prud. What is supposed by his being saved by the Trinity?

Jos. That sin is so great and mighty a tyrant, that none can pull us out of its clutches but God; and that God is so good and loving to man, as to pull him indeed out of this miserable state.

Prud. What is God's design in saving poor man?

Jos. The glorifying of his name, of his grace, and justice, &c., and the everlasting happiness of his creature.

Prud. Who are they that must be saved?

Jos. Those that accept of his salvation.

Prud. Good boy, Joseph; thy mother hath taught thee well, and thou hast hearkened to what she has said unto thee.

Then said Prudence to Samuel (who was the eldest son but one), Come, Samuel, are you willing that I should catechise you also?

Sam. Yes, forsooth, if you please.

Prud. What is heaven?

Sam. A place and state most blessed, because God dwelleth there.

Prud. What is hell?

Sam. A place and state most woeful, because it is the dwelling-place of sin, the devil, and death.

Prud. Why wouldst thou go to heaven?

Sam. That I may see God, and serve him without weariness; that

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The *manner* of the catechising is worthy of notice. Prudence is the catechist. The questions proposed are adapted to the ages and capacities of the children. Beginning with the youngest child, and with the most elementary Christian truths, she advances to higher principles as she passes on to the elder boys. This is an important element in the art of catechising. In examining, as in teaching, the order must be—milk for babes, and strong meat for those of riper age and larger powers.

The *subject-matter* of the examination, also, demands attention. The questions are all on essential doctrines. The answers are prompt and ready, and pointed too, even to quaintness. The fundamental verities of the Christian faith are introduced even in the more elementary catechising; and the youngest of the children is able to express himself on the subject of grace, and righteousness, and sanctification. Bunyan thus shows the importance of instructing even the youngest in the essentials of Christianity. He so sets forth the doctrine of the Trinity, and the offices of the

I may see Christ, and love him everlastingly; that I may have that fulness of the Holy Spirit in me, that I can by no means here enjoy.

PRUD. A very good boy also, and one that has learned well.—Then she addressed herself to the eldest, whose name was Matthew; and she said to him, Come, Matthew, shall I also catechise you?

MATT. With a very good will.

PRUD. I ask, then, if there ever was anything that had a being antecedent to, or before, God?

MATT. No; for God is eternal; nor is there anything, excepting himself, that had a being until the beginning of the first day: "For in six days the Lord made heaven and earth, the sea, and all that in them is."

PRUD. What do you think of the Bible?

MATT. It is the holy Word of God.

PRUD. Is there nothing written therein but what you understand?

MATT. Yes, a great deal.

PRUD. What do you do when you meet with such places therein that you do not understand?

MATT. I think God is wiser than I. I pray also that he will please to let me know all therein that he knows will be for my good.

PRUD. How believe you as touching the resurrection of the dead?

MATT. I believe they shall rise, the same that was buried; the same in nature, though not in corruption. And I believe this upon a double account: first, because God has promised it; secondly, because he is able to perform it.

Then said Prudence to the boys, You must still hearken to your mother, for she can teach you more. You must also diligently give ear to what good talk you shall hear from others: for for your sakes do they speak good things. Observe also, and that with carefulness, what the heavens and the earth do teach you; but especially be much in the meditation of that book which was the cause of your father's be-

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Three Divine Persons respectively, as that even a little child should know them.

The progressive character of this catechising conducts us from the simpler to the more abstruse subjects of Christian doctrine. For example: the youngest is examined in the plan of salvation, through the joint offices and individual work of the Trinity in Unity; the next in age is examined as to the nature of man and the philosophy of the scheme of redemption; the elder than he must tell somewhat respecting the world to come, and our relationship to its eternal destinies; while the eldest is catechised in the more abstract topics of religion—the nature of God, the character of the Bible, the limits of man's understanding, the necessity of Divine faith, concluding with a question and answer respecting the Resurrection of the dead.

PRUDENCE is pleased with the progress of the children, and commends them to the further care of their pious and devoted mother. They are to learn from the open book of Nature; but, above all, to receive their coming a pilgrim. I, for my part, my children, will teach you what I can while you are here, and shall be glad if you will ask me questions that tend to godly edifying.

Now by that the pilgrims had been at this place a week, Mercy had a visitor, that pretended some good-will unto her, and his name was Mr. Brisk, a man of some breeding, and that pretended to religion; but a man that stuck very close to the world. So he came once or twice, or more, to Mercy, and offered love unto her. Now Mercy was of a fair countenance, and therefore the more alluring. Her mind also was to be always busying of herself in doing; for, when she had nothing to do for herself, she would be making hose and garments for others, and would bestow them upon those that had need. And Mr. Brisk, not knowing where or how she disposed of what she made, seemed to be greatly taken, for that he found her never idle. I will warrant her a good housewife, quoth he to himself.

Mercy then revealed the business to the maidens that were of the house, and inquired of them concerning him, for they did know him better than she. So they told her that he was a very busy young man, and one that pretended to religion; but was, as they feared, a stranger to the power of that which is good.

Nay, then, said Mercy, I will look no more on him; for I purpose never to have a clog to my soul.

Prudence then replied that there needed no great matter of discouragement to be given to him; for continuing so, as she had begun, to do for the poor would quickly cool his courage.

So the next time he comes he finds her at her old work, a making of things for the poor. Then said he, What, always at it? Yes, said she, either for myself or for others. And what canst thou earn a day? quoth he. I do these things, she replied, that I may be "rich in good works, laying up a good foundation against the time to come, that I may lay hold of eternal life." Why, pr'ythee, what dost

1 Tim. 6. 17—19.

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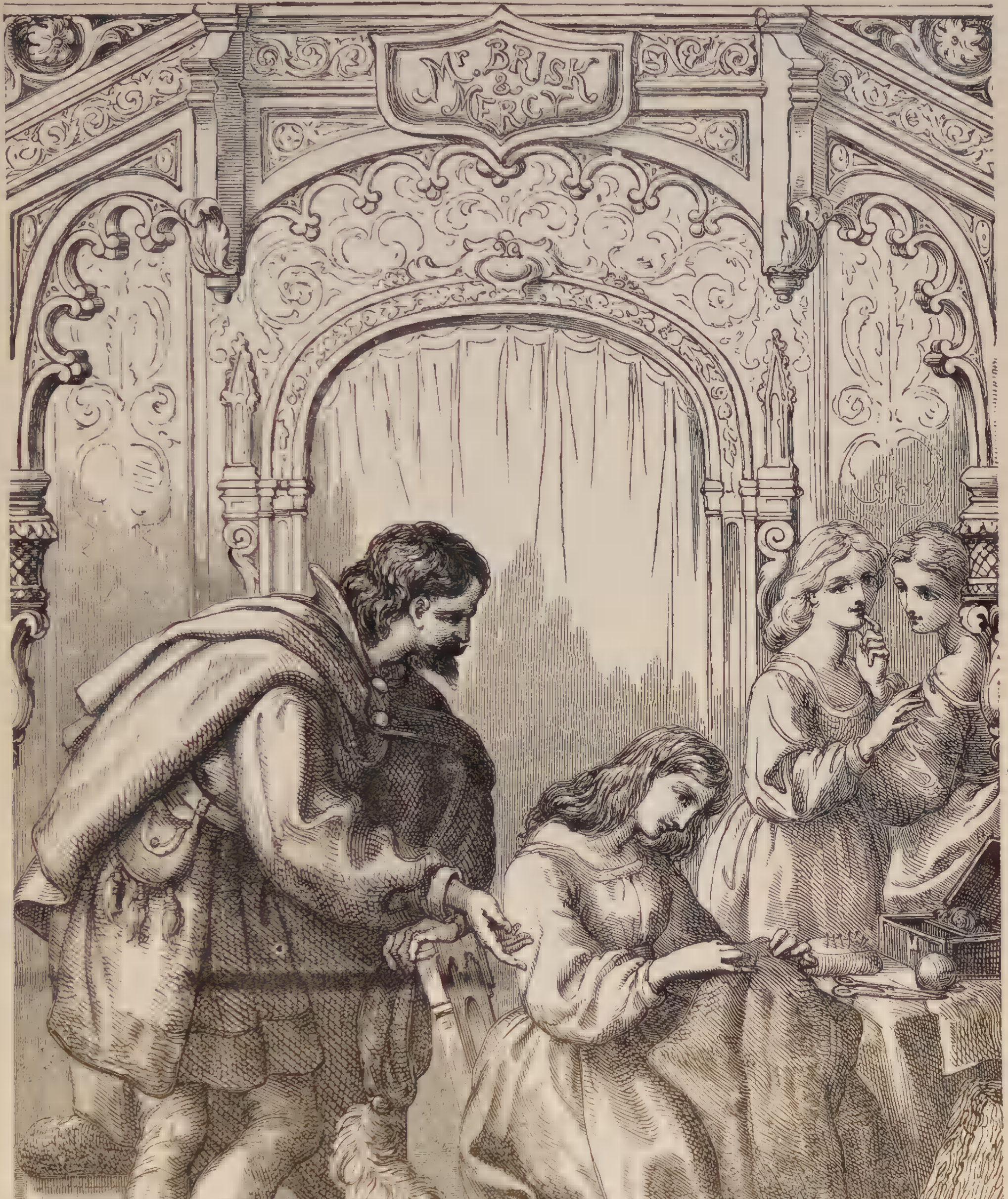
chiefest instruction from the unfolded book of God's Revelation to man.

Mr. Brisk.—This character introduces one of the amusing, but yet instructive, incidents of the narrative. This Second Allegory descends to the concerns of ordinary life, and, accordingly, includes a scene of courtship, in order to illustrate, in the person of Mr. BRISK, the choice of worldly wisdom, and, in the character of MERCY, how a Christian maiden determines to marry only "in the Lord." To young persons, this scene contains a pointed moral and a practical example worthy of being attended to.

Mr. BRISK is that character of young man, so often seen in society, that has discernment enough to know what constitutes a good housewife; and seeing in such an one as MERCY the combination of beauty, industry, and religion, determines to set his heart upon her, for the worldly gain that such connection seems to promise and insure. MERCY, perceiving these approaches, acts a wise part, by making inquiry respecting Mr. BRISK. The


Mr. BRISK & MERCY

thou do with them? said he. Clothe the naked, said she. With that his countenance fell. So he forebore to come to her again. And when he was asked the reason why, he said that Mercy was a pretty lass, but troubled with ill conditions.

When he had left her, Prudence said, Did I not tell thee that Mr. Brisk would soon forsake thee? yea, he will raise up an evil report of thee: for, notwithstanding his pretence to religion, and his seeming love to Mercy, yet *mercy* and he are of tempers so different, that I believe they will never come together.

MER. I might have had husbands before now, though I spoke not of it to any; but they were such as did not like my conditions, though never did any of them find fault with my person. So they and I could not agree.

PRUD. *Mercy* in our days is little set by, any further than as to its name: the practice which is set forth by the conditions, there are few that can abide.

Well, said Mercy, if nobody will have me, I will die a maid, or my conditions shall be to me as a husband: for I cannot change my nature: and to have one that lies cross to me in this, that I purpose never to admit of as long as I live. I had a sister named Bountiful, married to one of these churls; but he and she could never agree; but because my sister was resolved to do as she had begun, that is, to show kindness to the poor, therefore her husband first cried her down at the cross, and then turned her out of his doors.

PRUD. And yet he was a professor, I warrant you.

MER. Yes, such a one as he was, and of such as the world is now full: but I am for none of them all.

Now Matthew, the eldest son of Christiana, fell sick, and his sickness was sore upon him, for he was much pained in his bowels, so that he was with it, at times, pulled, as it were, both ends together. There dwelt also not far from thence one Mr. Skill, an ancient and well-

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result is that she learns his character and aims. He thinks that this industry of MERCY is for the market of earthly gain; and when he is informed that, like Dorcas of old, this fair Christian maiden, having the root of faith, desires to be rich in good works and fruitful in godly labours, he has learned enough to prove that the spiritually-taught character of MERCY would but ill suffice to satisfy his greed of gain and worldly-wise policy. So he withdraws from the scene; and MERCY, by her consistent resolution, illustrates the counsel of the Word—"Be ye not unequally yoked together with unbelievers," 2 Cor. vi. 14.

Now Matthew fell sick.—Here, again, is a quaint scene, but true to the letter. It is also well told, and in full detail, after the fashion of the period. The moral is this—

MATTHEW was sin-sick: an internal disease had been engendered by some sin which he had committed, and by reason of which "the whole head was sick, the whole heart faint."

The cause of this sickness. Sin takes root in the heart and conscience, but does not approved physician. So Christiana desired it, and they sent for him, and he came. When he had entered the room, and had a little observed the boy, he concluded that he was sick of the gripes. Then he said to his mother, What diet hath Matthew of late fed upon? Diet, said Christiana; nothing but what is wholesome. The physician answered, This boy has been tampering with something that lies in his maw undigested, and that will not away without means; and I tell you he must be purged, or else he will die.

Then said Samuel, Mother, what was that which my brother did gather and eat, so soon as we were come from the gate that is at the head of this way? You know that there was an orchard on the left hand, on the other side of the wall, and some of the trees hung over the wall, and my brother did pluck and did eat.

True, my child, said Christiana; he did take thereof, and did eat; naughty boy as he was: I chid him, and yet he would eat thereof.

SKILL. I knew he had eaten something that was not wholesome food; and that food, to wit, that fruit is even the most hurtful of all. It is the fruit of Beelzebub's orchard. I do marvel that none did warn you of it: many have died thereof.

Then Christiana began to cry; and she said, O naughty boy! and O careless mother! what shall I do for my son?

SKILL. Come, do not be too dejected; the boy may do well again, but he must purge and vomit.

CHR. Pray, Sir, try the utmost of your skill with him, whatever it costs.

SKILL. Nay, I hope I shall be reasonable.—So he made him a purge, but it was too weak; 'twas said it was made of the blood of a goat, the ashes of a heifer, and with some of the juice of hyssop, &c. When Mr. Skill had seen that that purge was too weak, he made him one to the purpose; it was made *Ex carne et sanguine Christi* (you know physicians give strange medicines to their patients); and it

Heb. 9. 13—19; 10. 1—4.
John 6. 54—57; Heb. 9. 14.
The Latin I borrow.

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always at the moment produce its evil results. Here, a season (how long, we know not, but an appreciable interval) had elapsed, so that at first it was hard to say what overt act or presumptuous deed had given cause to such disquietude. On inquiry, however, the bygone sin is brought to remembrance — the eating of the fruit of the trees that did overhang the way at the Wicket-gate. Sin is an evil seed, and, when planted, it springs up, sooner or later, prolific of its own bitter fruit.

The cure of the sickness. For the one cause of evil there is but the one remedy; and the cause being discovered by Mr. SKILL, he has but to apply this remedy. He first administers it in a weak and modified form, the allusion being to the remedy of the law, which was Christ in type and shadow, of use only to those who looked through the type to Christ, who was typified thereby. But the medicine of the law is weak; the strong and sufficient remedy must be found in Christ, revealed, was made up into pills, with a promise or two, and a proportionable quantity of salt. Now he was to take them three at a time, fasting, in half a quarter of a pint of the tears of repentance. When this potion was prepared, and brought to the boy, he was loath to take it, though torn with the gripes as if he should be pulled to pieces. Come, come, said the physician, you must take it. It goes against my stomach, said the boy. I must have you take it, said his mother. I shall vomit it up again, said the boy. Pray, Sir, said Christiana to Mr. Skill, how does it taste? It has no ill taste, said the doctor; and with that she touched one of the pills with the tip of her tongue. Oh, Matthew, said she, this potion is sweeter than honey. If thou lovest thy mother, if thou lovest thy brothers, if thou lovest Mercy, if thou lovest thy life, take it. So with much ado, after a short prayer for the blessing of God upon it, he took it, and it wrought kindly with him. It caused him to purge, to sleep, and to rest quietly; it put him into a fine heat and breathing sweat, and rid him of his gripes.

Mark 9. 49.
Zech. 12. 10.

So in a little time he got up, and walked about with a staff, and would go from room to room, and talk with Prudence, Piety, and Charity of his distemper, and how he was healed.

So when the boy was healed, Christiana asked Mr. Skill, saying, Sir, what will content you for your pains and care to me, and of my child? And he said, You must pay the master of the College of Physicians, according to rules made in that case and provided.

Heb. 13. 11—15.

But, Sir, said she, what is this pill good for else?

SKILL. It is a universal pill; it is good against all diseases that pilgrims are incident to; and, when it is well prepared, will keep good time out of mind.

CHR. Pray, Sir, make up twelve boxes of them: for, if I can get these, I will never take other physic.

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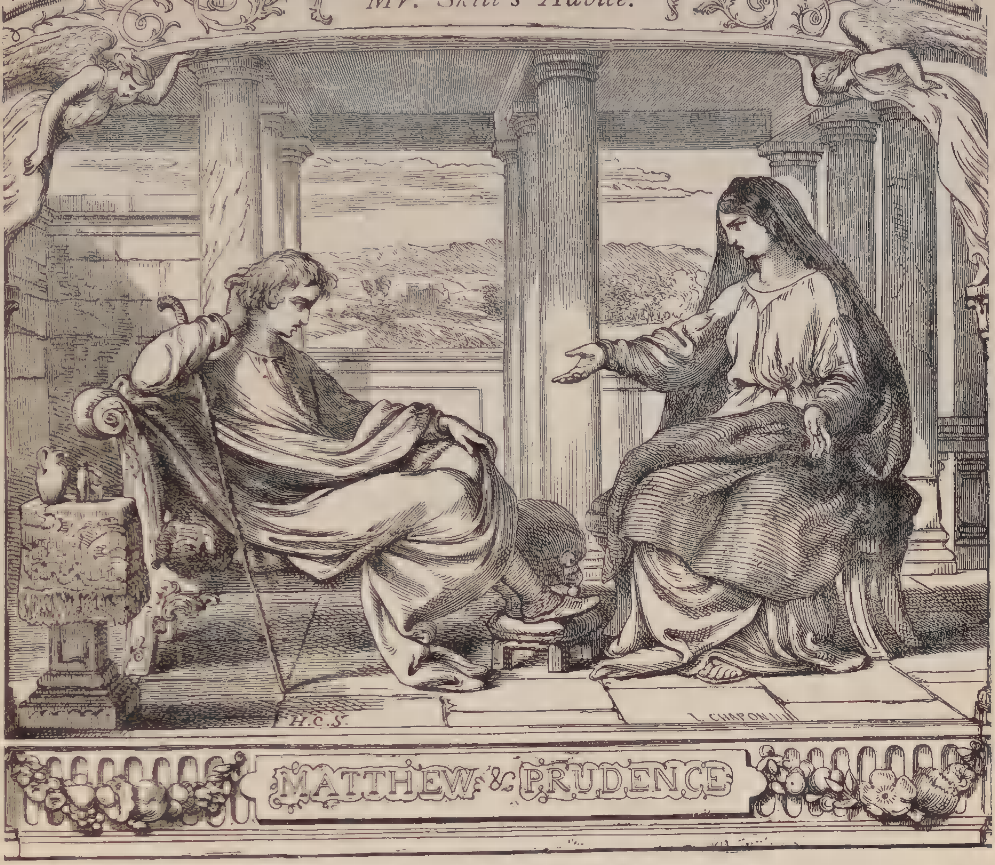
manifested, and offered up for sin. Hence the potent cure prescribed is "the body and blood of Christ," spiritually received, as the balm for the sin-sick soul.

There is a graceful modesty in Bunyan's character displayed here. He records the prescription in Latin, after the fashion of physicians; but, being himself illiterate in this world's learning, he apologises for the use of these Latin words, observing in a side-note: "The Latin I borrow"—an incident illustrating the genuine spirit of the man.

There is much spiritual significance in the sequel—the manner of taking this spiritual prescription, the mingling of the medicine in the "tears of repentance," the loathsomeness of the remedy to MATTHEW'S carnal taste, the urgent necessity of the case, the authoritative tone of the physician, the touch of nature in the scene when CHRISTIANA tastes the supposed nauseous thing, and pronounces it to be "sweeter than honey"—all this contains deep meaning, suggestive of most profitable reflections to thoughtful minds.



SKILL. These pills are good to prevent diseases, as well as to cure when one is sick. Yea, I dare say it, and stand to it, that if a man will but use this physic as he should, it will make him live for ever. But, good Christiana, thou must give these pills no other John 6. 51. way but as I have prescribed: for if you do they will do no good. So he gave unto Christiana physic for herself and her boys, and for Mercy; and bid Matthew take heed how he ate any more green plums; and kissed him, and went his way.

It was told you before that Prudence bid the boys, that at any time they would, they should ask her some questions that might be profitable, and she would say something to them.

Then Matthew, who had been sick, asked her, Why, for the most part, physic should be bitter to our palates?

PRUD. To show how unwelcome the Word of God, and the effects thereof, are to a carnal heart.

Then Matthew asked her.—PRUDENCE, who had been the examiner, is now appealed to as a teacher. Significant questions elicit equally significant answers :—

(1) CHRISTIANA'S own motto is brought to mind here—"The bitter must come before the sweet, and that also will make the sweet the sweeter." The discipline of the Word of

MATT. Why does physic, if it does good, purge, and cause to vomit?

PRUD. To show that the word, when it works effectually, cleanseth the heart and mind. For, look, what the one doeth to the body the other doeth to the soul.

MATT. What should we learn by seeing the flame of our fire go upwards, and by seeing the beams and sweet influences of the sun strike downwards?

PRUD. By the going up of the fire we are taught to ascend to heaven, by fervent and hot desires. And by the sun sending his heat, beams, and sweet influences downwards, we are taught that the Saviour of the world, though high, reaches down with his grace and love to us below.

MATT. Where have the clouds their water?

PRUD. Out of the sea.

MATT. What may we learn from that?

PRUD. That ministers should fetch their doctrine from God.

MATT. Why do they empty themselves upon the earth?

PRUD. To show that ministers should give out what they know of God to the world.

MATT. Why is the rainbow caused by the sun?

PRUD. To show that the covenant of God's grace is confirmed to us in Christ.

MATT. Why do the springs come from the sea to us through the earth?

PRUD. To show that the grace of God comes to us through the body of Christ.

MATT. Why do some of the springs rise out of the tops of high hills?

God is against the grain of the carnal heart, but is good for the soul's health and well-being.

(2) The natural heart is filled with all manner of spiritual uncleanness. The Word of God is the medicine of the soul, rendering the corrupt heart pure and holy, meet dwelling-place of a righteous God.

(3) The sun is the source of light; its rays are diffused over all the globe, descending in a flood of glory. Such is the fulness of God's gift of light to the world. But earthly fire rises, as though it would return to its birth-place. Hence the ascending fire of the altar and the smoke of the incense coiling upward to the skies, are used in Scripture as the emblems of prayer and thanksgiving, Ps. cxli. 2. But how faint are the fires of our sacrifices, and how few our pillars of incense, in comparison with the full and omnipresent sun-light of heaven!

(4) The fulness of the ocean flood is derived from the rains of heaven; and in the mists and evaporations the waters of the earth do but render back a portion of the gift they have received—the springs, and rivers, and rich harvests, and other gifts, being the blessings that they leave behind.

(5) The rainbow is caused by the conjunction of sunshine and rain. It is the emblem of hope — nature's sunshine amid nature's tears. Without the cloud it could not be seen, and without the sun it could not appear.

(6) The waters of the great deep are filtered for our use through the earth, and are thus adapted for the use of man. So is the glory of Jehovah revealed to us through the earthly body of Jesus, and through his human

Prud. To show that the Spirit of grace shall spring up in some that are great and mighty, as well as in many that are poor and low.

Matt. Why doth the fire fasten upon the candle-wick?

Prud. To show that, unless grace doth kindle upon the heart, there will be no true light of life in us.

Matt. Why are the wick, and tallow, and all spent, to maintain the light of the candle?

Prud. To show that body and soul, and all, should be at the service of, and spend themselves to maintain in good condition, the grace of God that is in us.

Matt. Why doth the pelican pierce her own breast with her bill?

Prud. To nourish her young ones with her blood; and thereby to show that Christ the blessed so loveth his young, his people, as to save them from death by his blood.

Matt. What may one learn by hearing the cock crow?

Prud. Learn to remember Peter's sin and Peter's repentance. The cock's crowing shows also that day is coming on: let then the crowing of the cock put thee in mind of that last and terrible day of judgment.

Now about this time their month was out: wherefore they signified to those of the house that it was convenient for them to up and be going. Then said Joseph to his mother, It is proper that you forget not to send to the house of Mr. Interpreter, to pray him to grant that Mr. Great-heart should be sent unto us, that he may be our conductor the rest of our way. Good boy, said she; I had almost forgot. So she drew up a petition, and prayed Mr. Watchful, the

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sorrows and sufferings we receive "the grace of God, which bringeth salvation."

(7) Not only are the low-lying valleys watered with refreshing streams, but also high upon the hills do springs of waters break forth. God visits all sorts and conditions of life with the joys of his salvation. There are lofty mountains that send down their streamlets to the valleys; and so are there great, and rich, and mighty men, who use their Christian influence aright, in serving their generation and doing good to their fellow-men.

(8) The wick of a candle is to consolidate the light and to prevent its burning out too suddenly or too soon. The candle thus burns regularly and on system, and gives light to the end of its course. True religion must not be a mere flash of momentary impulse, but a steady-burning and shining light in the soul.

(9) And as the candle burns, it needs to be fed and nourished. The material that surrounds it is its food; and as it gives light on system, so on system it receives its food.

(10) There are in nature many illustrations of the Divine mystery of godliness: the faint echoes of creation responding to the voice that called it into being, evidences that before the foundation of the world, the scheme of redemption, by the shedding of the blood of Christ, had been fore-ordained and appointed.

(11) So also are these natural emblems of Divine lessons. The cock-crowing, for instance, serves to remind us of many profitable reflections, associated with the examples of those that have gone before, as well as with the duties that now devolve upon ourselves.

Now their month was out.—Thus did the Pilgrims spend the period of their sojourn; and now it was time to arise and go forward, and once more to face the dangers of the way. In porter, to send it by some fit man to her good friend Mr. Interpreter; who, when it was come, and he had seen the contents of the petition, said to the messenger, Go tell them that I will send him.

When the family, where Christiana was, saw that they had a purpose to go forward, they called the whole house together, to give thanks to their King for sending of them such profitable guests as these. Which done, they said unto Christiana, And shall we not show thee something, as our custom is to do to pilgrims, on which thou mayest meditate when thou art on the way? So they took Christiana, her children, and Mercy into the closet, and shewed them one of the apples that Eve ate of, and that she also did give to her husband, and that for the eating of which they were both turned out of Paradise; and asked her, What she thought that was? Then Christiana said, It is food, or poison, I know not which. So they opened the matter to her, and she held up her hands and wondered.

Gen. 3. 1—6. Rom. 7. 24.

Then they had her to a place and showed her Jacob's ladder. Now at that time there were some angels ascending upon it. So Christiana looked and looked to see the angels go up; so did the rest of the company. Then they were going into another place, to show them something else; but James said to his mother, Pray bid them stay here a little longer, for this is a curious sight. So they turned again, and stood feeding their eyes on this so pleasant a prospect.—After this they had them into a place where there did hang up a golden anchor: so they bid Christiana take it down; for, said they, you shall have it with you, for it is of absolute necessity that you should lay hold of "that within the veil," and stand steadfast, in case you should meet with turbulent weather: so they were glad thereof. Then they took them and had them to the mount upon which Abraham our father offered up Isaac his son, and showed them the altar, the wood, the fire, and the knife; for they remain to be seen to this very day. When they had seen it, they held up their hands, and blessed themselves, and said, Oh, what a man for love to his Master, and for denial to himself, was Abraham! After they had showed them all these things, Prudence took them into a dining room, where stood a pair of excellent virginals: so she

Gen. 28. 12.

Joel 3. 16. Heb. 6. 19.

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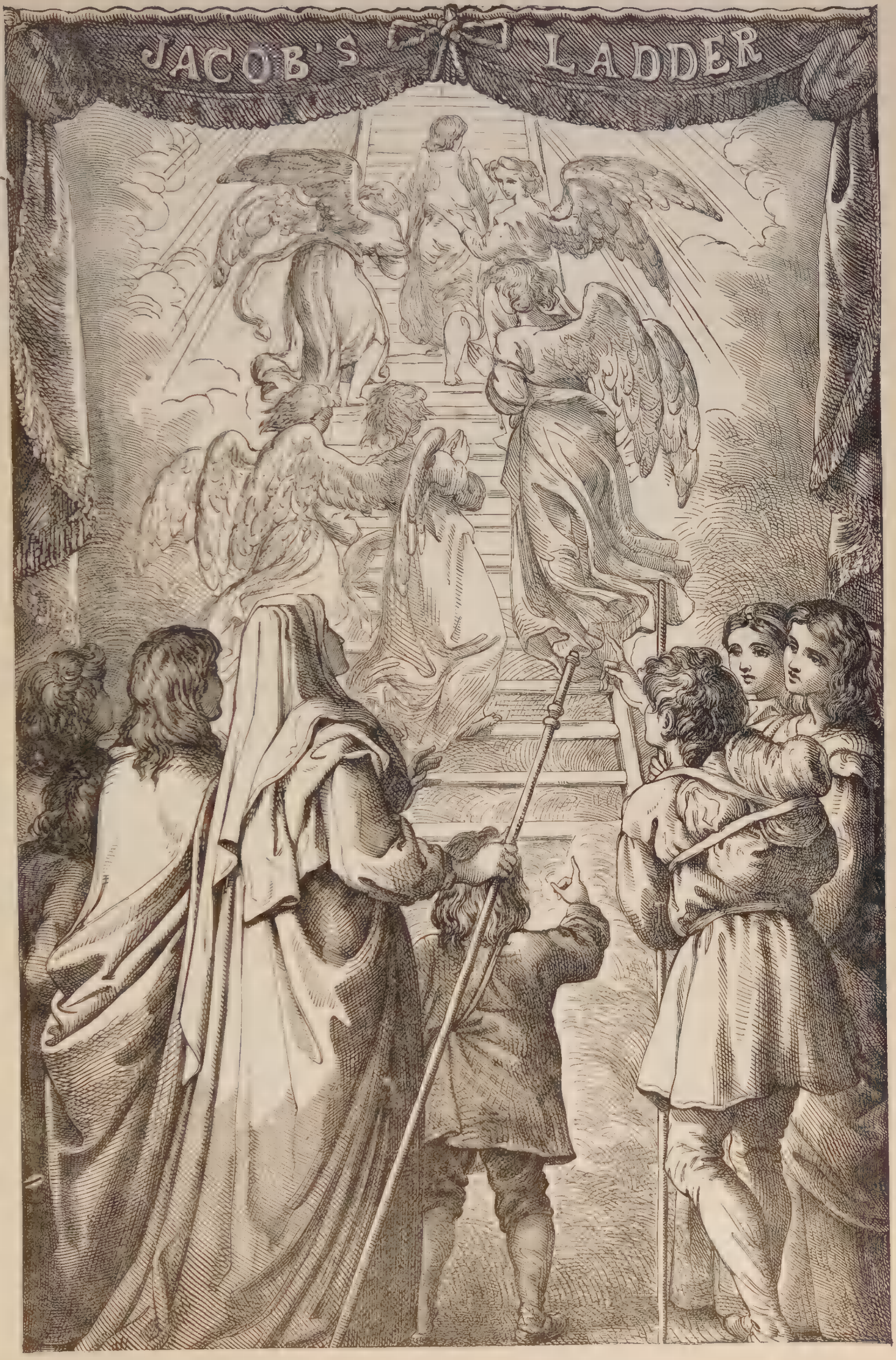
the anticipation of their need, they are reminded of the departure of GREAT-HEART, and that he may be fetched back again only for the asking. Accordingly, they forward a petition to the INTERPRETER that he would renew his grant of GREAT-HEART, still to be the conductor of the pilgrimage, even to the end; and their prayer is granted.


JACOB'S LADDER

played upon them, and turned what she had showed them into this excellent song, saying—

Eve's apple we have showed you,
  Of that be you aware;
You have seen Jacob's ladder, too,
  Upon which angels are;
An anchor you received have;
  But let not this suffice,
Until with Abra'am you have gave
  Your best of sacrifice.

Now about this time one knocked at the door: so the porter opened, and, behold, Mr. Great-heart was there. But when he was come in, what joy was there! for it came now fresh again into their minds how but a while ago he had slain old Grim Bloody-man the giant, and had delivered them from the lions.

Then said Mr. Great-heart to Christiana and to Mercy, My Lord hath sent each of you a bottle of wine, and also some parched corn, together with a couple of pomegranates; he has also sent the boys some figs and raisins, to refresh you in your way.

Then they addressed themselves to their journey; and Prudence and Piety went along with them. When they came at the gate, Christiana asked the porter if any of late went by. He said, No, only one, some time since, who also told me that of late there had been a great robbery committed on the King's highway, as you go; but, said he, the thieves are taken, and will shortly be tried for their lives. Then Christiana and Mercy were afraid; but Matthew said, Mother, fear nothing, as long as Mr. Great-heart is to go with us, and to be our conductor.

Then said Christiana to the porter, Sir, I am much obliged to you for all the kindnesses that you have showed to me since I came hither; and also that you have been so loving and kind to my children: I know not how to gratify your kindness; wherefore, pray, as a token of my respect to you, accept of this small mite. So she put a gold angel into his hand; and he made her a low obeisance, and said, "Let thy garments be always white, and let thy head want no ointment." Let Mercy live and not die, and let not her works be few. And to the boys he said, Do you flee youthful lusts, and follow after godliness with them that are grave and wise; so shall you put gladness into your mother's heart, and obtain praise of all that are sober-minded.—So they thanked the porter and departed.

Now I saw in my dream that they went forward, until they were come to the brow of the hill, where Piety, bethinking herself, cried out, Alas! I have forgot what I intended to bestow upon Christiana and her companions; I will go back and fetch it. So she ran and fetched it. When she was gone, Christiana thought she heard in a grove, a little way off on the right hand, a most curious melodious note, with words much like these—

Through all my life thy favour is
So frankly shown to me,
That in thy house for evermore
My dwelling-place shall be.

And listening still she thought she heard another answer it, saying—

For why? The Lord our God is good,
His mercy is for ever sure:
His truth at all times firmly stood,
And shall from age to age endure.

So Christiana asked Prudence what it was that made those curious notes. They are, said she, our country birds: they sing those notes but seldom, except it be at the spring, when the flowers appear and the sun shines warm, and then you may hear them all day long. I often, said she, go out to hear them: we also ofttimes keep them tame in our house. They are very fine company for us when we are melancholy; also they make the woods, and groves, and solitary places, places desirous to be in. Song of Sol. 2. 11, 12.

By this time Piety was come again; so she said to Christiana, Look here, I have brought thee a scheme of all those things that thou hast seen at our house, upon which thou mayest look when thou findest thyself forgetful, and call those things again to remembrance, for thy edification and comfort.

CHAPTER VI.

THE VALLEY OF HUMILIATION.

THIS chapter includes, as though in one day's march, several consecutive stages of the former Pilgrimage. The company now proceed downwards to the continuously descending valleys—first to the Valley of Humility, thence to the Valley of Humiliation, thence deeper down to the Valley of the Shadow of Death. They thus walk the selfsame ground that CHRISTIAN had trod before them, and are enabled to recognise on the way some few memorials of his struggles and his victories. But how altered are these stages of the journey! Where CHRISTIAN had walked in the way of hard experience, these Pilgrims reap the benefit of his example—avoiding the slips and snares that he experienced, and walking in safer places under the guidance of their brave conductor. Under these favourable circumstances, the whole character of the valley is rendered, not only easy to pass through, but even desirable to dwell in. It is the abode of peace and plenty and loveliness. Lilies grow upon its surface, and sheep are browsing on its grassy mead. Here the shepherd-boy sings his pastorals; and all its pilgrims are "clothed with humility." In such a place as this, no doubt, they would build to themselves habitations, and dwell therein. But this cannot be; they must pass through it, and out of it—into a lower valley still.

The Valley of the Shadow of Death now opens to their view, and GREAT-HEART leads the way. This valley is still filled with horrors; but it is less perilous to our present Pilgrims, because it is day, and the sun shines upon their path, and their dauntless guide is with them. Still, darkness suddenly descends, and intercepts their progress; and, like CHRISTIAN, they are made to feel the necessity and power of prayer; for, on the descent of darkness, they pray for light, and, lo, the blessed light of heaven doth again encompass them.

NOW they began to go down the hill into the valley of Humiliation. It was a steep hill, and the way was slippery: but they were very careful: so they got down pretty well. When they were down in the valley, Piety said to Christiana, This is the place where your husband met with the foul fiend Apollyon, and where they had that dreadful fight that they had: I know you cannot but have heard thereof. But be of good courage; as long as you have here Mr. Great-heart to be your guide and conductor, we hope you will fare the better.—So when these two had committed the pilgrims unto the conduct of their guide, he went forward, and they went after.

Then said Mr. Great-heart, We need not be so afraid of this valley, for here is nothing to hurt us unless we procure it to ourselves. It is true Christian did here meet with Apollyon, with whom he had also a sore combat; but that fray was the fruit of those slips that he got in going down the hill: for they that get slips there must look for combats here. And hence it is that this valley has got so hard a name. For the common people, when they hear that some frightful thing has befallen such an one, in such a place, are of opinion that that place is haunted with some foul fiend or evil spirit; when, alas! it is for the fruit of their doing that such things do befall them there.

This Valley of Humiliation is of itself as fruitful a place as any the crow flies over; and I am persuaded, if we could hit upon it, we might find somewhere hereabout something that might give us an account why Christian was so hardly beset in this place.

Then James said to his mother, Lo, yonder stands a pillar, and it looks as if something was written thereon; let us go and see what it is. So they went, and found there written, "Let Christian's slips,

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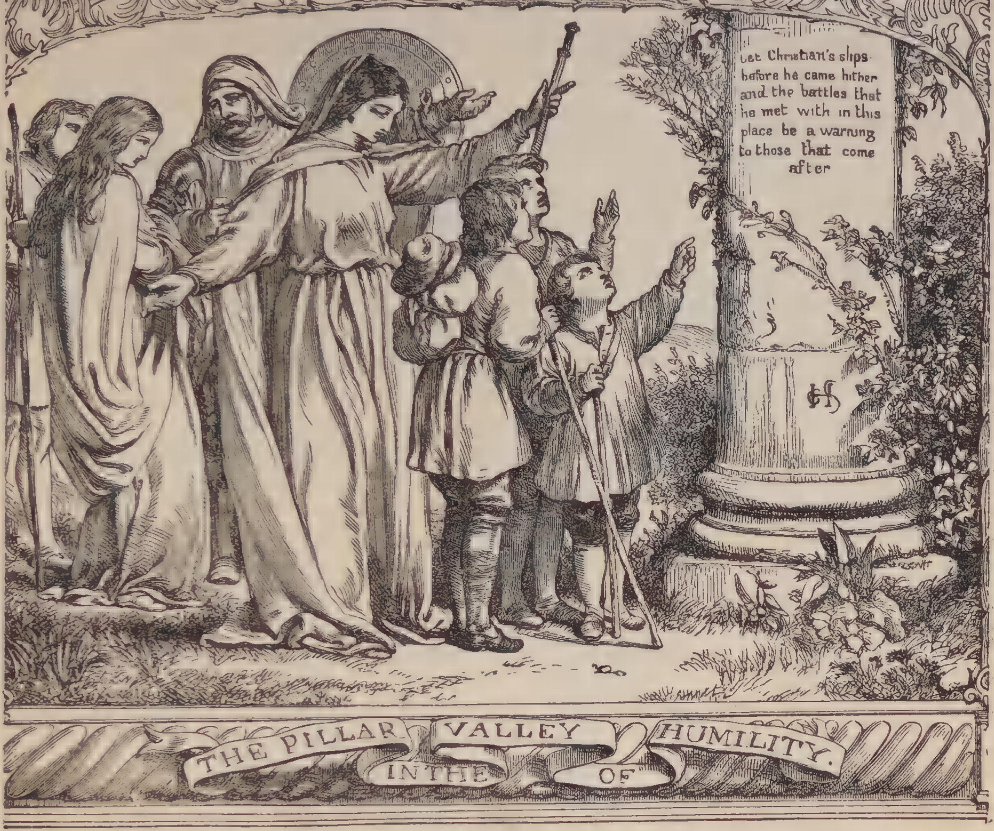
The Valley of Humiliation.—Once more we are introduced to the *dangerous* descent of the *difficult* hill. Difficulties and dangers, however, are greatly mitigated in the case of CHRISTIANA and her companions. Even here, though the descent was steep and slippery (as it always is), this company of Pilgrims, with care and caution, got down safely.

It is important to observe the position in which the Lord of the hill has thus caused to be built this fair house of his—the Palace Beautiful, the abode of Christian communion and fellowship. At one side there is difficulty, in climbing to its elevation; this is so designed as to render Pilgrims conscious of their urgent need. At the other side, there is danger, in descending from its sublime enjoyments; this is also designed for a purpose—to suggest the


Let Christian's slips before he came hither and the battles that he met with in this place be a warning to those that come after
THE PILLAR IN THE VALLEY OF HUMILITY.

before he came hither, and the battles that he met with in this place, be a warning to those that come after." Lo, said their guide, did I not tell you that there was something hereabouts that would give intimation of the reason why Christian was so hard beset in this place? Then, turning himself to Christiana, he said, No disparagement to Christian, more than to many others whose hap and lot it was. For it is easier going up than down this hill, and that can be said but of few hills in all these parts of the world. But we will leave the good man: he is at rest; he also had a brave victory over his enemy. Let Him grant that dwelleth above that we fare no worse, when we come to be tried, than he!

But we will come again to this Valley of Humiliation. It is the best and most fruitful piece of ground in all these parts. It is a fat

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need of caution, and to furnish scope and opportunity for putting forth and using the supplies of spiritual strength that have been received. This is illustrated in the narrative of both Pilgrimages—though differently in each.

Intimation of the reason.—The manner of accomplishing this descent is the measure of the danger of the valley itself. CHRISTIAN had many slips by the way; and hence the hard experience he met with in his fight with APOLLYON. He that walks not steadfastly, after enjoying the great privilege of Christian fellowship, may well expect to meet with some sharp brunt that will teach him to walk more ground, and, as you see, consisteth much in meadows; and if a man was to come here in the summer-time, as we do now, if he knew not anything before thereof, and if he also delighted himself in the sight of his eyes, he might see that which would be delightful to him. Song of Sol. 2. 1; James 4. 6; 1 Peter 5. 5. Behold how green this valley is; also how beautiful with lilies. I have also known many labouring men that have got good estates in this Valley of Humiliation (for "God resisteth the proud, but giveth grace to the humble"); for indeed it is a very fruitful soil, and doth bring forth by handfuls. Some also have wished that the next way to their FATHER'S house were here, that they might be troubled no more with either hills or mountains to go over; but the way is the way, and there is an end.

Now as they were going along and talking, they espied a boy feeding his father's sheep. The boy was in very mean clothes, but of a fresh and well-favoured countenance; and as he sat by himself, he sung. Hark! said Mr. Great-heart, to what the shepherd's boy saith. So they hearkened, and he said—

He that is down, needs fear no fall,
He that is low, no pride;
He that is humble ever shall
Have GOD to be his guide.

I am content with what I have,
Little be it, or much;
And, LORD, contentment still I crave,
Because thou savest such.

Fulness to such a burden is
That go on pilgrimage:
Here little, and hereafter bliss,
Is best from age to age. Heb. 13. 5.

Then said their guide, Do you hear him? I will dare to say, this boy lives a merrier life, and wears more of that herb called *heart's ease*

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circumspectly, and more dearly prize the strength he has received.

The best and most fruitful ground.—It is plain it is something within ourselves, and not in the nature of the valley itself, that doth cause us to meet with hardships in the vale. It is a prolific ground, producing fruits and flowers in rich and rare abundance—meet emblem of the spirit of humility, that spiritual soil that is most productive of Christian virtues and heavenly graces. We are spiritually nearer to God, and more like to Christ, while dwelling in the low-lying valley of humility, or even in the still lower valley of humiliation, than when perched upon the mountain-top of human pride. The mountain-summit may be covered with the chill and icy barrenness of the everlasting snows, while in the well-watered valleys beneath are the abounding fruits, and sweet-scented flowers, and waving corn-fields of a garden which the Lord hath blessed.

The shepherd-boy's song.—This is one of the purest gems of the Allegory—the scene of the shepherd-boy, singing his pastoral song of humility, while he feeds his father's sheep. The peace and quietude of the valley, the joy and gladness of the spirit of the swain, the beauty and pathos of the song he sings, and, above all, the contrast with the experience of in his bosom, than he that is clad in silk and velvet. But we will proceed in our discourse.

In this valley our Lord formerly had his country-house: he loved much to be here. He loved also to walk in these meadows, and he found the air was pleasant. Besides, here a man shall be free from the noise and the hurryings of this life: all states are full of noise and confusion, only the Valley of Humiliation is that empty and solitary place. Here a man shall not be so let and hindered in his contemplation, as in other places he is apt to be. This is a valley that nobody walks in but those that love a pilgrim's life. And, though Christian had the hard hap to meet here with Apollyon, and to enter with him into a brisk encounter, yet I must tell you that in former times men have met with angels here, have found pearls here, and have in this place found the words of life. Hos. 12. 4, 5.

Did I say our Lord had here in former days his country-house, and that he loved here to walk? I will add, in this place, and to the people that love and trace these grounds he has left a yearly revenue, to be faithfully paid them at certain seasons for their maintenance by the way, and for their further encouragement to go on in their pilgrimage.

Now, as they went on, Samuel said to Mr. Great-heart, Sir, I perceive that in this valley my father and Apollyon had their battle; but whereabout was the fight? for I perceive this valley is large.

GREAT. Your father had the battle with Apollyon at a place yonder before us, in a narrow passage just beyond Forgetful Green. And indeed that place is the most dangerous place in all these parts: for if at any time pilgrims meet with any brunt, it is when they forget what favours they have received, and how unworthy they are of them. This is the place also where others have been hard put to it. But more of the place when we are come to it; for I persuade myself that

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CHRISTIAN in this same valley—all tend to enhance the sublimity of the occasion, and to point out how happy, thrice happy, are those humble-minded and lowly Pilgrims whose hearts are in accord with the spirit of the place. Oh, for more of the spirit of humility! for more of that mind that was in Christ Jesus! for in this valley was the chosen resort of the Saviour. Yes, in the lowly peace, and shade, and quietude of this deep vale, did the Son of the Highest dwell for a space; and he who would be as Christ was, will also seek his habitation there. So near is the footstool of humility to the throne of glory!

Forgetful Green.—The cause of CHRISTIAN'S hard experience in this valley receives here additional illustration. Besides his "slips" in the descent of the hill, there was yet another cause of offence—his departure from the right way, by which he wandered into the place of Forgetfulness. The dispensation of Providence to the Pilgrim had been a dispensation of favour and goodness. The Author of these blessings was ever to be remembered, never to be forgotten; more particularly after the large and liberal favours bestowed upon him in the communion of the Palace. Yet it would appear that this was a moment of forgetfulness, a to this day there remains either some sign of the battle, or some monument to testify that such a battle was fought there.

Then said Mercy, I think I am as well in this valley as I have been anywhere else in all our journey: the place, methinks, suits with my spirit. I love to be in such places where there is no rattling with coaches, nor rumbling with wheels. Methinks here one may, without much molestation, be thinking what he is, whence he came, what he has done, and to what the King has called him: here one may think, and break at heart, and melt one's spirit, until one's eyes become "as the fishpools of Heshbon." They that go rightly through this "Valley of Baca, make it a well; the rain," that God sends down from heaven upon them that are here, "also filleth the pools." This valley is that from whence also the King will give to them their vineyards; and they that go through it shall sing as Christian did, for all he met with Apollyon.

Song of Sol. 7. 4. Ps. 84. 5—7. Hos. 2. 15.

It is true, said their guide; I have gone through this valley many a time, and never was better than when here. I have also been a conductor to several pilgrims, and they have confessed the same. "To this man will I look" (saith the King), "even to him that is poor, and that trembleth at my word."

Isa. 66. 2.

Now they were come to the place where the afore-mentioned battle was fought. Then said the guide to Christiana, her children, and Mercy, This is the place: on this ground Christian stood, and up there came Apollyon against him; and, look, did not I tell you, here is some of your husband's blood upon these stones to this day. Behold, also, how here and there are yet to be seen upon the place some of the shivers of Apollyon's broken darts. See also how they did beat the ground with their feet as they fought, to make good their places against each other; how also, with their by-blows, did they split the very stones in pieces. Verily Christian did here play the man, and showed himself as stout as Hercules could, had he been there, even he him-

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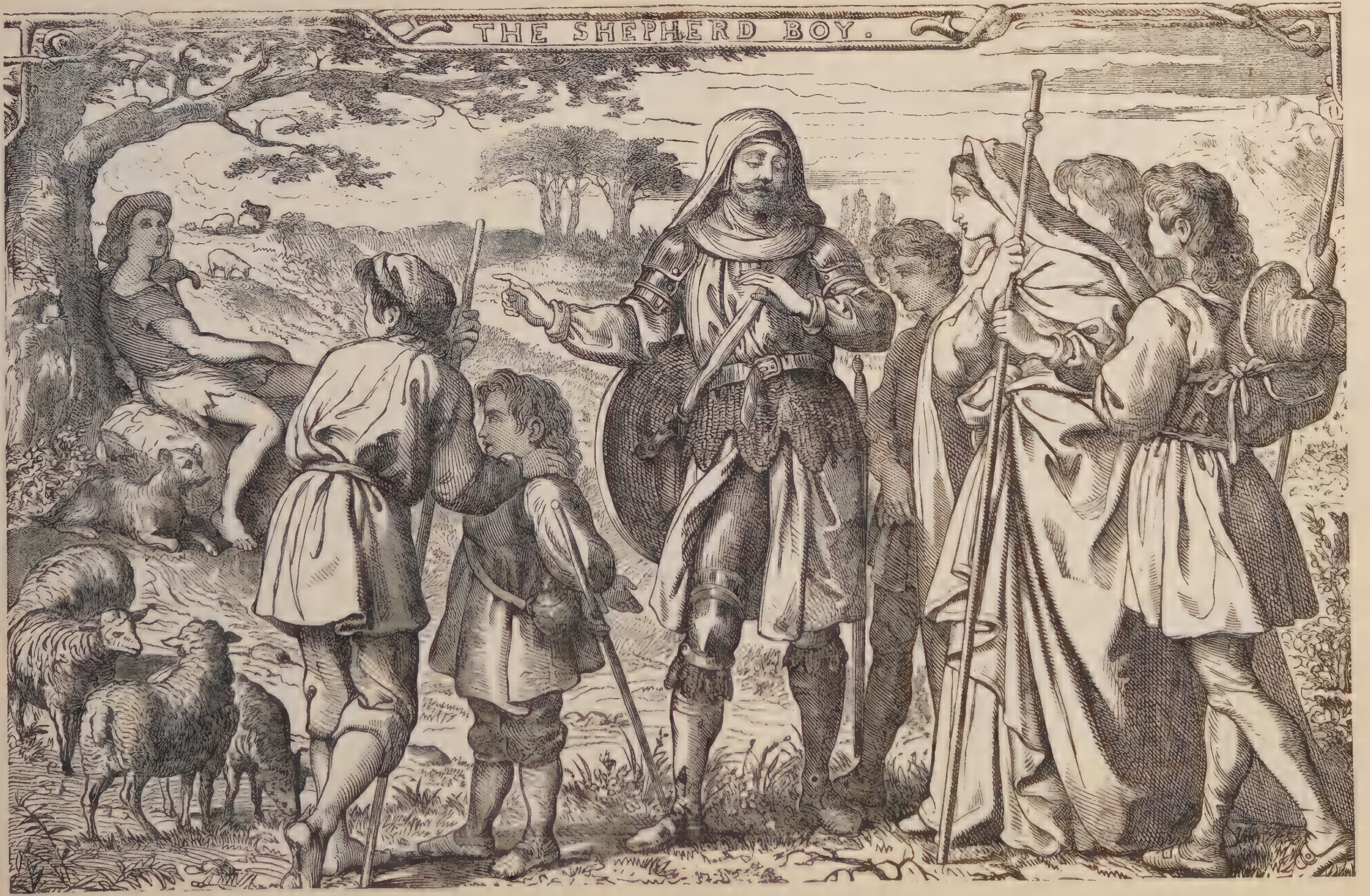
season of oblivion of God's goodness, while CHRISTIAN traversed the valley, and that therefore he met with that fierce encounter and that long-continued conflict, so that he might again be taught to know and recognise the hand that hitherto had been over him for good, guiding and guarding him in his Pilgrimage.

This is the place.—The realisation of previous downfalls and reverses may be as admonitory to the Pilgrims as the review of successes would be encouraging. Memorials of the conflict remain long after the battle has concluded, long after the champions have ceased to fight. God, in his providence, permits the marks and tokens of the fray to abide, as an evidence of the intensity of the strife, and a proof of the greatness of the victory. Veteran heroes generally show their scars and wounds, as tokens of many a hard-fought battle, and of many a campaign through which they have passed. This battle-field was, indeed, a part of the valley into which CHRISTIAN ought not to have ventured; but from the moment he



THE SHEPHERD BOY.

self. When Apollyon was beat, he made his retreat to the next valley, that is called the Valley of the Shadow of Death, unto which we shall come anon. Lo, yonder also stands a monument, on which is engraven this battle, and Christian's victory, to his fame throughout all ages.

So, because it stood just on the way-side before them, they stepped to it, and read the writing, which word for word was this :—

Hard by here was a battle fought,
  Most strange, and yet most true ;
Christian and Apollyon sought
  Each other to subdue.

The man so bravely played the man,
  He made the fiend to fly ;
Of which a monument I stand,
  The same to testify.

When they had passed by this place, they came upon the borders of the Shadow of Death, and this valley was longer than the other : a place also most strangely haunted with evil things, as many are able to testify ; but these women and children went the better through it, because they had day-light, and because Mr. Great-heart was their conductor.

When they were entered upon this valley, they thought that they heard a groaning as of dying men ; a very great groaning. They thought also that they did hear words of lamentation, spoken as of some in extreme torment. These things made the boys to quake ; the women also looked pale and wan ; but their guide bid them be of good comfort.

So they went on a little farther, and they thought that they felt the ground begin to shake under them, as if some hollow place was there ; they heard also a kind of hissing, as of serpents, but nothing as yet appeared. Then said the boys, Are we not yet at the end of this doleful place ? But the guide also bid them be of good courage, and look well to their feet, lest haply, said he, you be taken in some snare.

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was recalled to the remembrance of his God and Father, all his wounds were proofs of the genuineness of his fidelity and of the power of his faith—evidences that he would not be brought into bondage of the Destroyer.

The Shadow of Death. — "This doleful place," though not utterly dark, was yet dismal enough to our Pilgrim-company. The intense horror of the place was much moderated on this occasion ; for GREAT-HEART was with the Pilgrims. Dangers arise ; fiends appear ; groans are heard ; earthquakes rumble beneath their feet ; and serpents and scorpions, with a hissing sound, alarm them. Thus do spiritual misgivings crowd upon the soul, and at times startle the spirit of true Pilgrims. Convictions, doubtings, fears, lay siege round about the spiritual man, and, more or less, disturb his peace, weaken his faith, and darken the prospect of his hope. Even with the company of GREAT-HEART, these troubles came upon these Pilgrims ; but when they kept close

Now James began to be sick, but I think the cause thereof was fear; so his mother gave him some of that glass of spirits that had been given her at the Interpreter's house, and three of the pills that Mr. Skill had prepared, and the boy began to revive. Thus they went on, till they came to about the middle of the valley; and then Christiana said, Methinks I see something yonder upon the road before us: a thing, of a shape such as I have not seen. Then said Joseph, Mother, what is it? An ugly thing, child; an ugly thing, said she. But, mother, what is it like? said he. 'Tis like, I cannot tell what, said she. And now it is but a little way off. Then said she, It is nigh.

Well, said Mr. Great-heart, let them that are most afraid keep close to me. So the fiend came on, and the conductor met it; but when it was just come to him, it vanished to all their sights. Then remembered they what had been said some time ago: "Resist the devil, and he will flee from you."

They went therefore on, as being a little refreshed; but they had not gone far, before Mercy, looking behind her, saw, as she thought, something most like a lion, and it came a great padding pace after; and it had a hollow voice of roaring; and at every roar it gave it made the valley echo, and all their hearts to ache, save the heart of him that was their guide. So it came up; and Mr. Great-heart went behind, and put the pilgrims all before him. The lion also came on apace, and Mr. Great-heart addressed himself to give him battle. But when he saw that it was determined that resistance should be made, he also drew back, and came no farther. 1 Peter 5. 8, 9.

Then they went on again, and their conductor did go before them, till they came to a place where was cast up a pit the whole breadth of the way; and before they could be prepared to go over that, a great mist and a darkness fell upon them, so that they could not see. Then said the pilgrims, Alas! what now shall we do? But their guide made answer, Fear not, stand still, and see what an end will be put to this also. So they stayed there, because their path was marred. They then also thought that they did hear more apparently the noise and rushing of the enemies: the fire also and smoke of the pit were much easier to be

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to his protecting hand, and set his great strength in advance, the danger vanished.

Great-heart went behind.—Here is the protecting providence of Divine favour once more screening the Pilgrims from assault. At one time it goes before them, at another time it follows them—always standing between the Pilgrims and the harm that is designed against them. Like the pillar of cloud in the wilderness—it acts both as a protection and a guide.

A great mist and a darkness.—Dangers thicken now around the feet of the Pilgrims. Some dark moment of spiritual fear is indicated here, the darkness increasing the effect of their other sorrows. Even GREAT-HEART discerned. Then said Christiana to Mercy, Now I see what my poor husband went through; I have heard much of this place, but I never was here before now. Poor man! he went here all alone, in the night; he had night almost quite through the way: also these fiends were busy about him, as if they would have torn him in pieces. Many have spoken of it, but none can tell what the Valley of the Shadow of Death should mean until they come in it themselves. "The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy. To be here is a fearful thing.

GREAT. This is like "doing business in great waters," or like going down into the deep; this is like being "in the heart of the sea," and like "going down to the bottoms of the mountains;" now it seems as if "the earth with her bars were about us for ever." "But let them that walk in darkness, and have no light, trust in the name of the Lord, and stay upon their God." For my part, as I have told you already, I have gone often through this valley, and have been much harder put to it than now I am; and yet you see I am alive. I would not boast, for that I am not my own saviour. But I trust we shall have a good deliverance. Come, let us pray for light to Him that can lighten our darkness, and that can rebuke, not only these, but all the Satans in hell.

So they cried and prayed, and God sent light and deliverance; for there was now no let in their way, no, not there where but now they were stopped with a pit. Yet they were not got through the valley: so they went on still, and, behold, great stinks and loathsome smells to the great annoyance of them. Then said Mercy to Christiana, It is not so pleasant being here as at the gate, or at the Interpreter's, or at the house where we lay last.

Oh, but, said one of the boys, it is not so bad to go through here as it is to abide here always; and, for aught I know, one reason why we must go this way to the house prepared for us is, that our home might be made the sweeter to us.

Well said, Samuel, quoth the Guide; thou hast now spoken like a man.—Why, if ever I get out here again, said the boy, I think I shall prize light and good way better than ever I did in all my life. Then said the Guide, We shall be out by and by.

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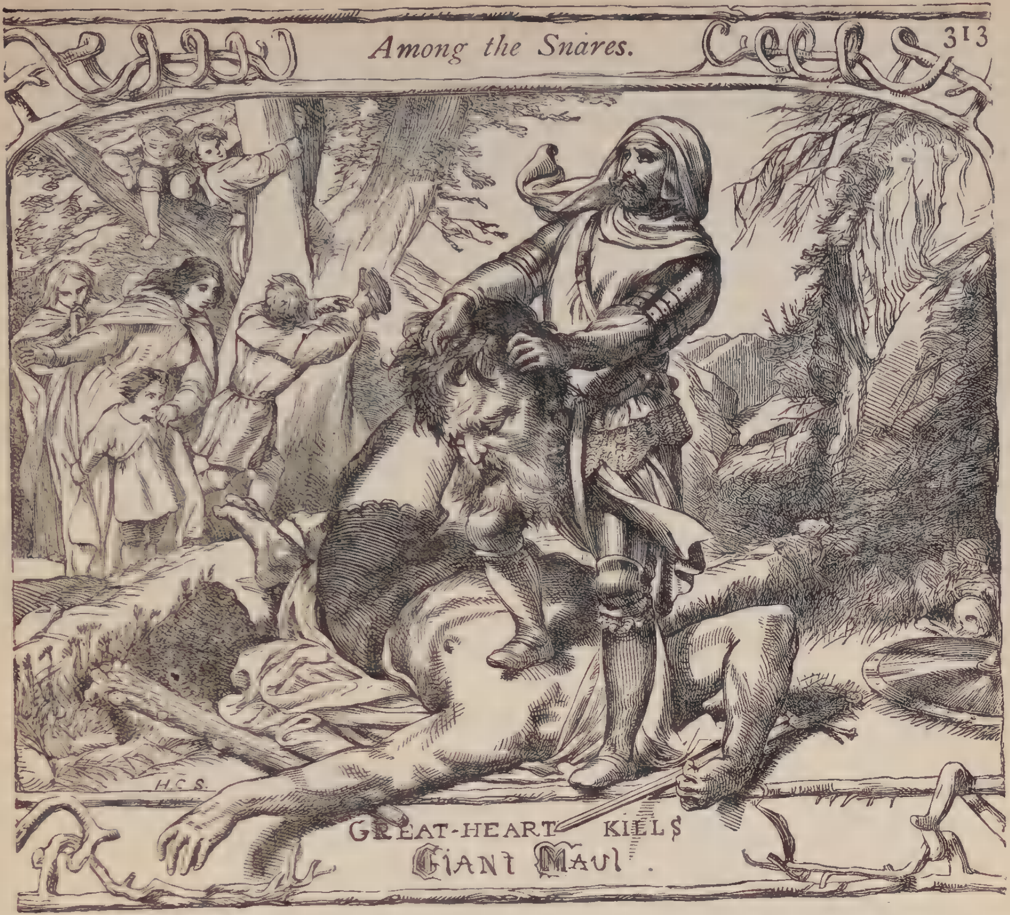
seems as though he were brought to a stand-still at this dark spot; and, having large experience of the way, he suggests the use of that potent weapon by which CHRISTIAN had been delivered in his deepest and darkest extremity—the weapon of All-prayer. "So they cried and prayed." God will not conduct them out of that dark place without being inquired of concerning these things.

Their need is felt; their prayer is offered; the prayer is heard; yea, it is answered—"and God sent light and deliverance!"



GREAT-HEART KILLS GIANT MAUL.

So on they went, and Joseph said, Cannot we see to the end of this valley as yet? Then said the Guide, Look to your feet; for we shall presently be among the snares. So they looked to their feet, and went on; but they were troubled much with the snares. Now when they were come among the snares, they spied a man cast into the ditch on the left hand, with his flesh all rent and torn. Then said the Guide, That is one Heedless, that was going this way; he has lain there a great while. There was one Take-heed with him when he was taken and slain, but he escaped their hands. You cannot imagine how many are killed hereabouts, and yet men are so foolishly venturous as to set out lightly on pilgrimage, and to come without a guide. Poor Christian! it was a wonder that he here escaped. But he was beloved of his God: also he had a good heart of his own, or else he could never have done it.

Now they drew towards the end of this way: and just where Christian had seen the cave when he went by, out thence came forth Maul, a giant. This Maul did use to spoil young pilgrims with sophistry; and he called Great-heart by his name, and said unto him, How many times have you been forbidden to do these things? Then said Mr. Great-heart, What things? What things! quoth the giant; you know what things: but I will put an end to your trade. But pray, said Mr. Great-heart, before we fall to it, let us understand wherefore we must fight. (Now the women and children stood trembling, and knew not what to do.) Quoth the giant, You rob the country, and rob it with the worst of thefts. These are but generals, said Mr. Great-heart; come to particulars, man.

Then said the giant, Thou practisest the craft of a kidnapper; thou gatherest up women and children, and carriest them into a strange country, to the weakening of my master's kingdom.—But now Great-heart replied, I am a servant of the God of heaven; my business is to persuade sinners to repentance; I am commanded to do my endeavours to turn men, women, and children "from darkness to light, and from the power of Satan unto God;" and if this be indeed the ground of thy quarrel, let us fall to it as soon as thou wilt.

Then the giant came up, and Mr. Great-heart went to meet him: and as he went he drew his sword; but the giant had a club. So, without more ado, they fell to it, and at the first blow the giant struck Mr. Great-heart down upon one of his knees; with that the women and children cried out: so Mr. Great-heart, recovering himself, laid about him in full lusty manner, and gave the giant a wound in his arm: thus he fought for the space of an hour, to that height of heat, that the breath came out of the giant's nostrils as the heat doth out of a boiling caldron.

Then they sat down to rest them; but Mr. Great-heart betook himself to prayer: also the women and children did nothing but sigh and cry all the time that the battle did last.

When they had rested them, and taken breath, they both fell to it again; and Mr. Great-heart, with a full blow, fetched the giant down to the ground. Nay, hold, let me recover, quoth he; so Mr. Great-

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Maul, a giant.—The former narrative places the cave of Giants POPE and PAGAN at the end of this valley. In this Allegory another giant is represented as issuing forth from this same cave. The name of this giant is MAUL. This new enemy is supposed to mean some vigorous State persecution, which, in persecuting policy and power, may be said to have taken the place of the former giants of the place. Bunyan's own day, alas! experienced the hand of power and the "club" of persecution; and it needed such a one as GREAT-HEART to breast the impetuous waves and stay the tide of wrath. And, in God's mercy, those days were shortened. And while great-hearted men stood forth as the defenders of the weak, and engaged in mortal combat against the persecuting statutes of the period, the weaker ones stood by, as CHRISTIANA and her children did, and watched the issue of the fight; until, by-and-by, the faith and steadfastness of a noble few opened the gates of liberty to all; and, thank God, those gates of freedom have never since been utterly closed, at least in these lands.

heart let him fairly get up. So to it they went again, and the giant missed but little of breaking Mr. Great-heart's skull with his club. Mr. Great-heart seeing that, runs to him in the full heat of his spirit, and pierceth him under the fifth rib: with that the giant began to faint, and could hold up his club no longer. Then Mr. Great-heart seconded his blow, and smote the head of the giant from his shoulders. Then the women and children rejoiced, and Mr. Great-heart also praised God for the deliverance he had wrought. When this was done, they among them erected a pillar; and fastened the giant's head thereon, and wrote under it, in letters that passengers might read—

He that did wear this head was one
  That pilgrims did misuse:
He stopp'd their way, he spared none,
  But did them all abuse:
Until that I, Great-heart, arose,
  The pilgrims' guide to be:
Until that I did him oppose,
  That was their enemy.

CHAPTER VII.

MR. HONEST AND MR. FEARING.

Mr. Honest and Mr. Fearing are two characters magnificently drawn by the skill of the Dreamer, who has thereby set before his readers two very sublime descriptions of men of God — characters, however, which are essentially unlike, except in just one point of similitude—that they were both Pilgrims, with their faces Sionward.

In Mr. Honest we have obtained a new companion, whose intercourse will greatly enliven the story. He is a hero, possessed of a true heroic spirit; he is a fatherly man, possessed of a paternal spirit, quaint and playful in his style and manner, and one who is welcomed by the Pilgrims, young and old, as a real acquisition to their little company. He is well acquainted with the road, has met with many pilgrims, and has large experience of the way. He continues with the Pilgrim-band to the end of the journey, and performs some brave exploits in the course of the pilgrimage.

The description of the character of Mr. Fearing is one of the most complete successes of the Dreamer's inimitable genius. He was not a hero, but he was not a coward; he had the fear of God before his eyes, but of his fellow-man he had no fear. Here is the blending of true humility and humbleness of soul with earnest zeal for God's glory. Mr. Fearing was a timid, fearful, half-desponding man, retiring and unobtrusive in his ways; always ready to believe with trembling, but never once guilty of presumption; a sensitive soul, shrinking at the merest touch, from the tenderness of his conscience.

NOW I saw that they went on to the ascent that was a little way off cast up to be a prospect for pilgrims: that was the place from whence Christian had the first sight of Faithful his brother. Wherefore here they sat down and rested; they also here did eat and drink, and make merry, for that they had gotten deliverance from this so dangerous an enemy. As they sat thus and did eat, Christiana asked the guide if he had got no hurt in the battle. Then said Mr. Great-heart, No, save a little on my flesh; yet that also shall be so far from being to my detriment, that it is at present a proof of my love to my Master and you, and shall be a means, by grace, to increase my reward at last.

CHR. But were you not afraid, good sir, when you saw him come with his club?

2 Cor. 4. It is my duty, said he, to mistrust my own ability, that I may have reliance on Him who is stronger than all.

CHR. But what did you think when he fetched you down to the ground at the first blow?

Why, I thought, quoth he, that so my Master himself was served, and yet he it was that conquered at last.

MATT. When you all have thought what you please, I think God has been wonderfully good unto us, both in bringing us out of this valley, and in delivering us out of the hand of this enemy; for my part, I see no reason why we should distrust our God any more, since he has now, and in such a place as this, given us such testimony of his love.

Then they got up and went forward. Now a little before them stood an oak: and under it, when they came to it, they found an old pilgrim fast asleep; they knew that he was a pilgrim by his clothes, and his staff, and his girdle.

So the guide, Mr. Great-heart, awaked him; and the old gentleman, as he lifted up his eyes, cried out, What's the matter? Who are you? and what is your business here?

GREAT. Come man, be not so hot, here are none but friends. Yet the old man gets up, and stands upon his guard, and will know of them what they are. Then said the guide, My name is Great-heart; I am the guide of these pilgrims, which are going to the celestial country.

Then said Mr. Honest, I cry your mercy: I feared that you had

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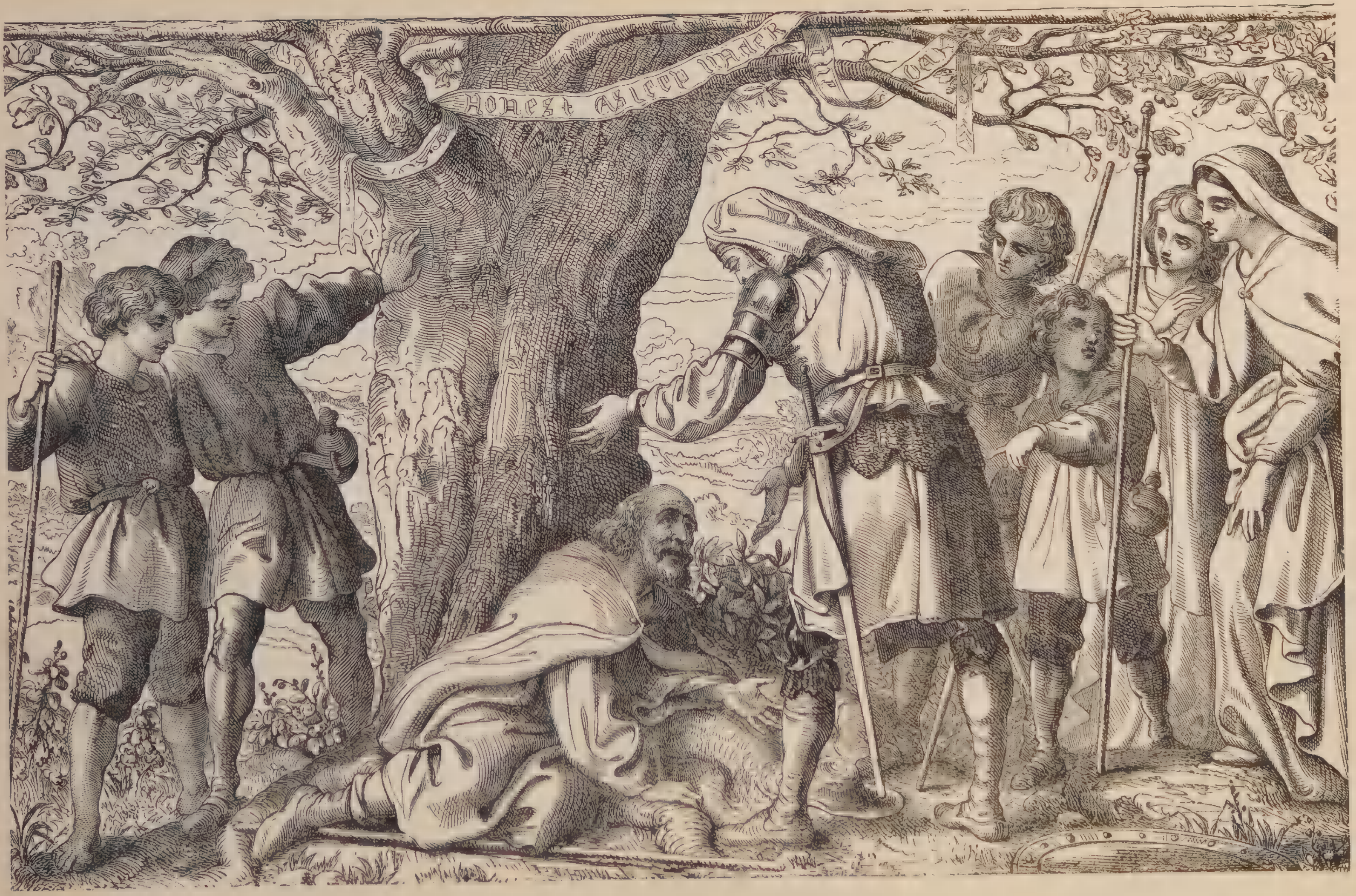
They went to the ascent.—The same standpoint from whence CHRISTIAN had espied FAITHFUL in the distance, now serves as a place of rest, and for purpose of refreshment, after the hard encounter of GREAT-HEART with Giant GRIM, and the painful anxiety of the Pilgrims as to the issue of the conflict. At this point, too, where CHRISTIAN had sought for fellowship and communion, our present Pilgrims enjoy this privilege; he was but one, and they are many. So, they take occasion to talk of the late mercy and deliverance vouchsafed to them, and are thankful.

An old Pilgrim, fast asleep.— This is old Mr. HONEST, who is now, for the first time, introduced to our notice. Whether this was a time and place allowed for sleep, we cannot well decide. He certainly awaked with a shock of fear, as though from a forbidden or unlawful slumber; and yet his conscience does not seem to have been at all uneasy, for he begins to testify wherein is his confidence,


Honest Asleep under
Oak

been of the company of those that some time ago did rob Little-faith of his money; but now I look better about me I perceive you are honester people.

GREAT. Why, what would or could you have done, to have helped yourself, if indeed we had been of that company?

HON. Done! why I would have fought as long as breath had been in me; and had I so done, I am sure you could never have given me the worst on't; for a Christian can never be overcome, unless he should yield himself.

Well said, father Honest, quoth the guide; for by this I know that thou art a cock of the right kind, for thou hast said the truth.

HON. And by this also I know that thou knowest what true pilgrimage is: for all others do think that we are the soonest overcome of any.

GREAT. Well, now we are so happily met, let me crave your name, and the name of the place you came from.

HON. My name I cannot: but I came from the town of Stupidity: it lieth about four leagues beyond the city of Destruction.

GREAT. Oh! are you that countryman? Then I deem I have half a guess of you: your name is Old Honesty, is it not?—So the old gentleman blushed, and said, Not Honesty in the abstract; but Honest is my *name*, and I wish my *nature* may agree to what I am called.

But, sir, said the old gentleman, how could you guess that I am such a man, since I came from such a place?

GREAT. I have heard of you before by my Master; for he knows all things that are done on the earth: but I have often wondered that any should come from your place, for your town is worse than is the city of Destruction itself.

HON. Yes, we lie more off from the sun, and so are more cold and

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and what would be his conscious strength in case of any assault by the bandits of the way.

What would you have done?—Mr. HONEST is a brave old Pilgrim. His bold speech, in answer to GREAT-HEART'S question, at once shows what style of man he is, and seems rather to amuse the great warrior-guide. They are two like-minded men: very brave, very trustful, and therefore very joyous.

My name I cannot.—This good man is not presumptuous or proud. His spirit of humility is apparent from the first. He deems his name to be too good for him, and better than his nature; and lest he should seem to make undue pretensions by parading his name, he chooses rather to tell his origin, which is not so fair or flattering. We are thus informed that he is not one of the wise, mighty, noble, or learned, but that he is (as others may be) "honest" for all that. He does not forget the rock from which he was hewn, nor the hole of the pit from whence he was digged. Out of the same region as Destruction, and from no very promising pedigree, has he proceeded. He feels, however, the great spiritual change that has been wrought in his soul; and when GREAT-HEART tells him he knows it all, Old HONEST "blushes to find it fame."

Your name is Old Honesty.—And when GREAT-HEART does name his name, it is somewhat higher and more honourable than even that by which he calls himself. "Not senseless; but, were a man in a mountain of ice, yet if the Sun of Righteousness should arise upon him, his frozen heart shall feel a thaw. And thus it has been with me.

Great. I believe it, father Honest, I believe it; for I know the thing is true.

Then the old gentleman saluted all the pilgrims with a holy kiss of charity; and asked of them their names, and how they had fared since they had set out on their pilgrimage.

Then said Christiana, My name I suppose you have heard of; good Christian was my husband, and these four are his children. But can you think how the old gentleman was taken, when she told him who she was! He skipped, he smiled, and blessed them with a thousand good wishes; saying, I have heard much of your husband, and of his travels and wars, which he underwent in his days. Be it spoken to your comfort, the name of your husband rings all over these parts of the world; his faith, his courage, his enduring, and his sincerity under all, have made his name famous. Then he turned him to the boys, and asked of them their names; which they told him. And then said he unto them, Matthew, be thou like Matthew the publican, not in vice but in virtue. Samuel, said he, be thou like Samuel the prophet, a man of faith and prayer. Joseph, said he, be thou like Joseph in Potiphar's house, chaste, and one that flies from temptation. And James, be thou like James the Just, and like James the brother of our Lord. Then they told him of Mercy, and how she had left her own town and her kindred to come along with Christiana and with her sons. At that the old honest man said, Mercy is thy name: by *mercy* thou shalt be sustained, and carried through all those difficulties that shall assault thee in thy way, till thou shalt come thither, where thou shalt look the Fountain of Mercy in the face with comfort.

Matt. 10. 3. Ps. 99. 6. Gen. 39. Acts 1. 13, 14.

All this while the guide, Mr. Great-heart, was very well pleased, and smiled upon his companion.

Now, as they walked along together, the guide asked the old gentle-

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Honesty in the abstract," says the good old man, showing that he has learned some of the science of Christian philosophy since he left the town of "Stupidity." And he is right. Honesty in the abstract would mean the possession of that virtue in perfection and in all its power; but "Honest" means that he is aiming to attain that goodly characteristic.

And this man's change was indeed a great one: from a state worse than that of Destruction itself, farther removed from the Sun of Righteousness, and yet (oh, great miracle of grace!) the light-bearing, life-giving rays of the Light of the world penetrated even to that cold, dark, senseless place, and warmed the heart of this man into love to God in Christ.

man if he did not know one Mr. Fearing, that came on pilgrimage out of his parts.

Yes, very well, said he. He was a man that had "the root of the matter in him;" but he was one of the most troublesome pilgrims that ever I met with in all my days.

GREAT. I perceive you knew him; for you have given a very right character of him.

HON. Knew him! I was a great companion of his: I was with him most an end: when he first began to think of what would come upon us hereafter, I was with him.

GREAT. I was his guide from my Master's house to the gate of the Celestial City.

HON. Then you knew him to be a troublesome one.

GREAT. I did so: but I could very well bear it; for men of my calling are oftentimes entrusted with the conduct of such as he was.

HON. Why, then, pray let us hear a little of him, and how he managed himself under your conduct.

GREAT. Why, he was always afraid that he should come short of whither he had a desire to go. Everything frightened him that he heard anybody speak of, if it had but the least appearance of opposition in it. I have heard that he lay roaring at the Slough of Despond for above a month together: nor durst he, for all he saw several go over before him, venture, though they, many of them, offered to lend him their hands. He would not go back again neither. The Celestial City, he said he should die if he came not to it; and yet he was dejected at every difficulty, and stumbled at every straw that anybody cast in his way. Well, after he had lain at the Slough of Despond a great while, as I have told you, one sunshiny morning, I don't know how, he ventured, and so got over. But when he was over, he would scarce believe it. He had, I think, a Slough of Despond in his mind,

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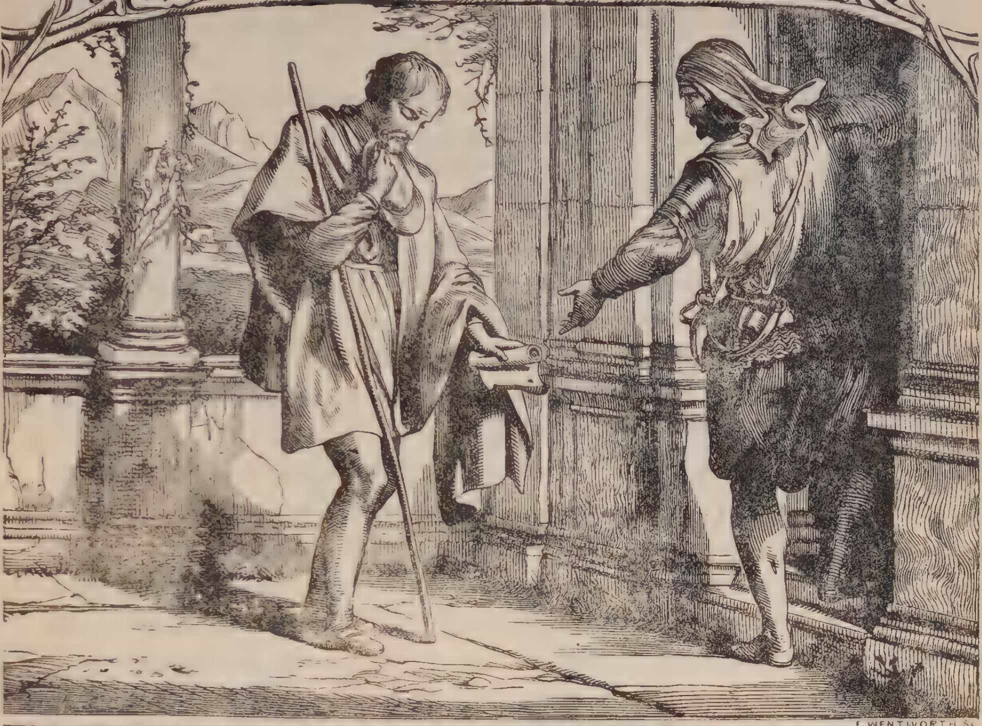
One Mr. Fearing.—We do well to give heed to the description of this man's spiritual character. It illustrates another phase of spiritual life. He was known to Mr. HONEST, but much better known to GREAT-HEART, who had been the convoy of his pilgrimage, as he now is of CHRISTIANA'S company. From GREAT-HEART'S description of this worthy Pilgrim, we are enabled to obtain a very picture of the man and of his spiritual state; and the whole scene forms a study in itself for the Christian man—a combination of natural weakness and of spiritual strength; of constitutional depression, and yet of holy determination that, come what may, he would still hold on to his pilgrimage. We will follow GREAT-HEART'S review of this man's strangely chequered career in its successive stages—

At the Slough of Despond: Here he would be peculiarly liable to suffer loss, his own nature being in such near conformity to the spirit of this miry place. Even a straw would suffice to stumble him; and where a more sanguine spirit would see a possibility of escape, he could see none. His soul refused to be comforted. Despond was not merely a stage of his pilgrimage, but the very type of the man himself.


F. WENTWORTH, Sc.

FEARING AT THE INTERPRETER'S DOOR

a slough that he carried everywhere with him, or else he could never have been as he was. So he came up to the gate (you know what I mean) that stands at the head of this way; and there also he stood a good while before he could venture to knock. When the gate was opened, he would give back, and give place to others, and say that he was not worthy: for, for all he got before some to the gate, yet many of them went in before him. There the poor man would stand shaking and shrinking; I dare say it would have pitied one's heart to have seen him: nor would he go back again. At last he took the hammer that hanged on the gate in his hand, and gave a small rap or two; then one opened to him, but he shrunk back as before. He that opened stepped out after him, and said, Thou trembling one, what wantest thou? With that he fell down to the ground. He that spake

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At the Wicket-gate: The entrance-gate of the Narrow-way is a place of promise and command—"Knock, and it shall be opened unto you." Yet, here he hesitated to obey the command, and therefore so long postponed the enjoyment of the promise. Such a one, in the depression of his heart, has no boldness; he fears to knock, or to arouse the Master; and when at last he does knock, it is with so feeble a hand as scarcely to be heard. Yet the ear of the porter at the gate is quick to catch the faintest sound of the inquiring to him wondered to see him so faint; so he said to him, Peace be to thee; up, for I have set open the door to thee; come in, for thou art blessed. With that he got up, and went in trembling; and when he was in, he was ashamed to show his face. Well, after he had been entertained there a while (as you know how the manner is), he was bid to go on his way, and also told the way he should take. So he went on till he came to our house; but as he behaved himself at the gate, so he did at my Master the Interpreter's door. He lay thereabout in the cold a good while before he would adventure to call; yet he would not go back: and the nights were long and cold then. Nay, he had a note of necessity in his bosom to my Master, to receive him, and grant him the comfort of his house, and also to allow him a stout and valiant conductor, because he was himself so chicken-hearted a man; and yet, for all that, he was afraid to call at the door. So he lay up and down thereabouts, till, poor man! he was almost starved: yea, so great was his dejection, that, although he saw several others for knocking get in, yet he was afraid to venture. At last, I think, I looked out of the window, and perceiving a man to be up and down about the door, I went out to him, and asked what he was; but, poor man! the water stood in his eyes: so I perceived what he wanted. I went therefore in, and told it in the house, and we showed the thing to our Lord: so he sent me out again, to intreat him to come in: but, I dare say, I had hard work to do it. At last he came in; and I will say that for my Lord, he carried it wonderfully loving to him. There were but a few good bits at the table, but some of it was laid upon his trencher. Then he presented the note, and my Lord looked thereon, and said his desire should be granted. So, when he had been there a good while, he seemed to get some heart, and to be a little more comfortable. For my Master, you must know, is one of very tender bowels, especially to them that are afraid: wherefore he carried it so towards him as might tend most to his encouragement. Well, when he had had a sight of the things of the place, and was ready to take his journey to go to the City, my Lord, as he did to Christian before, gave him a bottle of spirits, and some comfortable things to eat.

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sinner; and to these trembling ones he speaks words of peace, and presents an open door of pardon and acceptance.

At the Interpreter's house: To this house of call he had an invitation and a note of introduction, and yet he feared to enter or to ask the favours he required. Here the INTERPRETER (the Holy Spirit) "helpeth his infirmities," and pours out the abundance of his love towards him; and, because the man is lowly and abased, the Spirit welcomes him the more, pours consolation into his bosom, reassures his doubting heart, and also provides GREAT-HEART as his conductor.

Thus we set forward, and I went before him: but the man was but of few words, only he would sigh aloud.

When we were come to the place where the three fellows were hanged, he said that he doubted that that would be his end also. Only he seemed glad when he saw the cross and the sepulchre. There I confess he desired to stay a little to look, and he seemed for a while after to be a little cheery. When he came to the hill Difficulty, he made no stick at that, nor did he much fear the lions: for you must know that his trouble was not about such things as these; his fear was about his acceptance at last.

I got him into the house Beautiful, I think, before he was willing; also, when he was in, I brought him acquainted with the damsels of the place, but he was ashamed to make himself much in company: he desired much to be alone, yet he always loved good talk, and often would get behind the screen to hear it: he also loved much to see ancient things, and to be pondering them in his mind He told me afterwards, that he loved to be in those two houses from which he came last, to wit, at the gate, and that of the Interpreter, but that he durst not be so bold as to ask.

When we went also from the house Beautiful down the hill, into the Valley of Humiliation, he went down as well as ever I saw a man in my life; for he cared not how mean he was, so he might be happy at last. Yea, I think there was a kind of sympathy betwixt that valley and him; for I never saw him better in all his pilgrimage than he was in that valley. Here he would lie down, embrace the ground, and kiss the very flowers that grew in this valley. He would Lam. 3. 27—29. now be up every morning by break of day, tracing and walking to and fro in the valley.

At the Cross: His fearful spirit was refreshed as he lingered beside the Cross and the Sepulchre. Kindred sympathies were awakened in his breast as he contemplated that scene of the Saviour's sufferings. The great love of Jesus, the cross and passion, the blood of Christ, the agony and the death of the great Sacrifice—these topics revive and refresh his spirit; for this good man did love the Saviour with devoted love, though with a weak power of faith.

At the hill Difficulty: Here he felt no such drawbacks as other Pilgrims had encountered. His fears were not earthly fears, but spiritual; not about his body, but about his soul. Therefore the "lions" of persecution alarmed him not. His fear was for the safety of the jewel, not of the setting; for the pearl of great price, not of the earthen casket that contained it.

At the house Beautiful: His constitutional diffidence still haunts him, and restrains him from the free interchange of Christian communion. He fears to make an open profession of religion, or to raise expectations as to his own spiritual state; and yet he longs to hear the conversation of those that fear his much-loved Saviour. He therefore, rather by stealth than openly, listens to the sweet communion of the palace, and is comforted.

In the Valley of Humiliation: This would seem to be his native air and the abode of his choice; and, accordingly, here he was perfectly at home and at ease. He loved the deepness of this low-lying vale, its quietude

But when he was come to the entrance of the Valley of the Shadow of Death, I thought I should have lost my man: not for that he had any inclination to go back (that he always abhorred), but he was ready to die for fear. Oh, the hobgoblins will have me! the hobgoblins will have me! cried he; and I could not beat him out of it. He made such a noise, and such an outcry here, that, had they but heard him, it was enough to encourage them to come and fall upon us. But this I took very great notice of, that this valley was as quiet when he went through it as ever I knew it before or since. I suppose those enemies here had now a special check from our Lord, and a command not to meddle until Mr. Fearing had passed over it.

It would be too tedious to tell you of all; we will therefore only mention a passage or two more. When he was come to Vanity Fair, I thought he would have fought with all the men in the fair: I feared there we should have been both knocked on the head, so hot was he against their fooleries. Upon the Enchanted Ground he also was very wakeful. But when he was come at the river where was no bridge, there again he was in a heavy case: Now, now, he said, he should be drowned for ever, and so never see that face with comfort that he had come so many miles to behold. And here also I took notice of what was very remarkable; the water of that river was lower at this time than ever I saw it in all my life: so he went over at last, not much above wet-shod. When he was going up to the gate, I began to take my leave of him, and to wish him a good reception above; so he said, I shall! I shall! Then parted we asunder, and I saw him no more.

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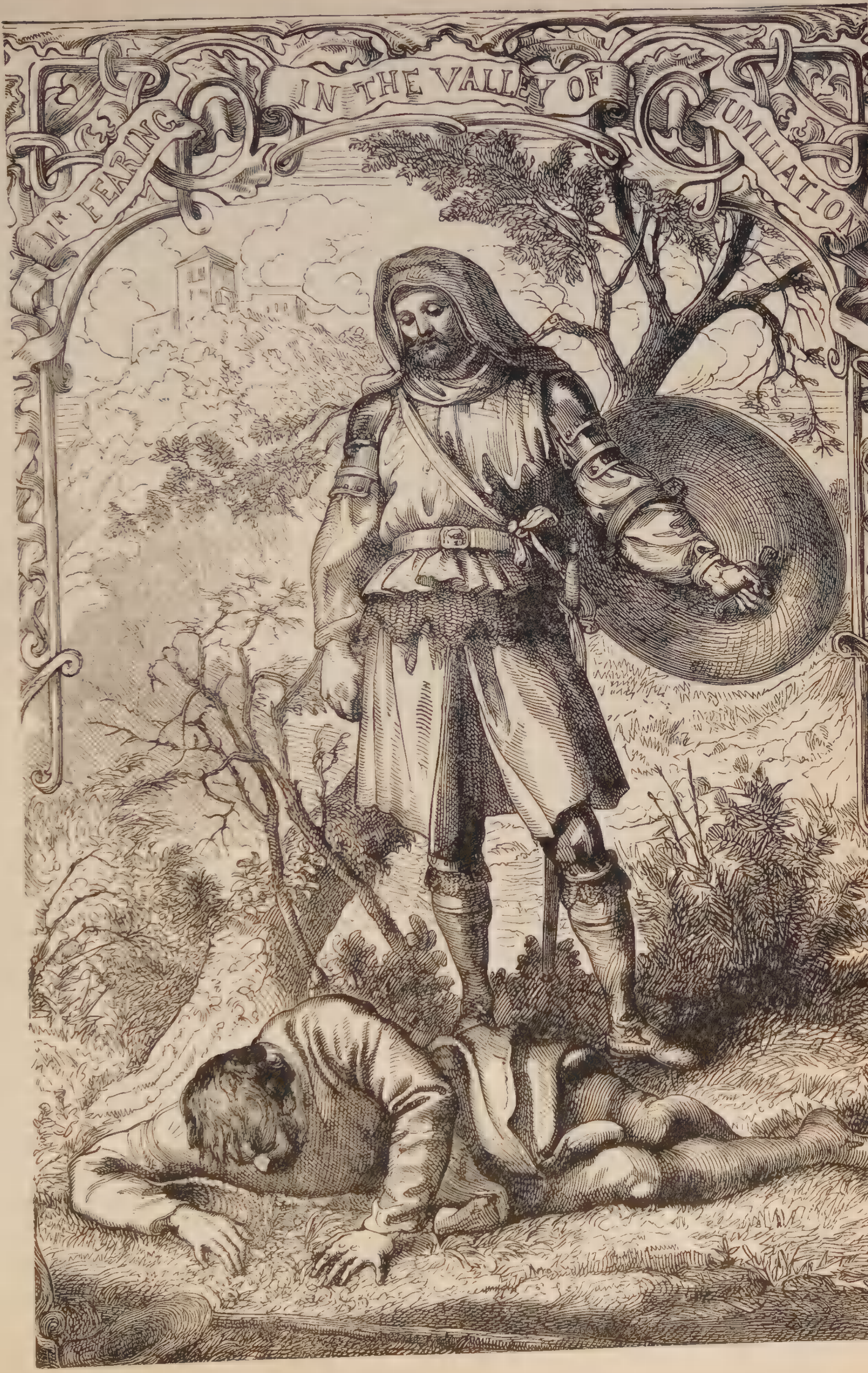
and its peace. Here he could indulge the spirit of lowliness, and rejoice to say, as the Psalmist said—"My soul is even as a weaned child," Ps. cxxxi. 2.

In the Valley of the Shadow of Death: This would be the crisis of the fears of such a fearful and faint-hearted man. Here are spiritual dangers—those that most of all were the terror of his soul. Yet see the goodness of the Lord in measuring out the proportion of discipline to his sensitive and fearful children! The Valley was still and quiet—no dread visions of darkness and of the deep; no strong assaults of the Evil One. Demons and devils were restrained in their dens that day, till Mr. FEARING had overpassed the valley. Oh ye feeble-minded men! be strong, be comforted! God hath not forgotten you; he will be better to you than all your fears.

In Vanity Fair: Here, again, his fears are proved not to have been carnal fears—of man or of earthly things. In Vanity Fair, and in his intercourse with its vain inhabitants, he was bold as a lion, reproving and rebuking the men of the fair and their vain and profitless vanities. He had not the fear of man before his eyes, but ever lived as in the sight of God, his conscience ever tender, his heart ever fearful, lest he should in anywise offend, and so lose his acceptance at the last.

At the fords of the River: His fears were at all times great; but the provisions of God's grace were in proportion large. Once more, the way is made easy before him, and, in the passage of the River of Death, God's good mercy is upon him. Instead of depths to pass through, he has shallows to wade in; instead of troubles answerable to his fears, he is assured that all is well at last; and thus, without a pang, and in fuller assurance than he had ever felt before, he passed the fords of the river almost dry-shod, and entered into joy, and peace, and rest.

This is, indeed, a marvellous picture of a


Mr. FEARING
IN THE VALLEY OF
UMILIATION

Hon. Then, it seems, he was well at last?

Great. Yes, yes; I never had a doubt about him: he was a man of a choice spirit; only he was always kept very low, and that made his Ps. 88. life so burdensome to himself and so very troublesome to others. He was, above many, tender of sin; he was so afraid of Rom. 14. 21. 1 Cor. 8. 13. doing injuries to others, that he often would deny himself of that which was lawful, because he would not offend.

Hon. But what should be the reason that such a good man should be all his days so much in the dark?

Great. There are two sorts of reasons for it. One is, the wise God Matt. 11. 16, 17. will have it so: some must pipe, and some must weep: now Mr. Fearing was one that played upon the bass. He and his fellows sound the sackbut, whose notes are more doleful than the notes of other music are: though, indeed, some say the bass is the ground of music. And, for my part, I care not at all for that profession that begins not in heaviness of mind. The first string that the musician usually touches is the bass, when he intends to put all in tune: God also plays upon this string first, when he sets the soul in tune for himself. Only there was the imperfection of Mr. Fearing; he could play upon no other music but this, till towards his latter end.

[I make bold to talk thus metaphorically, for the ripening of the wits of young readers; and because in the Book of Revelation the Rev. 7; 14. 2, 3. saved are compared to a company of musicians, that play upon their trumpets and harps, and sing their songs before the throne.]

Hon. He was a very zealous man, as one may see by that relation which you have given of him. Difficulties, lions, or Vanity Fair he feared not at all: it was only sin, death, and hell that were to him a terror: because he had some doubts about his interest in that celestial country.

Great. You say right: those were the things that were his troubles: and they, as you have well observed, arose from the weakness of his

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true Pilgrim—with love so warm, to have fears so great; so loving and so humble, and yet so doubtful and desponding! His lack of confidence in himself prevented his full enjoyment of Christian privilege. He looked, perhaps, too much to his own unworthiness, and too little to the worthiness of Christ. His sadness chequered his sunshine; his tears obscured his clearer vision; the clouds hung too low upon the mountains of his joy. Ere he had realised his hope and confidence, a shadow would intervene and rob him of his peace—

"And in that shadow I have passed along,
Feeling myself grow weak as it grew strong,
Walking in doubt, and searching for the way,
And often at a stand—as now, to-day."

Yet, notwithstanding, his faith in Christ was true. Like the needle that ever points, yet always tremblingly, to the pole, so did this poor man, with fear and trembling, ever tend and always look to Jesus his Saviour.

The imperfection of Mr. Fearing.—Diverse are the characteristics of pilgrims; some sorrowful, some rejoicing; some desponding, mind thereabout, not from weakness of spirit as to the practical part of a pilgrim's life. I dare believe that, as the proverb is, he could have bit a firebrand, had it stood in his way: but those things with which he was oppressed no man ever yet could shake off with ease.

Then said Christiana, This relation of Mr. Fearing has done me good: I thought nobody had been like me; but I see there was some semblance betwixt this good man and I. Only we differ in two things; his troubles were so great that they brake out; but mine I kept within. His also lay so hard upon him, they made him that he could not knock at the houses provided for entertainment; but my troubles were always such as made me knock the louder.

MER. If I might also speak my heart, I must say that something of him has also dwelt in me; for I have ever been more afraid of the lake, and the loss of a place in paradise, than I have been of the loss of other things. Oh, thought I, may I have the happiness to have a habitation there! it is enough, though I part with all the world to win it.

Then said Matthew, Fear was one thing that made me think that I was far from having that within me which accompanies salvation; but, if it was so with such a good man as he, why may it not also go well with me?

No fears, no grace, said James. Though there is not always grace where there is the fear of hell; yet, to be sure, there is no grace where there is no fear of God.

GREAT. Well said, James; thou hast hit the mark: for "the fear of God is the beginning of wisdom;" and, to be sure, they that want the beginning have neither middle nor end. But we will here conclude our discourse of Mr. Fearing, after we have sent after him this farewell.

Well, Master Fearing, thou didst fear
  Thy God, and wast afraid
Of doing anything, while here,
  That would have thee betrayed:

And didst thou fear the lake and pit?
  Would others did so too!
For as for them that want thy wit,
  They do themselves undo.

Now I saw that they still went on in their talk; for after Mr. Great-

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others glad of heart. It may be that Wisdom is justified of all these her children; but it would not be to the profit of the Church if all men were like this Mr. FEARING. If it were so, there would be no Christian joy, or hope, or happiness; and the children of the King would go mourning all their days, shrinking from both privilege and duty, as though they were but half-trustful of Divine providence and grace.

heart had made an end of Mr. Fearing, Mr. Honest began to tell of another, but his name was Mr. Self-will. He pretended himself to be a pilgrim, said Mr. Honest; but I persuade myself he never came in at the gate that stands at the head of the way.

GREAT. Had you ever any talk with him about it?

HON. Yes, more than once or twice: but he would always be like himself, *self-willed.* He neither cared for man, nor argument, nor yet example; what his mind prompted him to, that he would do; and nothing else could he be got to do.

GREAT. Pray what principles did he hold? for I suppose you can tell.

HON. He held that a man might follow the vices as well as the virtues of pilgrims; and that if he did both he should be certainly saved.

GREAT. How? If he had said, it is possible for the best to be guilty of the vices, as well as to partake of the virtues of the pilgrims, he could not much have been blamed; for indeed we are exempted from no vice absolutely, but on condition that we watch and strive. But this, I perceive, is not the thing: but, if I understand you right, your meaning is, that he was of opinion that it was allowable so to be.

HON. Ay, ay, so I mean; and so he believed and practised.

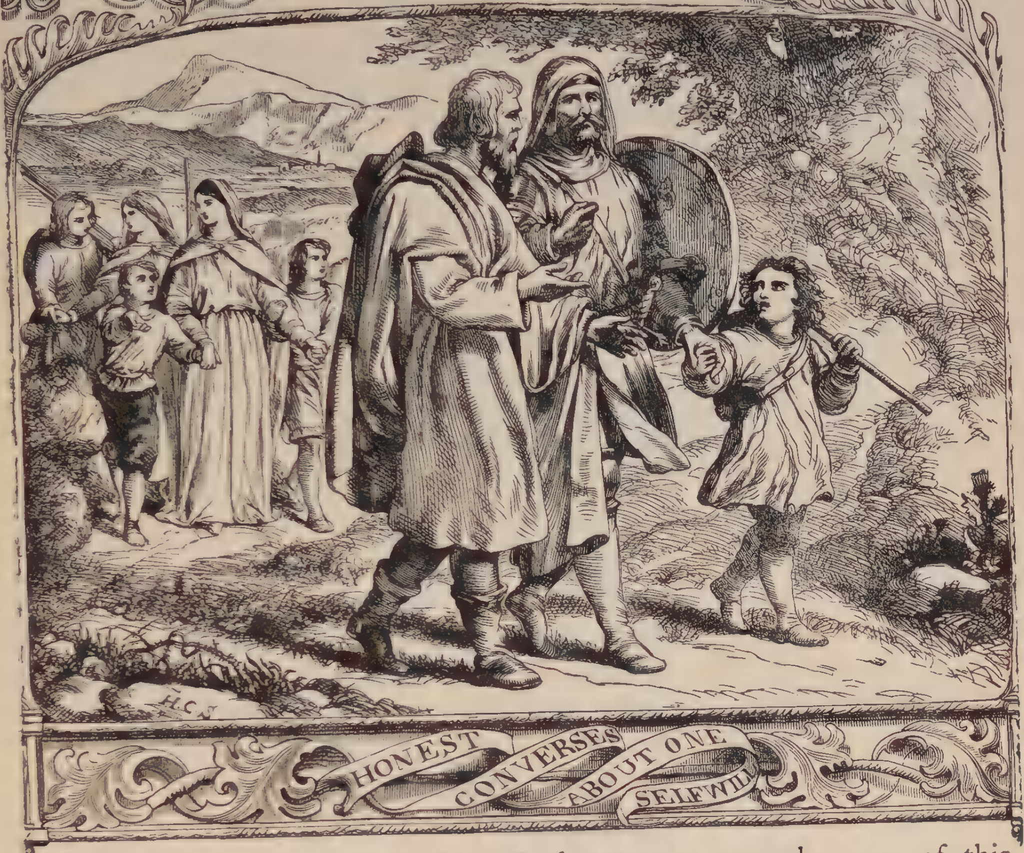
GREAT. But what grounds had he for so saying?

HON. Why, he said he had the Scripture for his warrant.

GREAT. Pr'ythee, Mr. Honest, present us with a few particulars.

HON. So I will. He said, to have to do with other men's wives had been practised by David, God's beloved, and therefore he could do it. He said, to have more women than one was a thing that Solomon practised; and therefore he could do it. He said, that Sarah and the godly midwives of Egypt lied, and so did saved Rahab; and therefore he could do it. He said, that the disciples went, at the bidding of their Master, and took away the owner's ass; and therefore he could do so too. He said, that Jacob got the inheritance of his father in a way of guile and dissimulation; and therefore he could do so too.

Mr. Self-will.—As a contrast to the humble spirit of Mr. FEARING, the presumption of Mr. SELF-WILL is now set forth. This was a self-righteous man, who sought to balance his virtues against his vices, to be a servant to sin and righteousness at the same time, and to build his house partly on the rock and partly on the sand. He quotes other men's sins as the warrant of his own offences; and where others have been overtaken in a fault, he cultivates their sin into a system, and deliberately walks in the way of transgression. Surely, the conscience of this self-willed professor must be seared, and insensible to the hardest contact. No man's sins can by any means be allowed to give sanction to sin, or be used as a justification of wrong-doing by others.



HONEST CONVERSES ABOUT ONE SELFWILL

Great. High bass, indeed! And are you sure he was of this opinion?

Hon. I have heard him plead for it, bring Scripture for it, bring arguments for it, &c.

Great. An opinion that is not fit to be with any allowance in the world!

Hon. You must understand me rightly: he did not say that any man might do this; but that those who had the virtues of those that did such things might also do the same.

Great. But what more false than such a conclusion? for this is as much as to say, that, because good men heretofore have sinned of infirmity, therefore he had allowance to do it of a presumptuous mind: or that if, because a child, by the blast of a wind, or for that it stumbled at a stone, fell down and defiled itself in the mire, therefore he might wilfully lie down and wallow like a boar therein! Who could have thought that any one could so far have been blinded by the power of lust? But what is written must be true: "They stumble at the word, being disobedient; whereunto also they were appointed." 1 Peter 2. 8.

Again, his supposing that such may have the godly man's virtues who addict themselves to his vices, is also a delusion as strong as the other "To eat up the sin of God's people," as a dog licks up filth, is no sign of one that is possessed with their virtues. Nor can I believe that one who is of this opinion can at present have faith or love in him. But I know you have made some strong objections against him; pr'ythee what can he say for himself? Hos. 4. 8.

HON. Why, he says, to do this by way of opinion seems abundantly more honest than to do it and yet hold contrary to it in opinion.

GREAT. A very wicked answer: for though to let loose the bridle to lust, while our opinions are against such things, is bad; yet to sin, and plead a toleration to do so, is worse: the one stumbles beholders accidentally, the other leads them unto the snare.

HON. There are many of this man's mind, that have not this man's mouth; and that makes going on pilgrimage of so little esteem as it is.

GREAT. You have said the truth, and it is to be lamented; but he that feareth the King of Paradise shall come out of them all.

CHR. There are strange opinions in the world: I know one that said it was time enough to repent when he came to die.

GREAT. Such are not over wise: that man would have been loth, might he have had a week to run twenty miles for his life, to have deferred that journey to the last hour of that week.

HON. You say right: and yet the generality of them that count themselves pilgrims do indeed do thus. I am, as you see, an old man, and have been a traveller in this road many a day: and I have taken notice of many things. I have seen some that set out as if they would drive all the world before them, who yet have, in a few days, died as they in the wilderness, and so never got sight of the promised land. I have seen some that have promised nothing at first setting out to be pilgrims, and that one would have thought could not have lived a day, that have yet proved very good pilgrims. I have seen some who have run hastily forward, that have, after a little time, run just as fast back again. I have seen some who have spoken very well of a pilgrim's life at first, that after a while have spoken as much against it. I have

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Time enough to repent.—Procrastination is said to be "the thief of time," and so, in a spiritual sense, it may be said to be "the thief of souls." If we are to be "rooted and grounded" in love, ere we are fit for heaven, we do well to plant the seed early, and allow time for the growth of both root and branches. Suffice it to say, there is no time to lose, no time to trifle with. If eternity is the unending period of bliss, surely this brief span of time cannot be too long for all the work we have to do, for all the talents we have to use, for the attainment of the heavenly character, and for that growth in grace, and conformity to the image of Christ, without which no man shall see the Lord.

heard some, when they first set out for Paradise, say positively, There is such a place; who, when they have been almost there, have come back again, and said, There is none. I have heard some vaunt what they would do in case they should be opposed, that have, even at a false alarm, fled faith, the pilgrim's way, and all.

Now as they were thus on their way, there came one running to meet them, and said, Gentlemen, and you of the weaker sort, if you love life, shift for yourselves, for the robbers are before you.

Then said Mr. Great-heart, They be the three that set upon Little-faith heretofore. Well, said he, we are ready for them. So they went on their way. Now they looked at every turning, when they should have met with the villains; but, whether they heard of Mr. Great-heart, or whether they had some other game, they came not up to the pilgrims.

CHAPTER VIII.

THE GUESTS OF GAIUS.

"How quickly strife and envy end,
How soon all idle griefs depart,
When friend takes counsel thus with friend,
When soul meets soul, and heart meets heart:

"We have so many things to say,
So many failings to confess,
Time flies, alas! so soon away,
We cannot half we would express."

CHRISTIAN companionships constitute breaks in the pilgrimage and intervals of rest to the Pilgrims. These occasions are not all of like spiritual importance. We have already seen how the Palace Beautiful was opened to the Pilgrim-band. Here the gifts and graces of the Spirit were personified and represented; but now a more familiar scene opens to our view: the entertainment of the company by a brother Christian, who is supposed to receive all true Pilgrims, and to refresh them for their onward progress—indicating the ordinary intercourse of fellow-pilgrims one with another. Accordingly, our author here forsakes his usual allegorical style of nomenclature, and, from a Scriptural allusion, derives the appellation of the man who entertains the Pilgrims, calling him by the name of GAIUS—a name appropriately bestowed, in allusion to the Apostle's message—"Gaius mine host, and of the whole Church, saluteth you," Rom. xvi. 23.

Here, again, the little group enlarges, by the addition to their number of MR. FEEBLE-MIND and MR. READY-TO-HALT; and these twain Pilgrims, like MR. HONEST, continue with the company to the end of the journey. The introduction of MR. FEEBLE-MIND to the group furnishes an illustration of the importance of joining, hand-in-hand, in faithful effort to rescue men of failing strength (as they may be rescued) out of the hands of the Destroyer.

CHRISTIANA then wished for an inn to refresh herself and her children, because they were weary. Then said Mr. Honest, There is one a little before us, where a very honourable disciple, one Gaius, dwells. Rom. 16. 23. So they all concluded to turn in thither; and the rather, because the old gentleman gave him so good a report. When they came to the door, they went in, not knocking; for folks use not to knock at the door of an inn. Then they called for the master of the house, and he came to them. So they asked if they might lie there that night?

Gai. Yes, gentlemen, if you be true men, for my house is for none but pilgrims. Then were Christiana, Mercy, and the boys the more glad, for that the inn-keeper was a lover of pilgrims. So they called for rooms, and he showed them one for Christiana and her children, and Mercy, and another for Mr. Great-heart and the old gentleman.

Then said Mr. Great-heart, Good Gaius, what hast thou for supper? for these pilgrims have come far to-day, and are weary.

It is late, said Gaius, so we cannot conveniently go out to seek food; but such as we have you shall be welcome to, if that will content you.

Great. We will be content with what thou hast in the house: forasmuch as I have proved thee, thou art never destitute of that which is convenient.

Then he went down and spake to the cook, whose name was Taste-that-which-is-good, to get ready supper for so many pilgrims. This done, he comes up again, saying, Come, my good friends, you are welcome to me, and I am glad that I have a house to entertain you in; and while supper is making ready, if you please, let us entertain one another with some good discourse. So they all said, Content.

Then said Gaius, Whose wife is this aged matron? and whose daughter is this young damsel?

Great. The woman is the wife of one Christian, a pilgrim of former times, and these are his four children. The maid is one of her acquaintance; one that she has persuaded to come with her on pilgrimage. The boys take all after their father, and covet to tread in

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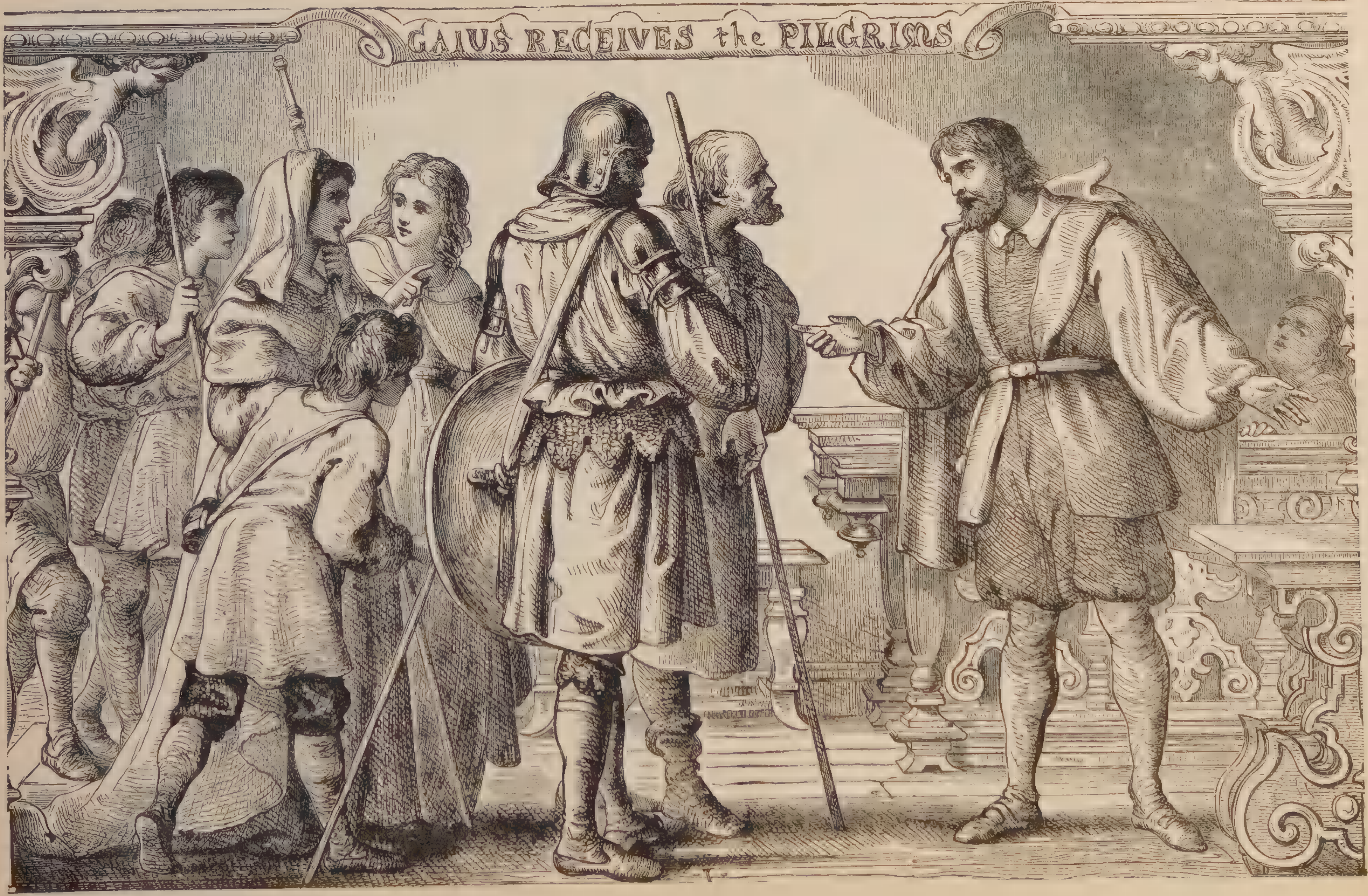
Wished for an inn.—There is an evident difference indicated here between the provision of special means of grace and the more ordinary occasions of Christian instruction and fellowship. The former has been already set forth in the representation of the Palace Beautiful; and now one of the stated and appointed opportunities of the communion of saints is more particularly alluded to, where we meet, not so directly with the graces of the Spirit in themselves, as with our fellow-Christians, who exemplify those graces in their own experience. This is one of the constituted rights and privileges of the Christian man during the course of his pilgrimage—to give and to receive the blessings of brotherly or ministerial intercourse and fellowship.

They went in, not knocking.—A sense of freedom and a consciousness of right seem to be associated with this introduction of the Pilgrims to the House of Gaius—a house which (it is to be observed) is represented as an "inn," not as a private residence; a place into which they could enter by right, and not by special favour only, and for pay or reward, as will appear at the close of the visit. The only qualification needed for admission is that they be "true Pilgrims." It is possible the double meaning is a correct one—a Christian household, at times enlarged into a congregation, by the admission of those who are true and sincere followers of the same Saviour. Such households were familiar to Christians in Bunyan's day, as they certainly were also in the apostolic age, when "the Church in thy house" was included in the apostolic salutations (See Rom. xvi. 5; 1 Cor. xvi. 19; Philem. 2). In the one aspect, admission to the



GAIUS RECEIVES the PILGRIMS

his steps: yea, if they do but see any place where the old pilgrim has lain, or any print of his foot, it ministereth joy to their hearts, and they covet to lie or tread in the same.

Then said Gaius, Is this Christian's wife, and are these Christian's children? I knew your husband's father, yea, also his father's father. Many have been good of this stock; their ancestors first dwelt at Antioch. Acts 11. 26. Christian's progenitors (I suppose you have heard your husband talk of them) were very worthy men. They have, above any that I know, showed themselves men of great virtue and courage for the Lord of the pilgrims, his ways, and them that loved him. I have heard of many of your husband's relations, that have stood all trials for the sake of the truth. Stephen, that was one of the first of the family from whence your husband Acts 7. 59, 60. sprang, was knocked on the head with stones. James, another of this generation, was slain with the edge of the sword. Acts 12. 2. To say nothing of Paul and Peter, men anciently of the family from whence your husband came, there was Ignatius, who was cast to the lions; Romanus, whose flesh was cut by pieces from his bones; and Polycarp, who played the man in the fire. There was he that was hanged up in a basket in the sun, for the wasps to eat; and he whom they put into a sack, and cast into the sea to be drowned. It would be impossible utterly to count up all of that family who have suffered injuries and death for the love of a pilgrim's life. Nor can I but be glad to see that thy husband has left behind him four such boys as these. I hope they will bear up their father's name, and tread in their father's steps, and come to their father's end.

GREAT. Indeed, sir, they are likely lads: they seem to choose heartily their father's ways.

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house would be a matter of personal favour, and, in the other, a matter of Christian duty. Both phases are here combined; for we cannot afford to lose either on the one hand the idea of this good man's hospitality, or, on the other, the freedom and right of entrance assumed by the Pilgrim-party.

And, consistently with this idea, we find in the person of GAIUS both a minister and a friend. He instructs them; he feeds them, after a spiritual sort—with food suited to the age and experience of each. He feeds the younger children with "milk," the elders with "butter and honey." He gives them the "apples" of the Lord's love, and then, "nuts," the more hidden and difficult doctrines of the faith, that must be broken up in order to find the kernel. All this is emblematic teaching. GAIUS also interests himself, as minister and friend, in family arrangements, by his counsel and advice. And again, more after the duty of a congregation than of an individual household, the Pilgrims go forth to destroy the Giant SLAY-GOOD; and thereby their little group enlarges in number, and is made to include the weak as well as the strong, so that they that are strong may, by Christian communion and sympathy, "bear the infirmities of the weak."

The readiness of GAIUS to supply the (spiritual) wants of this company is worthy of observation. Without notice of any sort, even without knocking at the door, the Pilgrims had presented themselves for food and refresh-

GAI. That is what I said: wherefore Christian's family is like still to spread abroad upon the face of the ground, and yet to be numerous upon the face of the earth. Wherefore let Christiana look out some damsels for her sons, to whom they may be betrothed, that the name of their father and the house of his progenitors may never be forgotten in the world.

HON. It is a pity this family should fall and be extinct.

GAI. Fall it cannot, but be diminished it may; but let Christiana take my advice, and that's the way to uphold it.

And, Christiana, said this inn-keeper, I am glad to see thee and thy friend Mercy here together, a lovely couple. And may I advise, Take Mercy into a nearer relation with thee: if she will, let her be given to Matthew, thy eldest son; it is the way to preserve a posterity in the earth. So this match was concluded, and in process of time they were married: but more of this hereafter.

Gaius also proceeded, and said, I will now speak on the behalf of women, to take away their reproach. For as death and the curse came into the world by a woman, so also did life and health: "God sent forth his Son made of a woman." Yea, to show how much those that came after did abhor the act of the mother, this sex in the Old Testament coveted children, if happily this or that woman might be the mother of the Saviour of the world. I will say again, that when the Saviour was come, women rejoiced in him before either man or angel. I read not that man did give unto Christ so much as one groat: but the women "followed him, and ministered to him of their substance." It was a woman that washed his feet with

Gen. 3. Gal. 4. 4.

Luke 2.

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ment; and, lo! it is ready. How important is this mark of true ministerial worth — this readiness to speak a word in season to them that are weary, and out of the overflow of the heart's abundance to bring forth things new and old, sufficient for the wants of those that need!

On the behalf of women.—Christianity has ennobled and exalted woman. Heathendom has degraded her; and even Judaism restricted her rights. Wherever the effects of the Fall are unrepaired and unrestored, woman still feels the full share of her own condemnation for the fatal part she played in the dread tragedy of Eden. But if woman was "the first in the transgression," she was also made the vehicle of the fulfilment of the promise of the coming Saviour, who was to be "the seed of the woman." And, accordingly, ever since the Second Adam, "born of a woman," restored that which our first mother forfeited, the original dignity and glory of woman has been rendered back again; and throughout all Christendom, and during all the ages of the Christian faith, woman has had honour laid upon her, after the example of the holy women who adorned the doctrine of Christ their Saviour, and thereby helped to establish woman's claim to that reverence, honour, love, and admiration, which they universally receive in all Christian lands.

Yes, the women that followed Christ have imparted a grace and a glory to the Gospel narrative which had been utterly wanting were men the only actors in the scenes of the Saviour's life and ministry. How they wept their tears of penitence, and washed his feet in the lowliness of their humility, and wiped them with the flowing tresses of their hair! How diligently Martha served him; how earnestly Mary heard him; how devotedly the Magdalene loved him! When strong men

Matt. 27. 55—61. Luke 7. 37—50; 8. 2, 3; 23. 27; 24. 22, 23. John 2. 3; 11. 2.

tears, and a woman that anointed his body to the burial. They were women who wept when he was going to the cross, and women that followed him from the cross, and that sat over against his sepulchre when he was buried. They were women that were first with him at his resurrection morn; and women that brought tidings first to his disciples that he was risen from the dead. Women, therefore, are highly favoured, and show by these things that they are sharers with us in the grace of life.

Now the cook sent up to signify that supper was almost ready: and sent one to lay the cloth and the trenchers, and to set the salt and bread in order.

Then said Matthew, The sight of this cloth, and of this forerunner of the supper, begetteth in me a greater appetite to my food than I had before.

GAI. So let all ministering doctrines to thee, in this life, beget in thee a greater desire to sit at the supper of the great King in his kingdom; for all preaching, books, and ordinances here, are but as the laying of the trenchers, and as setting of salt upon the board, when compared with the feast that our Lord will make us when we come to his house.

Lev. 7. 32—34; 10. 14, 15. Ps. 25. 1. Heb. 13. 15.

So supper came up; and first a *heave-shoulder* and a *wave-breast* were set on the table before them; to show that they must begin the meal with prayer and praise to God. The heave-shoulder David lifted his heart up to God with; and with the wave-breast, where his heart lay, with that he used to lean upon his harp when he played. These two dishes were very fresh and good, and they all ate heartily thereof.

Deut. 32. 14. Judg. 9. 13. John 15. 5.

The next they brought up was a bottle of wine, as red as blood. So Gaius said to them, Drink freely; this is the true juice of the vine, "that makes glad the heart of God and man." So they drank, and were merry. The next was a dish of milk, well crumbled: but Gaius said, Let the boys have that, "that they

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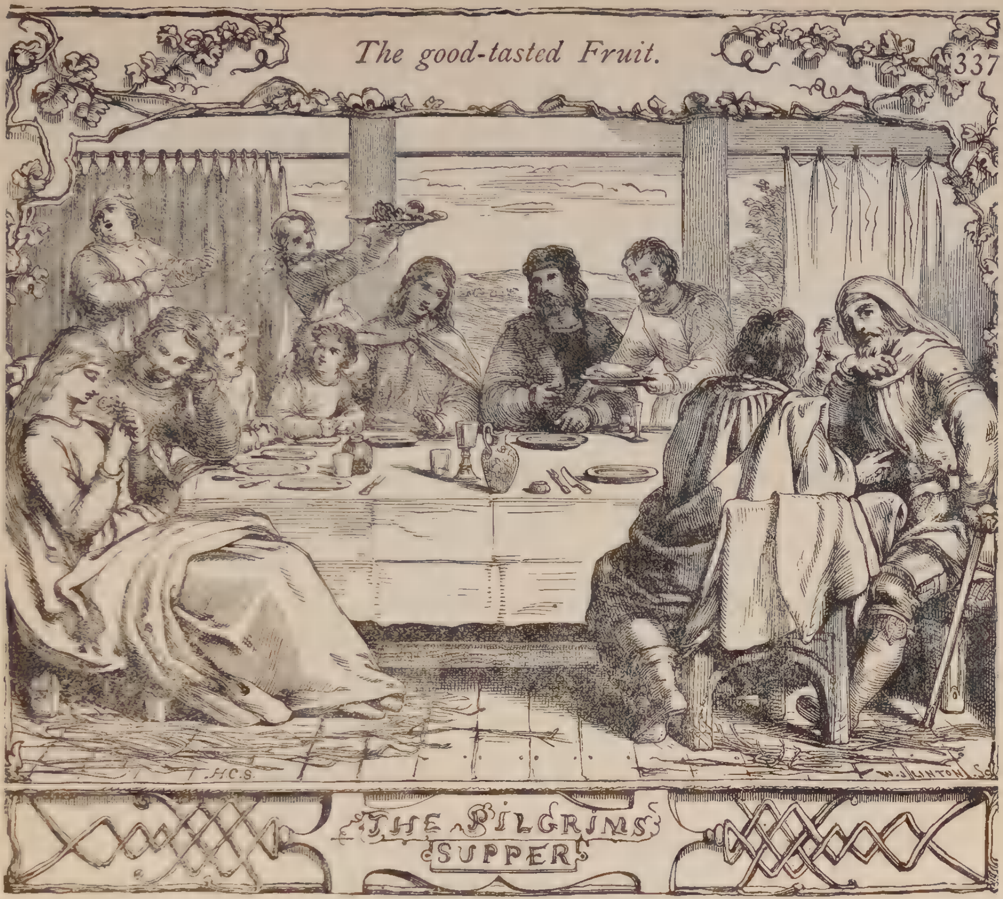
who had strength to fight, forsook him and fled, the weak women of Galilee, with nothing but their heart-love to sustain them, followed the Master through all, even to the last. They saw him die; they followed him to his burial; they prepared sweet spices to embalm the body of their Lord; and they that lingered the longest to see the dark sunset upon Calvary, were the first privileged to see the glorious sun-rise of the Easter morning; for it was to the several groups of women, who were early at the sepulchre, that Jesus did first manifest himself after his Resurrection.

So supper came up.—The thoughts and reflections of the company are suggested by the circumstances of the occasion. The preparation for the feast is not the festival. The cloth, and the trenchers, and the trappings are not the *food* that satisfies the hungry soul. There may be the fire and the wood; but, "where is the lamb?"—that is the question, which only our "Jehovah-Jireh" can sufficiently answer!


H.C.S.
W. J. LINTON S.
THE PILGRIMS SUPPER

may grow thereby." Then they brought up in course, a dish of butter and honey. Then said Gaius, Eat freely of this, for this is good to cheer up and strengthen your judgments and understandings. This was our Lord's dish when he was a child; "Butter and honey shall he eat, that he may know to refuse the evil and choose the good."

1 Peter 2. 1, 2.

Isa. 7. 15.

Then they brought them up a dish of apples, and they were very good tasted fruit. Then said Matthew, May we eat apples, since it was they by and with which the serpent beguiled our first mother?

Then said Gaius—

Apples were they with which we were beguiled,
Yet *sin*, not apples, hath our souls defiled:
Apples forbid, if eat, corrupt the blood,
To eat such, when commanded, does us good;
Drink of his flagons, then, thou church, his dove,
And eat his apples, who art sick of love.

Then said Matthew, I made the scruple because I a while since was sick with the eating of fruit.

Gai. Forbidden fruit will make you sick, but not what our Lord has tolerated.

While they were thus talking, they were presented with another Song. of Sol. 6. 11. dish, and it was a dish of nuts. Then said some at the table, Nuts spoil tender teeth, especially the teeth of children. Which when Gaius heard, he said—

Hard texts are nuts (I will not call them cheaters)
Whose shells do keep their kernels from the eaters:
Open then the shells, and you shall have the meat;
They here are brought for you to crack and eat.

Then were they very merry, and sat at the table a long time, talking of many things. Then said the old gentleman, My good landlord, while we are cracking your nuts, if you please, do you open this riddle:

A man there was (though some did count him mad),
The more he cast away the more he had.

Then they all gave good heed, wondering what good Gaius would say. So he sat still a while, and then thus replied—

He who bestows his goods upon the poor,
Shall have as much again, and ten times more.

Then said Joseph, I dare say, sir, I did not think you could have found it out.

Oh, said Gaius, I have been trained up in this way a great while: nothing teaches like experience. I have learned of my Lord to be kind; and I have found by experience that I have gained thereby. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11. 24; 13. 7. "There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches."

Then Samuel whispered to Christiana, his mother, and said, Mother this is a very good man's house; let us stay here a good while, and let my brother Matthew be married here to Mercy before we go any farther.

The which Gaius the host overhearing, said, With a very good will, my child. So they stayed here more than a month, and Mercy was given to Matthew to wife.

While they stayed here, Mercy, as her custom was, would be making

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Amid all our preparations and preliminaries, let us not forget that Jesus is "the bread of heaven," and from his Spirit alone can proceed "the water of life" to the strengthening and refreshing of our souls. And, after we have been fed, as pilgrims, with heavenly food, we shall enjoy a richer banquet and a nobler feast, when, our pilgrimage ended and our journey done, we shall eat of the corn of the better country, and of the milk and honey of the Promised Land, and sit down with Abraham, Isaac, and Jacob, in our Father's kingdom.

coats and garments to give to the poor, by which she brought a very good report upon pilgrims.

But to return again to our story. After supper, the lads desired a bed, for they were weary with travelling. Then Gaius called, to show them to their chamber: but said Mercy, I will have them to bed. So she had them to bed, and they slept well: but the rest sat up all night; for Gaius and they were such suitable company that they could not tell how to part. After much talk of their Lord, themselves, and their journey, old Mr. Honest (he that put forth the riddle to Gaius) began to nod. Then said Great-heart, What, sir, you begin to be drowsy! Come, rub up, here is a riddle for you. Then said Mr. Honest, Let us hear it.

Then replied Mr. Great-heart—

He that will kill must first be overcome:
Who live abroad would, first must die at home.

Ha! said Mr. Honest, it is a hard one; hard to expound, and harder to practise. But come, landlord, said he, I will, if you please, leave my part to you; do you expound it, and I will hear what you say.

No, said Gaius, it was put to you, and it is expected you should answer it.

Then said the old gentleman—

He first by grace must conquered be,
  That sin would mortify:
Who that he lives would convince me,
  Unto himself must die.

It is right, said Gaius; good doctrine and experience teach this. For, until grace displays itself, and overcomes the soul with its glory, it is altogether without heart to oppose sin. Besides, if sin is Satan's cords by which the soul lies bound, how should it make resistance before it is loosed from that infirmity? Nor will any one that knows either reason or grace, believe that such a man can be a living monument of grace, that is a slave to his own corruptions. And now it comes into my mind, I will tell you a story worth the hearing. There

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Mr. Honest began to nod.—The weak and feeble members of the flock seem to be allowed the rest and refreshment of sleep during the period of Christian intercourse; but they are under protection and in a safe place while they sleep. The strong men, however, are not permitted this indulgence; and, therefore, when Mr. Honest shows signs of drowsiness, he is kept awake by the conversation of Gaius. It is here, as it was with Christian and Hopeful on the Enchanted Ground—if they would keep themselves awake, it must be by the same "saints' fellowship," and communing on the things of God. Accordingly, Gaius continues the conversation.

A story worth the hearing.—This is a parable, with a moral attached. The trial of our faith depends very much upon the circumwere two men that went on pilgrimage; the one began when he was young, the other when he was old. The young man had strong corruptions to grapple with, the old man's were weak with the decays of nature: the young man trod his steps as even as did the old one, and was every way as light as he: who now, or which of them, had their graces shining clearest, since both seemed to be alike?

HON The young man's, doubtless. For that which makes head against the greatest opposition gives best demonstration that it is strongest; especially when it also holdeth pace with that which meets not with half so much; as to be sure old age does not. Besides, I have observed that old men have blessed themselves with this mistake; namely, taking the decays of nature for a gracious conquest over corruptions, and so have been apt to beguile themselves. Indeed, old men, that are gracious, are best able to give advice to them that are young, because they have seen most of the emptiness of things: but yet, for an old man and a young to set out both together, the young one has the advantage of the fairest discovery of a work of grace within him, though the old man's corruptions are naturally the weakest.

Thus they sat talking till break of day. Now, when the family were up, Christiana bid her son James read a chapter; so he read the fifty-third of Isaiah. When he had done, Mr. Honest asked, Why it was said that the Saviour was to come "out of a dry ground;" and also that he had "no form or comeliness in him?"

Then said Mr. Great-heart: To the first I answer, because the church of the Jews, of which Christ came, had then lost almost all the sap and spirit of religion. To the second, I say, the words are spoken in the person of unbelievers, who, because they want the eye that can see into our Prince's heart, therefore they judge of him by the meanness of his outside. Just like those who, not knowing that precious stones are covered over with a homely crust, when they have found one, because they know not what they have found, cast it away again, as men do a common stone.

Well, said Gaius, now you are here, and since, as I know, Mr. Great-heart is good at his weapons, if you please, after we have refreshed ourselves, we will walk into the fields, to see if we can do any

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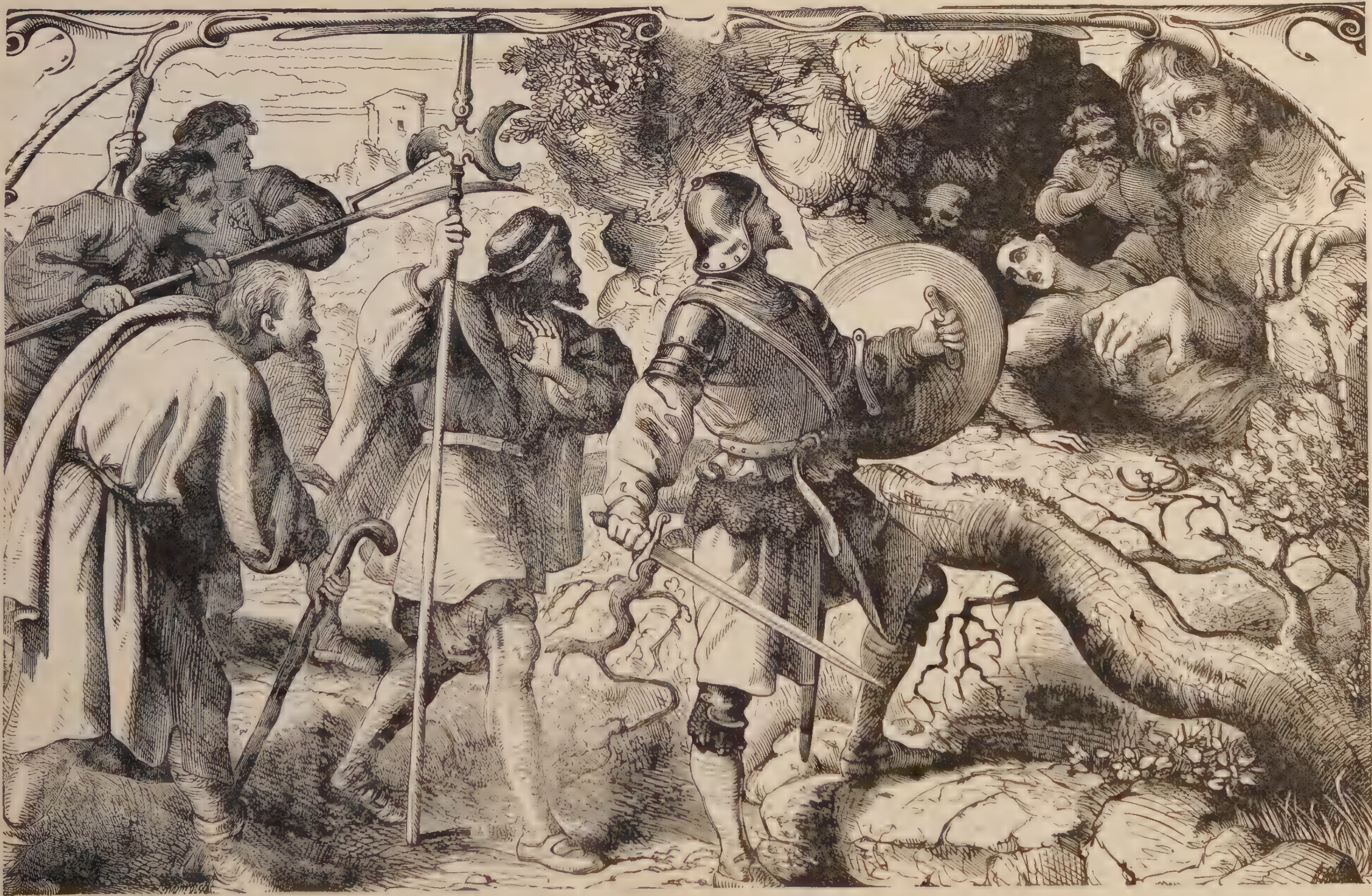
stances of our lot; and the faith that is most approved before God is that which resists the carnal nature, and fights the good fight, and overcomes at the last. True faith is that vital influence that conquers living temptations, not dead ones; subduing the legion of warring desires, and destroying the living seeds of sin in the heart.

If we can do any good.—Here is the family-circle, enlarged to a congregation of believers,



GIANT SLAY-GOOD AND FEEBLE-MIND.

good. About a mile from hence there is one Slay-good, a giant, who does much annoy the King's highway in these parts: and I know whereabout his haunt is: he is master of a number of thieves: it would be well if we could clear these parts of him.

So they consented, and went, Mr. Great-heart with his sword, helmet, and shield, and the rest with spears and staves.

When they came to the place where he was, they found him with one Feeble-mind in his hand, whom his servants had brought unto him, having taken him in the way: now the giant was rifling him, with a purpose, after that, to pick his bones; for he was of the nature of flesh-eaters.

Well, so soon as he saw Mr. Great-heart and his friends at the mouth of his cave, with their weapons, he demanded what they wanted.

GREAT. We want thee, for we are come to revenge the quarrels of the many pilgrims whom thou hast slain, when thou hast dragged them out of the King's highway: wherefore come out of thy cave. So he armed himself, and came out: and to battle they went, and fought for above an hour, and then stood still to take wind.

Then said the giant, Why are you here on my ground?

GREAT. To revenge the blood of pilgrims, as I told thee before. So they went to it again, and the giant made Mr. Great-heart give back; but he came up again, and in the greatness of his mind he let fly with such stoutness at the giant's head and sides, that he made him let his weapon fall out of his hand; so he smote him and slew him, and cut off his head, and brought it away to the inn. He also took Feeble-mind the pilgrim, and brought him with him to his lodgings. When they were come home, they showed his head to the family, and set it up, as they had done others before, for a terror to those that should attempt to do as he hereafter.

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addressing itself to useful labour in its own locality—going forth in the strength of its faith to see if it can do any good. Christian congregations must not monopolise the blessings of the Gospel, but spread them abroad to others. Like stars, we are not only to receive light, but also to reflect light. Sometimes opportunities are put in our way for doing good, and sometimes for preventing evil. In one place an "open and effectual door" may be set before us; and in another, some giant impediment—some modern SLAY-GOOD, may have to be removed ere the Gospel-words' work can enter. There is ample scope and work enough for all.

There are some who say that by the "giants" of the PILGRIM'S PROGRESS, Bunyan always means to indicate the persecuting power of the period in which his lot was cast. This may be so; but it does not exclude other interpretations. For example: this fierce Giant, though slain by GREAT-HEART, lives still in his posterity. Many a SLAY-GOOD still holds in bondage many a FEEBLE-MIND, furnishing fields of labour to those that would go forth to seek for work in the great Master's cause. No expedition of this kind, if undertaken and carried out in the proper spirit, can be without some good results; some feeble-minded soul may be rescued ere the giant has devoured

Then they asked Mr. Feeble-mind how he fell into their hands?

Then said the poor man, I am a sickly man, as you see, and because death did usually once a-day knock at my door, I thought I should never be well at home: so I betook myself to a pilgrim's life; and have travelled hither from the town of Uncertain, where I and my father were born. I am a man of no strength at all of body, nor yet of mind; but would, if I could, though I can but crawl, spend my life in the pilgrim's way. When I came at the gate that is at the head of the way, the Lord of that place did entertain me freely; neither objected he against my weakly looks, nor against my feeble mind; but gave me such things as were necessary for my journey, and bid me "hope to the end." When I came to the house of the Interpreter, I received much kindness there; and because the hill of Difficulty was judged too hard for me, I was carried up it by one of his servants. Indeed I have found much relief from pilgrims, though none were willing to go softly, as I am forced to do: yet still, as they came on, they bid me be of good cheer, and said that it was the will of their Lord that "comfort" should be given to the "feeble-minded;" and 1 Thess. 5. 14. so went on their own pace. When I was come to Assault-lane, then this giant met with me, and bid me prepare for an encounter; but, alas! feeble one that I was, I had more need of a cordial: so he came up and took me. I conceived he would not kill me: also when he had got me into his den, since I went not with him willingly, I believed I should come out alive again; for I have heard that not any pilgrim that is taken captive by violent hands, if he keeps heart-whole towards his Master, is, by the laws of providence, to die by the hand of the enemy. Robbed I looked to be, and robbed to be sure I am; but I am, as you see, escaped with life, for the which I thank my King as the author, and you as the means. Other brunts I also look for; but this I have resolved on, to wit, to run when I can, to go when I cannot

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him; some captive spirit delivered from the snare of the destroyer.

Mr. Feeble-mind.—The nature of the Giant may, perhaps, best be learned by studying the character of his victim. His own account of himself is very touching and beautiful, and withal instructive too. It supplies another phase of spiritual experience, and somewhat resembles the character of LITTLE-FAITH of the former Part, and that of MR. FEARING and others in the present narrative.

This man was brought to serious thought about his soul by the frequent reminders he received daily that he was not to live always here. This induced him to undertake the pilgrimage. He was, however, one of those who are the victims of constitutional weakness and infirmity of spirit. Such sickly Pilgrims need many of the comforts and consolations of the Spirit, and, in God's mercy, they receive them. But for the daily intervention of special providences in their favour, they would utterly fail; and yet, even with these special helps, they are liable to assault and likely to be overcome. The one thing in this poor man's favour was, that his heart went not before him run, and to creep when I cannot go. As to the main, I thank Him that loved me, I am fixed: my way is before me, my mind is beyond the river that has no bridge; though I am, as you see, but of a feeble mind.

Then said old Mr. Honest, Have not you some time ago been acquainted with one Mr. Fearing, a pilgrim?

FEE. Acquainted with him! yes: he came from the town of Stupidity, which lieth four degrees northward of the City of Destruction, and as many off of where I was born: yet we were well acquainted, for indeed he was my uncle, my father's brother. He and I have been much of a temper: he was a little shorter than I, but yet we were much of a complexion.

HON. I perceive you know him; and I am apt to believe also that you were related one to another, for you have his whitely look, a cast like his with your eye, and your speech is much alike.

FEE. Most have said so that have known us both; and, besides, what I have read in him I have for the most part found in myself.

Come, sir, said good Gaius, be of good cheer; you are welcome to me and to my house. What thou hast a mind to, call for freely; and what thou wouldst have my servants do for thee, they will do it with a ready mind.

Then said Mr. Feeble-mind, This is an unexpected favour, and as the sun shining out of a very dark cloud. Did giant Slay-good intend me this favour when he stopped me, and resolved to let me go no farther? Did he intend that, after he had rifled my pockets, I should go to Gaius mine host? Yet so it is.

Now, just as Mr. Feeble-mind and Gaius were thus in talk, there came one running, and called at the door, and said, that about a mile and a half off there was one Mr. Not-right, a pilgrim, struck dead upon the place where he was, with a thunder-bolt.

Alas! said Mr. Feeble-mind, is he slain? He overtook me some days before I came so far as hither, and would be my company-keeper. He was also with me when Slay-good the giant took me, but he was

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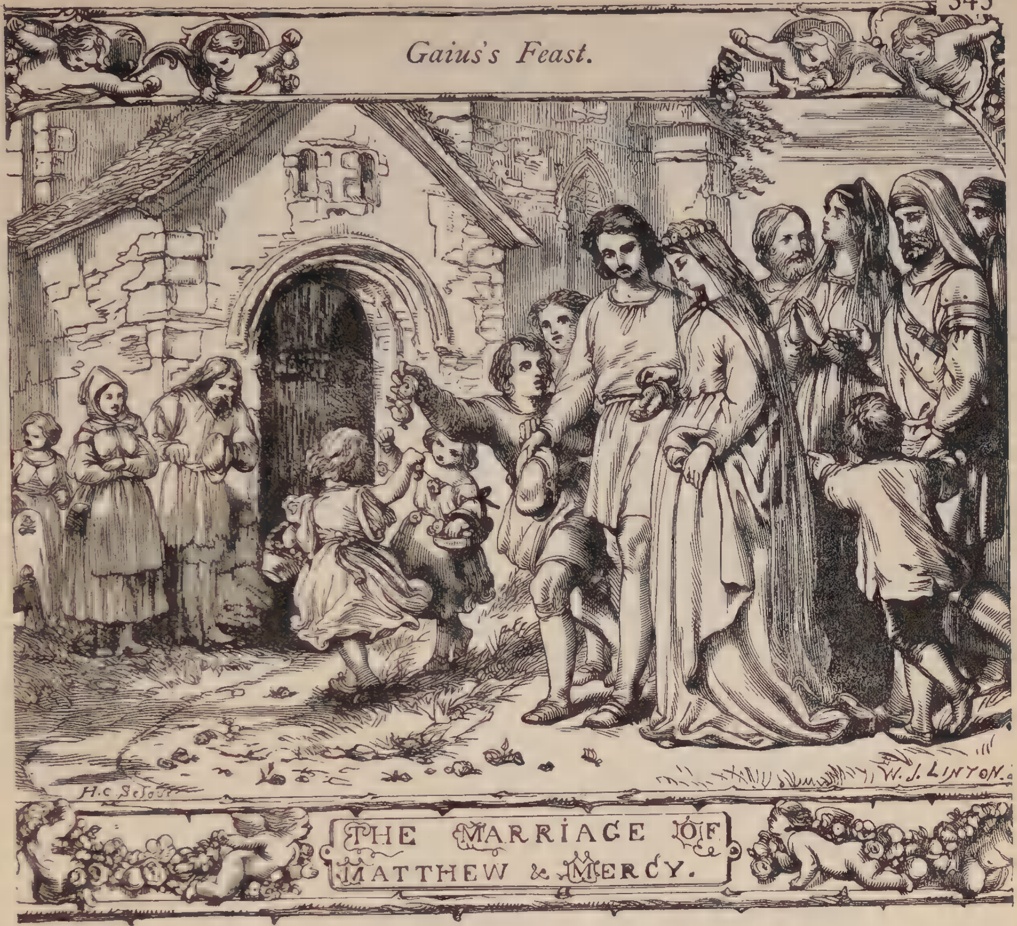
into temptation; the root of the matter was still within him; it was his weakness, not his will, that caused him to yield to the giant's power. And, seeing that his heart was still fixed on heavenly things, God had mercy upon him, and delivered him out of all his afflictions; and now attaches him to a Pilgrim-band with whom he may be more safe, and, in the sympathy of their strength, may yet become more strong.

Mr. Not-right struck dead.—This man was wholly wrong, hopelessly lost. Therefore, being bad, he is far from the power of SLAY-GOOD, and thus escapes only to fall a victim to a severer stroke of judgment. Of the two, the Giant would rather have FEEBLE-MIND,


THE MARRIAGE OF MATTHEW & MERCY.
H.C. Selous
W.J. LINTON.

nimble of his heels, and escaped: but it seems he escaped to die, and I was taken to live.

> What one would think doth seek to slay outright,
> Ofttimes delivers from the saddest plight.
> That very Providence whose face is death,
> Doth ofttimes to the lowly life bequeath.
> I taken was, he did escape and flee:
> Hands cross'd gave death to him, and life to me.

Now about this time Matthew and Mercy were married; also Gaius gave his daughter Phebe to James, Matthew's brother, to wife: after which time they stayed about ten days at Gaius's house, spending their time and the seasons like as pilgrims used to do.

When they were to depart, Gaius made them a feast, and they did eat and drink, and were merry. Now the hour was come that they must be gone; wherefore Mr. Great-heart called for the reckoning.

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for he was on his journey to the King, while NOT-RIGHT was on the highway to the Giant's master, caught already as his certain prey.

Matthew and Mercy married.—A double marriage takes place here—MATTHEW is married to MERCY; and PHEBE, the daughter of GAIUS, is married to JAMES. These marriages are undoubtedly "in the Lord." When pilgrims thus intermarry, they prove mutually helpful in the way of the pilgrimage.

But Gaius told him that at his house it was not the custom of pilgrims to pay for their entertainment. He boarded them by the year, but looked for his pay from the Good Samaritan, who had promised him, Luke 10. 34, 35. at his return, whatsoever charge he was at with them, faithfully to repay him. Then said Mr. Great-heart to him, Beloved, thou doest faithfully, whatsoever thou doest to the brethren, and to 3 John 5, 6. strangers; which have borne witness of thy charity before the church: whom if thou bring forward on their journey, after a godly sort, thou shalt do well.

Then Gaius took his leave of them all, and his children, and particularly of Mr. Feeble-mind: he also gave him something to drink by the way.

Now Mr. Feeble-mind, when they were going out at the door, made as if he intended to linger: the which when Mr. Great-heart espied, he said, Come, Mr. Feeble-mind, pray do you go along with us; I will be your conductor, and you shall fare as the rest.

FEE. Alas! I want a suitable companion: you are all lusty and strong; but I, as you see, am weak: I choose, therefore, rather to come behind, lest by reason of my many infirmities, I should be both a burden to myself and to you. I am, as I said, a man of a weak and feeble mind, and shall be offended and made weak at that which others can bear. I shall like no laughing: I shall like no gay attire: I shall like no unprofitable questions. Nay, I am so weak a man as to be offended with that which others have a liberty to do. I do not know all the truth: I am a very ignorant Christian man. Sometimes, if I

Pay from the Good Samaritan.—This is a beautiful allusion to the parable of our Lord, and shows that if GAIUS "kept an inn" for the refreshment of pilgrims, it was not for purposes of worldly gain, and that the entertainment there was purely of a spiritual character. It is a comforting thought to the wayfarers of the road that they are spiritually cared for and supported at the King's charges; that their supply of "daily bread" comes from his bountiful hand; and that by his care they are brought on their way to the Better Land. So they purpose to proceed upon their journey.

Feeble-mind intended to linger. — How touching is this story of poor FEEBLE-MIND! Although he is in this brave company, yet he feels worse than if he were alone. He is so weak, and they are so strong, he cannot but feel a want of sympathy with his own state and experience. He is a type of that class of Christian men who are of weak and tender conscience, easily offended, and made weak. The Christian liberty of other men stumbles him. He therefore feels that he may prove but a burden to his fellow-pilgrims, and longs for some companion of like spirit with his own, with whom he might keep easy pace in the path of the pilgrimage.

But see how GREAT-HEART deals with his weak brother! This bold, brave, lion-hearted man stoops to the necessities of his feeble-minded comrade; and, in his answer, he gives expression to the very spirit of the Gospel of the grace of God. In a body constituted as is the Church of Christ on earth, there are diversities of character: some are weak and some are strong. Now, plainly, the strong must have some duty to perform towards those that are weak. St. Paul provides for this—He tells us that conscience must be the judge for each man's conduct. But if there should come a conflict of consciences—the strong and the weak—what then? Is the strong man's conscience, by reason of its strength, to over-

hear any rejoice in the Lord, it troubles me because I cannot do so too. It is with me as it is with a weak man among the strong, or as with a sick man among the healthy, or as "a lamp despised;" so that I know not what to do. "He that is ready to slip with his Job 12. 5.
feet, is as a lamp despised in the thought of him that is at ease."

But, brother, said Mr. Great-heart, I have it in commission to "comfort the feeble-minded," and "to support the weak." You must needs go along with us: we will wait for you: we will lend you our help; we will deny ourselves of some things, both opinionative and practical, for your sake; we will not enter into "doubtful 1 Cor. 7. Rom. 14.
disputations" before you; we will be "made all things" to you, rather than you shall be left behind.

Now all this while they were at Gaius's door: and behold, as they were thus in the heat of their discourse, Mr. Ready-to-halt came by, with his crutches in his hand, and he also was going on Ps. 38. 17.
pilgrimage.

Then said Mr. Feeble-mind to him, How camest thou hither? I was but now complaining that I had not a suitable companion; but thou art according to my wish. Welcome, welcome, good Mr. Ready-to-halt; I hope thou and I may be some help.

I shall be glad of thy company, said the other; and, good Mr. Feeble-mind, rather than we will part, since we are thus happily met, I will lend thee one of my crutches.

FEE. Nay; though I thank thee for thy good will, I am not inclined to halt before I am lame. Howbeit, I think, when occasion is, it may help me against a dog.

READY. If either myself or my crutches can do thee a pleasure, we are both at thy command, good Mr. Feeble-mind.

Thus, therefore, they went on. Mr. Great-heart and Mr. Honest went before, Christiana and her children went next, and Mr. Feeble-

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bear the conscience of the weak? No; rather must the strong man's conscience yield to the conscience of the weak, lest a stumbling-block be cast in the way of a weak brother for whom Christ hath died. GREAT-HEART has learned this great principle of the Gospel; and, accordingly, he pronounces himself ready to stoop very low, and to resign many things, and to exercise great forbearance of his Christian liberty, rather than this man should be left behind, or be caused, by his example, to stumble in the way. We have all much to learn from this exercise of the Christian liberty of GREAT-HEART, the brave conductor of the pilgrimage.

Ready-to-halt came by.— Notwithstanding GREAT-HEART'S willingness to conform in all things to MR. FEEBLE-MIND'S necessities, yet God's mercy grants the wish of the feeble Pilgrim; and, lo! as they are debating, one came by, whose name is READY-TO-HALT. This man leans upon crutches; and, though weak, is yet consistently pursuing his pilgrimage.

In a side-note, Bunyan interprets the "crutches" to mean "the Promises," upon which this halting Christian has learned to mind came behind, and Mr. Ready-to-halt with his crutches.—Then said Mr. Honest, Pray, sir, now we are upon the road, tell us some profitable things of some that have gone on pilgrimage before us.

GREAT. With a good will. I suppose you have heard how Christian of old did meet with Apollyon in the Valley of Humiliation, and also what hard work he had to go through the Valley of the Shadow of Death. Also I think you cannot but have heard how Faithful was put to it by Madam Wanton, with Adam the First, with one Discontent, and Shame: four as deceitful villains as a man can meet with upon the road.

HON. Yes, I believe I have heard of all this: but indeed good Faithful was hardest put to it with Shame; he was an unwearied one.

GREAT. Ay: for, as the pilgrim well said, He of all men had the wrong name.

HON. But pray, sir, where was it that Christian and Faithful met Talkative? that same was also a notable one.

GREAT. He was a confident fool; yet many follow his ways.

HON. He had liked to have beguiled Faithful.

GREAT. Ay, but Christian put him into a way quickly to find him out.

Thus they went on till they came to the place where Evangelist met with Christian and Faithful, and prophesied to them what should befall them at Vanity Fair.

Then said their Guide, Hereabouts did Christian and Faithful meet with Evangelist, who prophesied to them of what troubles they should meet with at Vanity Fair.

HON. Say you so? I dare say it was a hard chapter then that he did read unto them.

GREAT. It was so; but he gave them encouragement withal. But what do we talk of them? They were a couple of lion-like men: they had set their faces like flints. Do not you remember how undaunted they were when they stood before the judge?

HON. Well, Faithful bravely suffered.

GREAT. So he did, and as brave things came of it: for Hopeful and some others, as the story relates it, were converted by his death.

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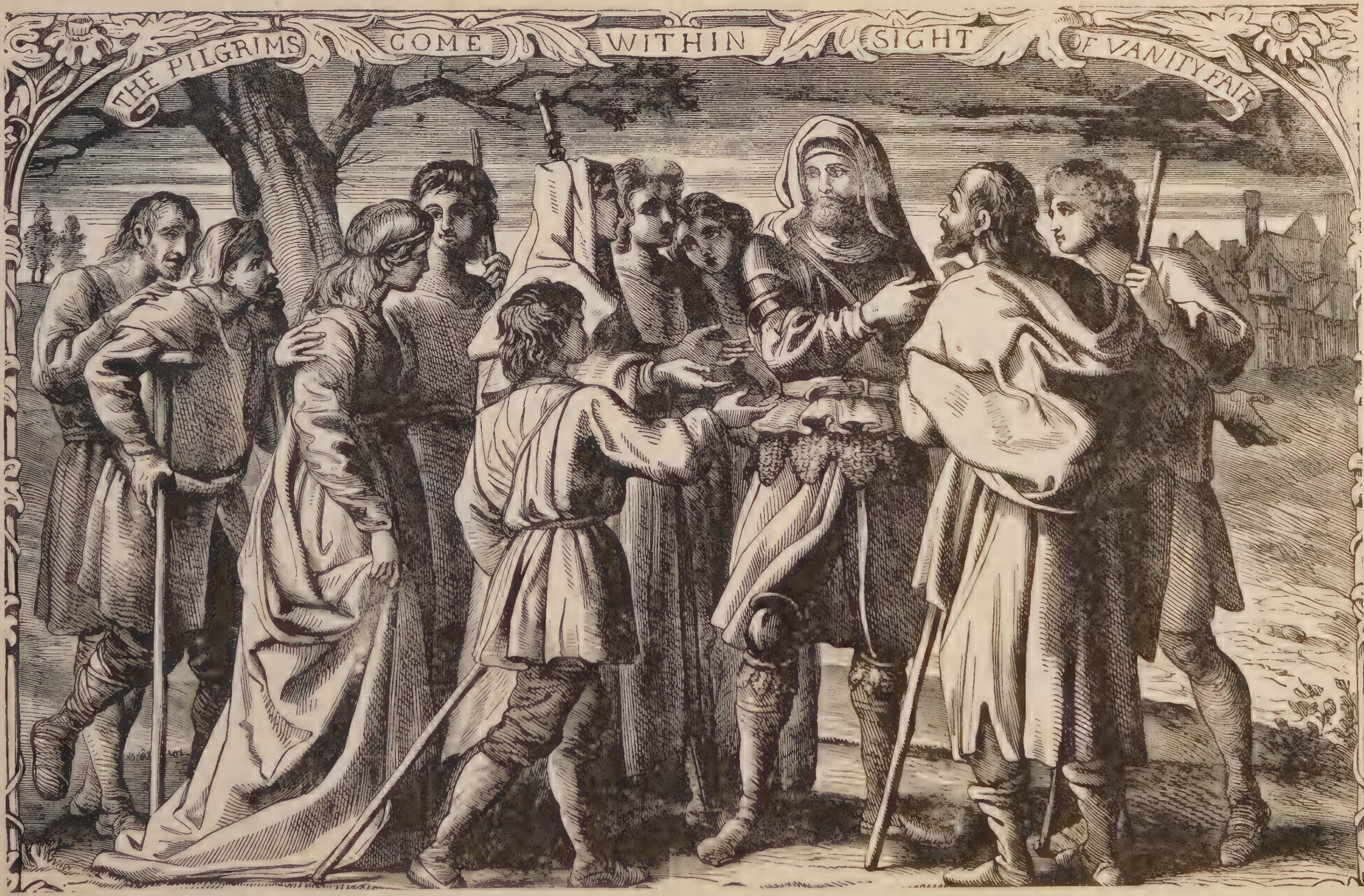
lean and to support himself. Here, then, is a companion who will walk with FEEBLE-MIND, and enter into the feeling of his infirmities, and thoroughly sympathise with him in his lowly state and condition. And both these men, naturally and constitutionally feeble and halting, will be made strong, and be brought on their way by the friendly aid and Christian forbearance of their stronger companions, who have meekly learned the great Gospel duty—"To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some," 1 Cor. ix. 22.


THE PILGRIMS COME WITHIN SIGHT OF VANITY FAIR

HON. Well, but pray go on; for you are well acquainted with things.

GREAT. Above all that Christian met with after he had passed through Vanity Fair, one By-ends was the arch one.

HON. By-ends! What was he?

GREAT. A very arch fellow, a downright hypocrite; one that would be religious which way soever the world went: but so cunning, that he would be sure neither to lose nor suffer for it. He had his mode of religion for every fresh occasion; and his wife was as good at it as he. He would turn from opinion to opinion; yea, and plead for so doing, too. But, so far as I could learn, he came to an *ill end* with his *by-ends;* nor did I ever hear that any of his children were ever of any esteem with any that truly feared God.

CHAPTER IX.

VANITY FAIR AND MR. MNASON'S HOUSE.

ONWARD still moves the company of the Second Pilgrimage; and now, without hurt or damage, without any serious downfall or drawback, they approach, under the brave conduct of their guide, to the vicinity of Vanity Fair.

Our minds instinctively turn back upon the memories of the former visit to this stage of the journey. We have, indeed, been expecting to be again introduced to the self-same scenes, seeing, as it is said in the former Part, that "the way to the Celestial City lies just through the town where this lusty fair is kept." But how altered is it now! It is, indeed, the same bad, wicked place, loving the same vanities, devoted to the same pleasures, bent upon the same pursuits. But "the offence of the Cross" has comparatively ceased. The seed planted by the protest of the former Pilgrims has already borne fruit. Persecutions for the faith are now unknown; a remnant of its people is reserved for the Lord; and the communion of saints may be enjoyed even within the precincts of Vanity Fair!

As in the preceding stage of Christian communion, so in this, Bunyan borrows the name of the host from among those early Christians who are immortalised in sacred story as having been "given to hospitality." There once went a pilgrim-band, with the great Apostle of the Gentiles at its head, bound for Jerusalem, of which it is said, "There went with us also certain of the disciples of Cæsarea, and brought with them one MNASON of Cyprus, an old disciple, with whom we should lodge," Acts xxi. 16. The name of this man is now very appropriately introduced into the narrative, indicating the person to whom the Pilgrims are indebted for "harbour and good company," during their stay and sojourn in Vanity Fair.

NOW by this time they were come within sight of the town of Vanity, where Vanity Fair is kept. So, when they saw that they were so near the town, they consulted with one another how they should pass through the town: and some said one thing, and some another. At last Mr. Great-heart said, I have, as you may understand, often been a conductor of pilgrims through this town: now, I am acquainted with one Mr. Mnason, a Cyprusian by nation, and an old disciple, at whose house we may lodge. If you think good, we will turn in there.

Content, said old Honest; Content, said Christiana; Content, said Mr. Feeble-mind; and so they said all. Now you must think it was eventide by that they got to the outside of the town: but Mr. Great-heart knew the way to the old man's house. So thither they came; and he called at the door, and the old man within knew his tongue as soon as ever he heard it; so he opened, and they all came in. Then said Mnason, their host, How far have you come to-day? So they said, From the house of Gaius, your friend. I promise you, said he, you have come a good stretch: you may well be weary; sit down. So they sat down.

Then said their guide, Come, what cheer, good sirs? I dare say you are welcome to my friend.

I also, said Mr. Mnason, do bid you welcome; and whatever you want, do but say, and we will do what we can to get it for you.

HON. Our great want, a while since, was harbour and good company, and now I hope we have both.

MNAS. For harbour, you see what it is; but for good company, that will appear in the trial.

Well, said Mr. Great-heart, will you have the pilgrims into their lodging?

I will, said Mr. Mnason. So he had them to their respective places;

They consulted with one another.—The Pilgrims are nearing a point of danger—danger hitherto attaching to both body and soul. In anticipation of possible perils, they take counsel together. They have the fate of FAITHFUL and the experience of CHRISTIAN before their eyes; and it needs some forethought and preparation before they commit themselves to like protests and perils of the town of Vanity. On the eve of some great battle, a council of war is held; in prospect of some vast expedition, the projectors take mutual counsel and advice. So, in advance of spiritual dangers and tests, it behoves the wayfaring Pilgrims to advise with each other in godly and spiritual consultation.

One Mnason, a Cyprusian.—How comfortable to know that in this godless town there is a home for the Christian, a communion-place for Pilgrims, an altar erected to the Lord of all! There was a time when former Pilgrims found in it no home, no friend, no sweet communion of faithful men. In those days there was but rage, and hatred, and ungoverned fury against the servants of the Lord; a partial jury, a prejudiced judge, perjured witnesses, and persecution as the punishment of those that loved the truth. But now there is a seed to serve the Lord. God-fearing men and Christ-loving men are permitted to live within its bounds. A congregation of faithful men is gathered from among its population, and godly communion and fellowship may be largely and blessedly enjoyed there.

Outside of the town.—The little flock must be separate, as Israel in Goshen, not dwelling among the Egyptians. Within the walls some possibly may live, and all may be obliged to conduct their ordinary business; but for spiritual purposes they must be apart and away from the crowd and bustle of a place so wholly given to Mammon as the town of Vanity. We must learn to withdraw ourselves into the peace and quietude of Christian fellowship; and there, apart from the busy haunts of men, and away from the distracting occupations of our own lives, to hold communion with our God and Saviour, and with the people of his choice.

Harbour and good company.—The wants of and also showed them a very fair dining-room, where they might be, and sup together, until time should come to go to rest.

Now when they were seated in their places, and were a little refreshed after their journey, Mr. Honest asked his landlord if there were any store of good people in the town?

MNAS. We have a few: for indeed they are but a few, when compared with them on the other side.

HON. But how shall we do to see some of them? for the sight of good men, to them that are going on pilgrimage, is like to the appearing of the moon and stars to them that are sailing upon the seas.

Then Mr. Mnason stamped with his foot, and his daughter Grace came up: so he said unto her, Grace, go you, tell my friends, Mr. Contrite, Mr. Holy-man, Mr. Love-saints, Mr. Dare-not-lie, and Mr. Penitent, that I have a friend or two at my house, who have a mind this evening to see them.

So Grace went to call them, and they came: and after salutation made, they sat down together at the table.

Then said Mr. Mnason, their landlord: My neighbours, I have, as you see, a company of strangers come to my house; they are pilgrims: they come from afar, and are going to Mount Zion. But who, quoth he, do you think this is? pointing his finger at Christiana. It is Christiana, the wife of Christian, that famous pilgrim, who, with Faithful his brother, was so shamefully handled in our town. At that they stood amazed, saying, We little thought to see Christiana, when Grace came to call us; wherefore this is a very comfortable surprise. They then asked her of her welfare, and if these young men were her husband's sons. And when she had told them they were, they said, The King, whom you love and serve, make you as your father, and bring you where he is in peace.

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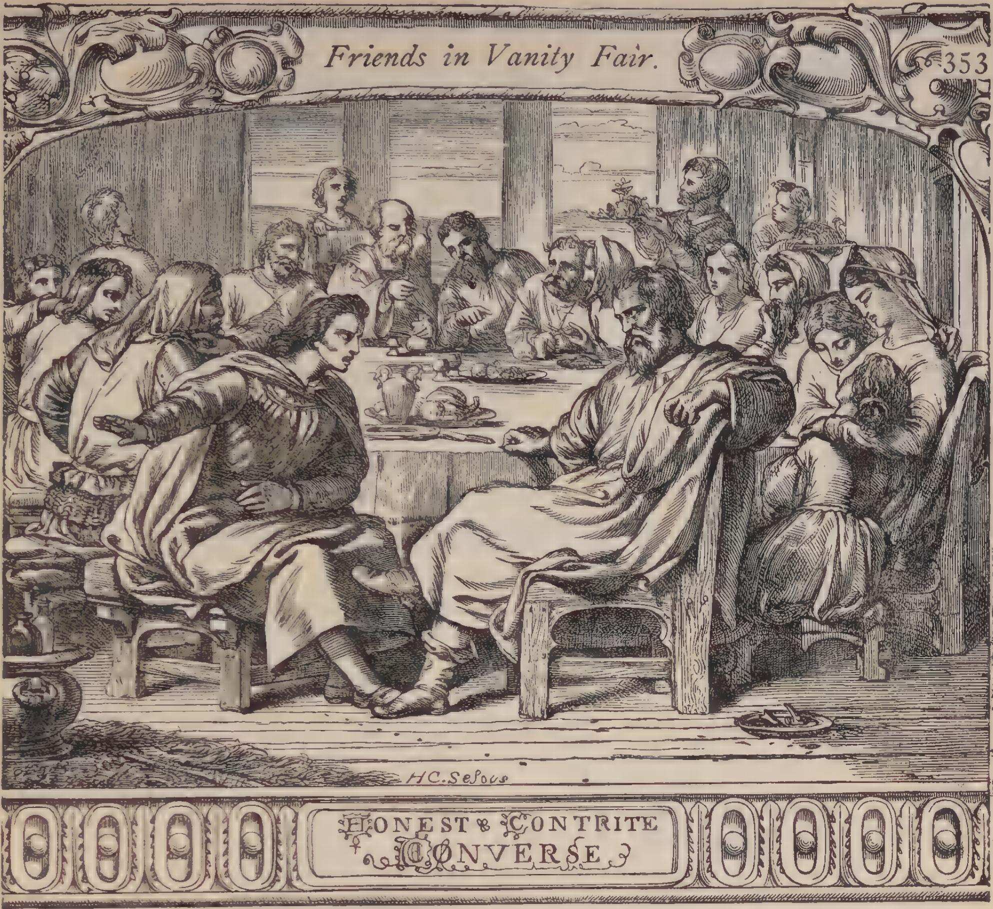
pilgrims here below may be summed up in these two requirements—a place of safety to abide in, and the company of like-minded men to communicate with, whereby spiritual supplies are poured into the heart, and the Pilgrim-band is fed and furnished for the perils and necessities of the outward way.

More particularly in such a place as Vanity is it pleasant to meet with spiritual fare and friends. The latter, however, are but few, but yet are as the moon and stars at night. We may not have full sunshine; but, at least, amid the darkness of this dark world, God reveals the moonlight radiance and the starlight gems—the reflected glories of the Sun of Righteousness. The light in which the Christian walks in this world is as the light of the moon—sometimes waxing, sometimes waning. Fellow-Christians are as welcome to our path as are the bright stars in the firmament to the weary traveller at nightfall. Christian men, like stars, receive light and reflect light; thus shedding their bright but borrowed rays down upon the dark pavement of human society—

"Nor let the meanest think
His lamp too dim;
In this dark world
The Lord hath need of him."



HONEST & CONTRITE CONVERSE

Then Mr. Honest, when they were all sat down, asked Mr. Contrite and the rest, in what posture their town was at present?

Con. You may be sure we are full of hurry in fair time. It is hard keeping our hearts and spirits in good order, when we are in a cumbered condition. He that lives in such a place as this, and has to do with such as we have, has need of an item, to caution him to take heed every moment of the day.

Hon. But how are your neighbours now for quietness?

Con. They are much more moderate now than formerly. You know how Christian and Faithful were used at our town; but of late, I say, they have been far more moderate. I think the blood of Faithful lieth as a load upon them till now: for since they burned him, they have been ashamed to burn any more. In those days we were afraid to walk the streets, but now we can show our heads. Then the name of a professor was odious; now, especially in some parts of our town (for you know our town is large), religion is counted honourable.

Then said Mr. Contrite to them, Pray how fareth it with you in your pilgrimage? How stands the country affected towards you?

Hon. It happens to us as it happeneth to wayfaring men: sometimes our way is clean, sometimes foul; sometimes up hill, sometimes down hill; we are seldom at a certainty: the wind is not always on our backs, nor is every one a friend that we meet with in the way. We have met with some notable rubs already; and what are yet behind we know not: but, for the most part, we find it true that has been talked of old, "A good man must suffer trouble."

Con. You talk of rubs: what rubs have you met with?

Hon. Nay, ask Mr. Great-heart, our guide, for he can give the best account of that

Great. We have been beset three or four times already. First, Christiana and her children were beset with two ruffians, who they feared would take away their lives. We were beset by Giant Bloody-man, Giant Maul, and Giant Slay-good. Indeed, we did rather beset the last, than were beset of him. And thus it was: after we had been some time at the house of "Gaius mine host, and of the whole church," we were minded upon a time to take our weapons with us, and go and see if we could light upon any of those that were enemies to pilgrims; for we heard that there was a notable one thereabouts. Now Gaius knew his haunt better than I, because he dwelt thereabout: so we looked and looked, till at last we discerned the mouth of his cave; then were we glad, and plucked up our spirits. So we approached up to his den: and lo, when we came there, he had dragged, by mere force, into his net this poor man, Mr. Feeble-mind, and was about to bring him to his end. But when he saw us, supposing, as we thought, he had another prey, he left the poor man in his den, and came out. So we fell to it full sore, and he lustily laid about him; but in conclusion he was brought down to the ground, and his head cut off and set up by the way-side, for a terror to such as should after practise such ungodliness. That I tell you the truth, here

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Some notable rubs.—The Pilgrims compare notes and exchange their experiences of the way. Old Honest and Mr. Great-heart detail some of the salient points of the pilgrimage; and then the whole party are counselled by the good and timely advice of these good men, who have been gathered out of the giddy multitude of Vanity into the congregation of Christ's flock. The names of these men are suggestive of the feelings and experiences of those who have been delivered from the sins of Vanity, and yet must dwell in the midst of this naughty world.

Contrite is impressed with deep sorrow for sin past, and, true to his nature, enjoins watchfulness against the rising seeds of indwelling sin. Holy-man would have us to be separate from sinners; and, for this purpose, to possess the characteristics of godly courage and true holiness — requirements essentially needed in a world of sin and strong temptation. Love-saints knows the value of Chrisis the man himself to affirm it, who was as a lamb taken out of the mouth of the lion.

Then said Mr. Feeble-mind, I found this true, to my cost and comfort: to my cost, when he threatened to pick my bones every moment; and to my comfort, when I saw Mr. Great-heart and his friends, with their weapons, approach so near for my deliverance.

Then said Mr. Holy-man, There are two things that they have need to be possessed of that go on pilgrimage: *courage*, and an *unspotted life*. If they have not courage, they can never hold on their way: and if their lives be loose, they will make the very name of a pilgrim stink.

Then said Mr. Love-saints, I hope this caution is not needful among you: but truly there are many that go upon the road who rather declare themselves strangers to pilgrims than "strangers and pilgrims on the earth."

Then said Mr. Dare-not-lie, It is true they neither have the pilgrim's weed nor the pilgrim's courage; they go not uprightly, but all awry, with their feet: one shoe goeth inward, another outward, and their hosen are torn: there is here a rag, and there a rent, to the disparagement of their Lord.

These things, said Mr. Penitent, they ought to be troubled for: nor are the pilgrims like to have that grace upon them and their pilgrim's progress as they desire, until the way is cleared of such spots and blemishes.

Thus they sat talking and spending the time until supper was set upon the table. Unto which they went, and refreshed their weary bodies: so they retired to rest. Now they stayed in the fair a great while, at the house of Mr. Mnason, who, in process of time, gave his daughter Grace unto Samuel, Christiana's son, to wife, and his daughter Martha to Joseph.

The time, as I said, that they stayed here was long: for it was not now as in former times. Wherefore the pilgrims grew acquainted with many of the good people of the town, and did them what service they

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tian fellowship; and, seeing how few the little flock ever are, he loves them each, he loves them all. Though the flock be small, yet it would be very strong if bound and banded together in the spirit of love, which is "the very bond of peace and of all virtues." DARE-NOT-LIE abhors the falsehoods and deceitful ways of the world, and would incorporate into the Christian body the character of truth and truthfulness. Lies and deceptions are the rags and rents of the Pilgrim's garb—the incongruities of the Pilgrim's rule and raiment. The Christian wears "the girdle of truth about his loins." Lastly, PENITENT has ever the remembrance of his sin before his face, and grieves that he should have so grievously offended his Lord, and fears to offend again.

Here the group is again augmented by another double marriage. Their host bestows his two daughters in marriage to CHRISTIANA'S remaining sons, giving GRACE to SAMUEL, and MARTHA to JOSEPH. These marriages could. Mercy, as she was wont, laboured much for the poor; wherefore their bellies and backs blessed her, and she was there an ornament to her profession. And to say the truth for Grace, Phebe, and Martha, they were all of a very good nature, and did much good in their places. They were also all of them very fruitful; so that Christian's name, as was said before, was like to live in the world.

While they lay here, there came a monster out of the woods, and slew many of the people of the town. It would also carry away their children, and teach them to suck its whelps. Now no man in the town durst so much as face this monster; but all fled when they heard of the noise of his coming The monster was like unto no one beast on the earth; its body was "like a dragon, and it had seven heads and ten horns." It made great havoc of children, and yet it was governed by a woman. This monster propounded conditions to men; and such men as loved their lives more than their souls accepted of those conditions. So they came under.

Rev. 12. 3.

Now Mr. Great-heart, together with those who came to visit the pilgrims at Mr. Mnason's house, entered into a covenant to go and engage this beast, if perhaps they might deliver the people of this town from the paws and mouth of this so devouring a serpent.

Then did Mr. Great-heart, Mr. Contrite, Mr. Holy-man, Mr. Dare-not-lie, and Mr. Penitent, with their weapons, go forth to meet him. Now the monster, at first, was very rampant, and looked upon these enemies with great disdain; but they so belaboured him, being sturdy men at arms, that they made him make a retreat; so they came home to Mr. Mnason's house again.

The monster, you must know, had his certain seasons to come out in, and to make his attempts upon the children of the people of the town. At these seasons did these valiant worthies watch him in, and did continually assault him; insomuch that in process of time he became not only wounded, but lame: also he had not made that havoc of the townsmen's children as formerly he had done: and it is verily

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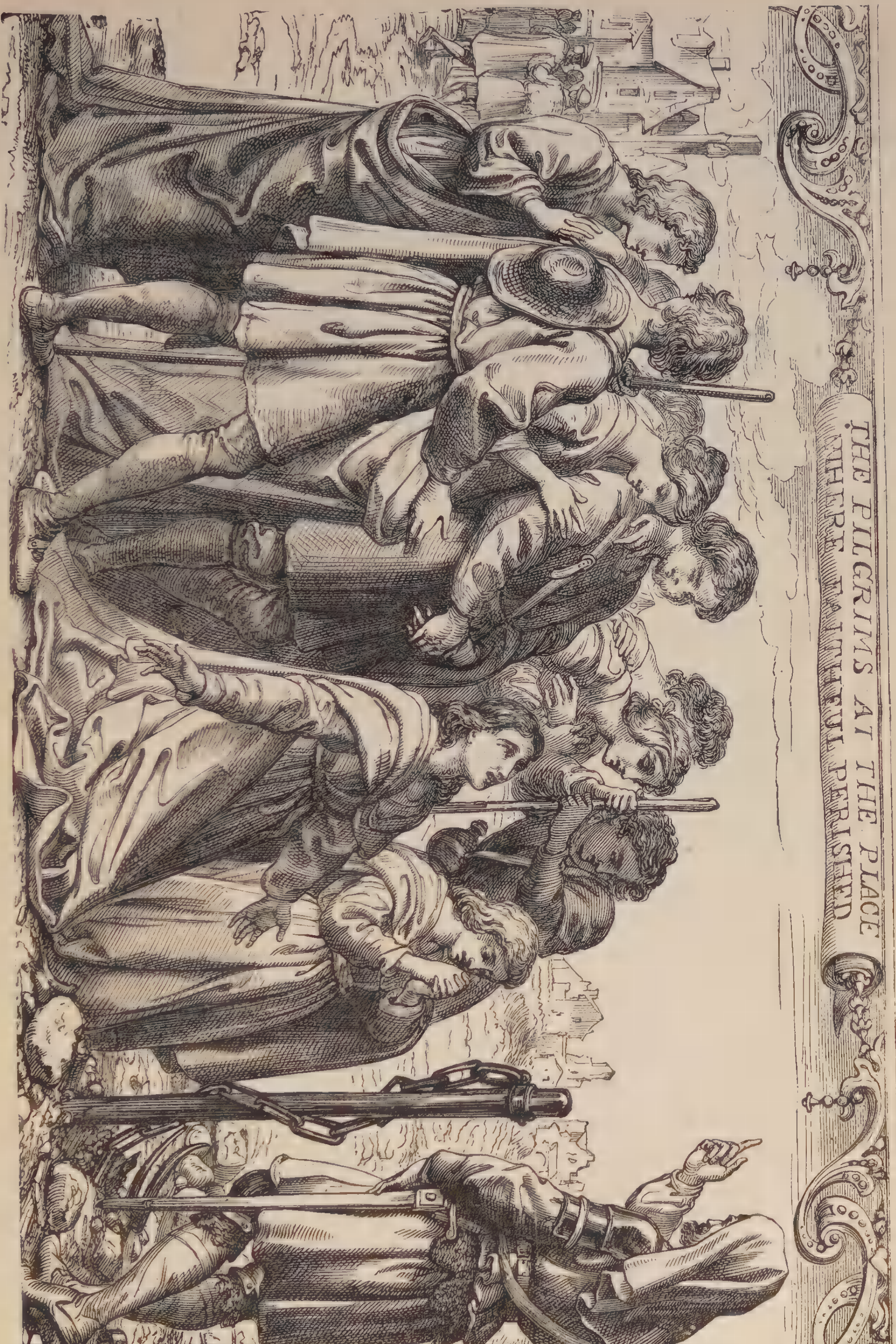
are also "in the Lord," believers equally yoked together, making up a company of Christians, members of one family, large in faith, and abounding in good works; wielding a Christian influence, and making it felt, in their locality and neighbourhood. Would that it were so with all the Christian families of the land!

A monster out of the woods.—This evidently is an historical allusion, and seems to refer particularly to the spread of the power of the Papacy for some time before the period of the Revolution in 1688, whereby many were drawn into the net of superstition, and children were educated in the tenets and doctrines of the Church of Rome. This danger was met by able men of the period, men who loved the truth, and uttered a bold and manly protest against error. Some of the ablest controversial essays against the distinctive doctrines of the Roman Catholic Church were issued



THE PILGRIMS AT THE PLACE WHERE FAITHFUL PERISHED believed by some that this beast will certainly die of his wounds. This therefore made Mr. Great-heart and his fellows of great fame in this town; so that many of the people, that wanted their taste of things, yet had a reverent esteem and respect for them. Upon this account therefore it was that these pilgrims got not much hurt there. True, there were some of the baser sort, that could see no more than a mole, nor understand any more than a beast; these had no reverence for these men, nor took they notice of their valour and adventures.

Well, the time drew on that the pilgrims must go on their way; therefore they prepared for their journey. They sent for their friends; they conferred with them; they had some time set apart therein to commit each other to the protection of their Prince. There were again that brought them of such things as they had, that were fit for the weak and the strong, for the women and the men, and so laded them with such things as were necessary. Then they set forward on their way; and their friends accompanying them as far as was convenient, they again committed each other to the protection of their King, and parted.

Acts 28. 10.

They, therefore, that were of the pilgrims' company went on, and Mr. Great-heart went before them. Now the women and children being weakly, they were forced to go as they could bear. By this means Mr. Ready-to-halt and Mr. Feeble-mind had more to sympathise with their condition.

When they were gone from the townsmen, and when their friends had bid them farewell, they quickly came to the place where Faithful was put to death: therefore they made a stand, and thanked Him that had enabled him to bear his cross so well; and the rather, because they now found that they had a benefit by such a man's sufferings as his were. They went on, therefore, after this a good way further, talking of Christian and Faithful; and how Hopeful joined himself to Christian after that Faithful was dead.

Now they were come up with the hill Lucre, where the silver mine was which took Demas off from his pilgrimage, and into which, as some think, By-ends fell and perished: wherefore they considered that. But when they were come to the old monument that stood over

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during that period, including the "Morning Exercises," delivered at Cripplegate, and the series of tracts or essays afterwards compiled by Dr. Gibson, Bishop of London, and recently re-issued in a series of volumes entitled "Gibson's Preservative against Popery." The writers of these works, no doubt, were the GREAT-HEARTS and HONESTS of the day, who went forth to subdue the spirit of the wrathful and destructive monster of the woods.

against the hill Lucre, to wit, to the pillar of salt, that stood also within view of Sodom and its stinking lake, they marvelled, as did Christian before, that men of that knowledge and ripeness of wit, as they were, should be so blind as to turn aside here. Only they considered again, that nature is not affected with the harms that others have met with, especially if that thing upon which they look has an attracting virtue upon the foolish eye.

CHAPTER X.

THE DELECTABLE MOUNTAINS AND THE SHEPHERDS.

THIS chapter contains a record of some bold and manly exploits of the Pilgrim-band. Their numbers are many, and their faith is strong; and therefore they feel disposed to leave their foot-prints on the way, not way-marks of weakness, but permanent records of their strength and Christian prowess. The experiments of believing faith are always bold ventures, designed for the removal of some wrong, or the prevention of some evil, or the establishment of some good thing—to be in after-times a help and assistance to other Pilgrims who may pass that way. Accordingly, the lot of the Pilgrims having just now fallen in pleasant places, they are invigorated for the march; and, as the result of the large provision and refreshment they have received, they propose a very manly and Christian undertaking—the destruction of Doubting Castle and its great master, Giant DESPAIR. Here there is great play allowed to the diverse characters of the company—the strong men fighting, and the weak ones tarrying among the baggage, showing that there is work for each and for all, not only in the Lord's vineyard, but also in the Lord's battle-field.

The account of the interview with the Shepherds in the Second Pilgrimage falls short of the former narrative, both in depth of sentiment and in vigour of conception. It is less simple, and therefore less sublime. It fails to note any prospect of the Celestial City as having been seen through the telescope. Perhaps CHRISTIANA and her companions were so strong in faith and so constant in hope as not to need this additional evidence, which was granted to CHRISTIAN and HOPEFUL as a compensation for their sorrows of despair, and to comfort them while their hands yet trembled from the fearful sights they had seen from the Mount of Error and the Hill of Caution. But, surely, it would have been a stroke worthy of Bunyan's pen to have pictured FEEBLE-MIND and READY-TO-HALT permitted to see the golden gates of the City. Such a sight of far-seeing faith would perhaps have enabled the former to put away his "fears," and the latter to cast away his "crutches," and no longer, as weak Pilgrims, *to fall back upon* the promises as an external help, but, as strong men, to journey on *in the inward strength* of the promises of God, and in the sure faith of his Word. But feeble and halting Pilgrims never do see very distant prospects. Their faith is too faint for that; and yet at last they enter into rest.

I SAW now that they went on till they came to the river that was on this side of the Delectable Mountains: to the river where the fine trees grow on both sides, and whose leaves, if taken inwardly, are good against surfeits; where the meadows are green all the year long, and where they might lie down safely. Ps. 23.

By this river-side, in the meadows, there were cotes and folds for sheep, a house built for the nourishing and bringing up of those lambs, the babes of these women that go on pilgrimage. Also there was here One that was entrusted with them, who could have compassion, and Heb. 5. 2. Isa. 40. 11. that could gather these lambs with his arm, and carry them in his bosom, and that could gently lead those that were with young. Now to the care of this man Christiana admonished her four daughters to commit their little ones, that by these waters they might be housed, harboured, succoured, and nourished, and that none of them might be lacking in time to come. This man, if any of them go Jer. 23, 4. Ezek. 34. 11—16. astray, or be lost, he will bring them again; he will also bind up that which was broken, and will strengthen them that are sick. Here they will never want meat, drink, and clothing; here they will be kept from thieves and robbers; for this man will die before one of those committed to his trust shall be lost. Besides, here they shall be sure to have good nurture and admonition, and shall be taught to walk in right paths; and that you know is a favour of no small account. Also here, as you see, are delicate waters, pleasant meadows, dainty flowers, variety of trees, and such as bear wholesome fruit; fruit not like that which Matthew ate of, that fell over the wall out of Beelzebub's garden; but fruit that procureth health where there is none, and that continueth and increaseth it where it is. So they were content to commit their little ones to him; and that which was also an encouragement to them so to do was, that all this was to be at the charge of the King; and so was as an hospital for young children and orphans.

Now they went on; and when they were come to By-path meadow, to the stile over which Christian went with his fellow Hopeful, when they were taken by Giant Despair and put into Doubting Castle, they sat down, and consulted what was best to be done: to wit, now they were so strong, and had got such a man as Mr. Great-heart for their conductor, whether they had not best to make an attempt upon the giant, demolish his castle, and if there were any pilgrims in it, to set them at liberty, before they went any further. So one said one thing,

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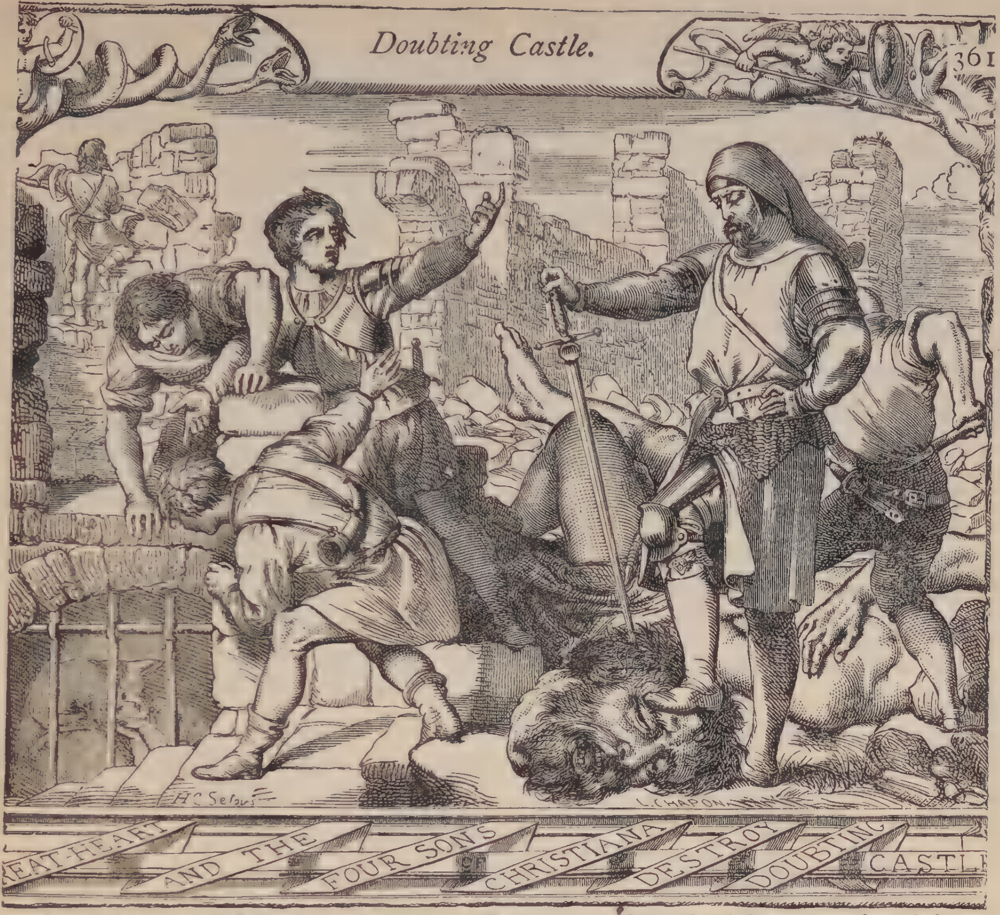
They came to the river. — This is "the river of the water of life," beside whose streams the former Pilgrims had for a season enjoyed such quietude and rest. To the present company also this "river of God" is pleasant and refreshing; its evergreens cover the Pilgrims with their peaceful shade; and they can lie down, and sleep, and be in safety. There is further added to the scene, as here described, the tender care bestowed by our good heavenly Father upon the little ones of his flock. This allusion is suggested by the circumstances of the Pilgrims — children having been born to those God-fearing couples who have, as narrated in the preceding scenes, been married in the Lord. Here, then, are their children cared for and tended by the loving Lord of the hill; and provision is made both to "feed the sheep" and to "feed the lambs" of the flock. "So," says Bunyan, "they were content to commit their little ones to him."

By-path meadow, to the stile. — How dif-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L. CHAPON
REAT-HEART AND THE FOUR SONS OF CHRISTIANA DESTROY DOUBTING CASTL

and another said the contrary. One questioned if it were lawful to go upon unconsecrated ground; another said they might, provided their end was good. But Mr. Great-heart said, Though that assertion offered last cannot be universally true, yet I have a commandment to resist sin, to overcome evil, to "fight the good fight of faith;" and, I pray, with whom should I fight this good fight if not with Giant Despair? I will therefore attempt the taking away of his life, and the demolishing of Doubting Castle. Then said he, Who will go with me? Then said old Honest, I will. And so will we too, said Christiana's four sons, Matthew, Samuel, James, and Joseph: 1 John 2. 13, 14.
for they were young men and strong.

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ferent are the thoughts of different men at the same point of the Pilgrimage! We recall to mind the conversation of CHRISTIAN and HOPEFUL, when, in the moment of temptation, they sought to avoid the flints of the way by turning aside into the soft meadow-path. But now a very different consultation is being held at this same stile: the Pilgrims are in high deliberation not only how to avoid the danger for themselves, but more especially how to destroy it for the sake of others. The former Pilgrims went by this stile only to fall into the grasp of the Giant's power; these Pilgrims go forth from this stile to lay the Giant in the unyielding grasp of Death, and to lay his castle even with the ground.

If it were lawful to go.—The propriety of making such bold ventures on the enemy's ground is sometimes questionable. Some men are not strong enough to resist Despair, much

So they left the women on the road, and with them Mr. Feeble-mind, and Mr. Ready-to-halt, with his crutches, to be their guard until they came back; for in that place, though Giant Despair dwelt so near, they keeping in the road, "a little child might lead them." Isa. xi. 6.

So Mr. Great-heart, old Honest, and the four young men, went to go up to Doubting Castle, to look for Giant Despair. When they came at the castle gate, they knocked for entrance with an unusual noise. At that the old Giant comes to the gate, and Diffidence his wife follows. Then said he, Who and what is he that is so hardy as after this manner to molest the Giant Despair? Mr. Great-heart replied, It is I, Great-heart, one of the King of the Celestial country's conductors of pilgrims to their place; and I demand of thee that thou open thy gates for my entrance; prepare thyself also to fight, for I am come to take away thy head, and to demolish Doubting Castle.

Now Giant Despair, because he was a giant, thought no man could overcome him: and again, thought he, Since heretofore I have made a conquest of angels, shall Great-heart make me afraid? So he harnessed himself, and went out: he had a cap of steel upon his head, a breast-plate of fire girded to him, and he came out in iron shoes, with a great club in his hand. Then these six men made up to him, and beset him behind and before: also when Diffidence, the giantess, came up to help him, old Mr. Honest cut her down at one blow. Then they fought for their lives, and Giant Despair was brought down to the ground, but was very loth to die. He struggled hard, and had, as they say, as many lives as a cat; but Great-heart was his death, for he left him not till he had severed his head from his shoulders.

Then they fell to demolishing Doubting Castle, and that you know might with ease be done, since Giant Despair was dead. They were seven days in destroying of that: and in it, of pilgrims, they found

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less would they be strong enough to destroy him. It is dangerous to trifle with so bold an undertaking. Unless the plain and unmistakable voice of duty calls, it is better to pass on. The physician may walk the hospital; this is his vocation and calling: but if you desire to escape infection, it will be advisable to keep aloof from danger. With some, yea, with many Christians, it would only be that instead of overcoming Despair, they would themselves be destroyed of the destroyer.

But GREAT-HEART has a great commission to fulfil, and has strength of faith commensurate with his calling. *He* can boldly fight this good fight; and whosoever goes forth with him, depending on the same strength, will also overcome. Accordingly, in this party a discrimination is made. Only the strong, the brave, the mighty men of valour may undertake the conflict; the weak, the feeble-minded, the faint-hearted must stay behind, and not adventure themselves into so perilous a strife.

So they went up.—It is easy to awake the Giant, and easy to provoke him; but he must be a brave man that can go up against him and defy him. And even the bravest hero of the army of Christ will do well not to assail him single-handed, but rather in company.

one Mr. Despondency, almost starved to death, and one Much-afraid, his daughter; these two they saved alive. But it would have made you wonder to have seen the dead bodies that lay here and there in the castle yard, and how full of dead men's bones the dungeon was.

When Mr. Great-heart and his companions had performed this exploit, they took Mr. Despondency and his daughter Much-afraid into their protection; for they were honest people, though they were prisoners in Doubting Castle to that tyrant, Giant Despair. They, therefore, I say, took with them the head of the Giant (for his body they had buried under a heap of stones), and down to the road and to their companions they came, and showed them what they had done. Now, when Feeble-mind and Ready-to-halt saw that it was the head of Giant Despair indeed, they were very jocund and merry. Now Christiana, if need was, could play upon the viol, and her daughter Mercy upon the lute: so, since they were so merrily disposed, she played them a lesson, and Ready-to-halt would dance. So he took Despondency's daughter, named Much-afraid, by the hand, and to dancing they went in the road. True, he could not dance without one crutch in his hand; but I promise you he footed it well: also the girl was to be commended, for she answered the music handsomely.

As for Mr. Despondency, the music was not much to him: he was for feeding rather than dancing; for that he was almost starved. So Christiana gave him some of her bottle of spirits, for present relief, and then prepared him something to eat; and in a little time the old gentleman came to himself, and began to be finely revived.

Now I saw in my dream, when all these things were finished, Mr. Great-heart took the head of Giant Despair, and set it upon a pole by the highway side, right over against the pillar that Christian erected for a caution to pilgrims that came after, to take heed of entering into his grounds.

Then he writ under it, upon a marble stone, these verses following:

This is the head of him, whose name only,
In former times, did pilgrims terrify.
His castle's down, and Diffidence, his wife,
Brave Master Great-heart has bereft of life.
Despondency, his daughter Much-afraid,
Great-heart for them also the man has play'd.

Despair is that dark foe that assaults men's consciences, and, through doubts and fears, brings them into captivity. Whoso, by putting forth a strong hand, destroys Despair, performs a deed that is worthy of everlasting remembrance.

And in the destruction of this great Giant, souls are sure to be delivered. Many have

Who hereof doubts, if he'll but cast his eye
Up hither, may his scruples satisfy.
This head also, when doubting cripples dance,
Doth show from fears they have deliverance.

Though Doubting Castle be demolished,
And Giant Despair, too, has lost his head;
Sin can rebuild the castle, make't remain,
And make Despair the Giant live again.

When these men had thus bravely showed themselves against Doubting Castle, and had slain Giant Despair, they went forward, and went on till they came to the Delectable Mountains, where Christian and Hopeful refreshed themselves with the varieties of the place. They also acquainted themselves with the Shepherds there, who welcomed them, as they had done Christian before, unto the Delectable Mountains.

Now the Shepherds seeing so great a train follow Mr. Great-heart (for with him they were well acquainted), they said unto him, Good sir, you have got a goodly company here; pray where did you find all these?

Then Mr. Great-heart replied:

First, here is Christiana and her train,
Her sons, and her sons' wives, who, like the wain,
Keep by the pole, and do by compass steer,
From sin to grace, else they had not been here.
Next, here's old Honest come on pilgrimage;
Ready-to-halt, too, who, I dare engage,
True-hearted is, and so is Feeble-mind,
Who was not willing to be left behind.
Despondency, good man, is coming after,
And so also is Much-afraid, his daughter.
May we have entertainment here, or must
We further go? Let's know whereon to trust.

Then said the Shepherds, This is a comfortable company; you are welcome to us, for we have for the feeble, as well as for the strong: our Prince has an eye to what is done to the least of these: therefore infirmity must not be a block to our entertainment. So they

Matt. 25. 40.

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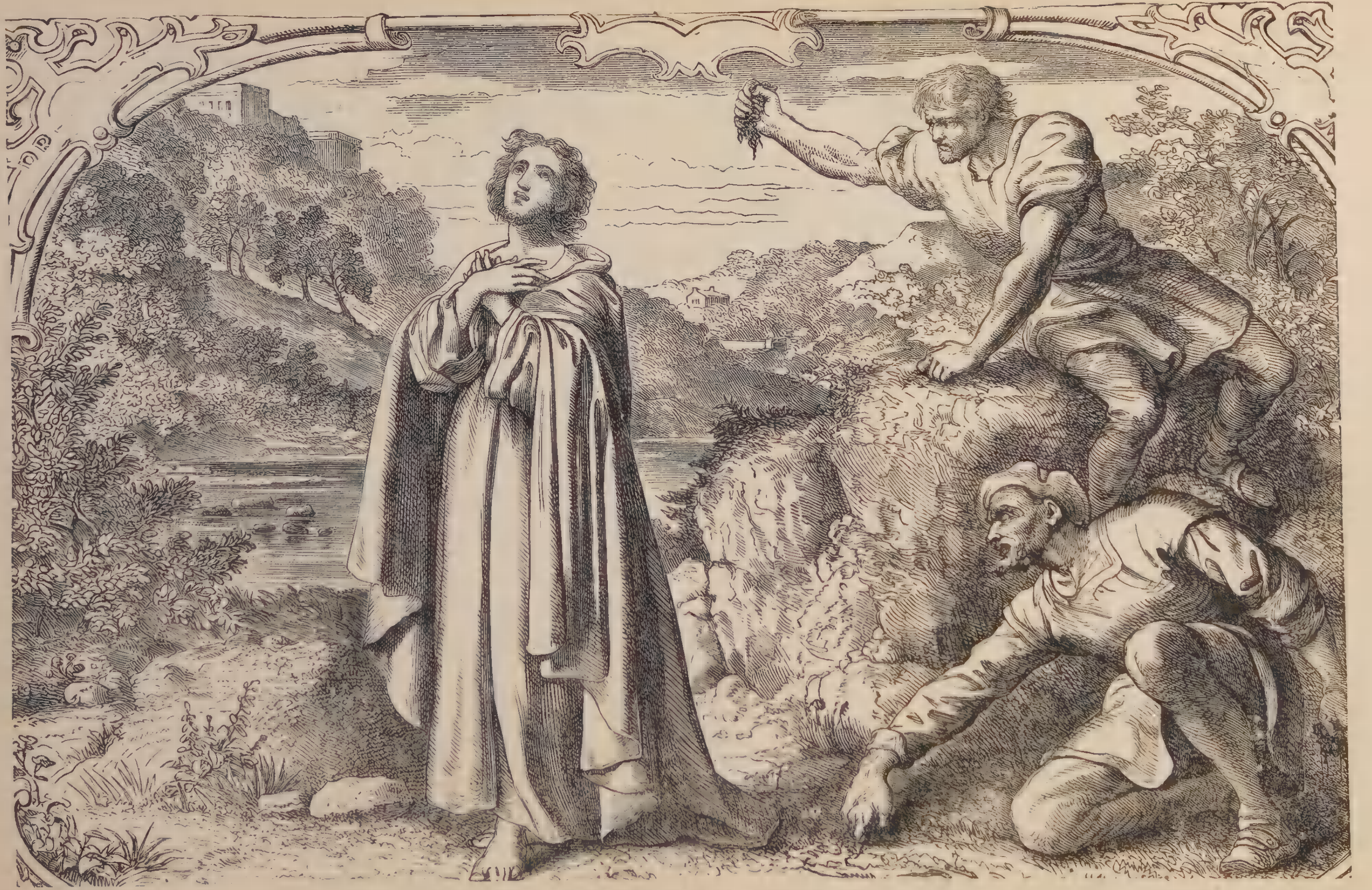
lain in his dungeons unrelieved by any aid from Christian brethren; but never have Christian men put forth a faithful effort in this direction, but they have opened the door to some beleaguered captive. CHRISTIAN and HOPEFUL, it is true, were delivered by the Key of Promise from within; but DESPONDENCY and MUCH-AFRAID were delivered by the assault of GREAT-HEART from without. "There are diversities of operations."

The Delectable Mountains.—All that has been written in the former Allegory respecting these mountains and the shepherds that had their flocks there, is fully borne out by the details of this second visit; with this additional characteristic—that they receive and welcome the weak as well as the strong. Like the Great Shepherd, so do these under-shepherds of the flock: they carry the weak ones on their shoulders, and the little ones in their bosom. Their tidings of welcome, their sympathising words, their soothing invitations, are



PREJUDICE, ILL-WILL, AND GODLY-MAN.

had them to the palace door, and then said unto them, Come in, Mr. Feeble-mind; Come in, Mr. Ready-to-halt; Come in, Mr. Despondency, and Mrs. Much-afraid, his daughter. These, Mr. Great-heart, said the Shepherds to the guide, we call in by name, for that they are most subject to draw back; but as for you, and the rest that are strong, we leave you to your wonted liberty. Then said Mr. Great-heart, This day I see that grace doth shine in your faces, and that you are my Lord's shepherds indeed: for that you have not Ezek. 34. 21. pushed these diseased neither with side nor shoulder, but have rather strewed their way into the palace with flowers, as you should.

So the feeble and weak went in, and Mr. Great-heart and the rest did follow. When they were also set down, the Shepherds said to those of the weaker sort, What is it that you would have? For, said they, all things must be managed here for the supporting of the weak, as well as the warning of the unruly.

So they made them a feast of things easy of digestion, and that were pleasant to the palate, and nourishing; the which, when they had received, they went to their rest, each one respectively unto his proper place. When morning was come, because the mountains were high and the day clear, and because it was the custom of the Shepherds to show the pilgrims, before their departure, some rarities; therefore, after they were ready, and had refreshed themselves, the Shepherds took them out into the fields, and showed them first what they had shown to Christian before.

Then they had them to some new places. The first was Mount Marvel, where they looked, and beheld a man at a distance, that tumbled the hills about with words. Then they asked the Shepherds what that should mean? So they told them, that that man was the son of one Mr. Great-grace (of whom you read in the first part of the records of the PILGRIM'S PROGRESS), and he is set down there to Mark 11. 23, 24. teach pilgrims how to believe, or to tumble out of their ways what difficulties they should meet with, by faith. Then said Mr. Great-heart, I know him; he is a man above many.

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for the tender and sensitive ones, who, but for this kindly dealing, might not have sufficient boldness to come. These shepherds are the pastors of the flock, the ministers of the Word.

Mount Marvel.—The man of mighty faith who is seen from hence is said to be the son of GREAT-GRACE. Worthy son of such a father! GREAT-GRACE had power to affright the thieves and to disperse the bandits of the way. Were it but the sound of his chariot wheels, or the prancing of his horses' hoofs that is heard upon the road, the way is cleared, for GREAT-GRACE is at hand. And if the father could disperse robbers, the son can remove mountains. Here the power of living faith is magnified and made honourable.

Then they had them to another place, called Mount Innocence; and there they saw a man clothed all in white; and two men, Prejudice and Ill-will, continually casting dirt upon him. Now, behold, the dirt, whatsoever they cast at him, would in a little time fall off again, and his garment would look as clear as if no dirt had been cast thereat. Then said the Pilgrims, What means this? The Shepherds answered, This man is named Godly-man, and this garment is to show the innocency of his life Now, those that throw dirt at him, are such as hate his well-doing; but, as you see, the dirt will not stick upon his clothes; so it shall be with him that liveth innocently in the world. Whoever they be that would make such men dirty, they labour all in vain; for God, by that a little time is spent, will cause that their innocence shall break forth as the light, and their righteousness as the noon-day.

Then they took them, and had them to Mount Charity, where they showed them a man that had a bundle of cloth lying before him, out of which he cut coats and garments for the poor that stood about him; yet his bundle or roll of cloth was never the less. Then said they, What should this be? This is, said the Shepherds, to show you, that he who has a heart to give of his labour to the poor shall never want wherewithal. "He that watereth shall be watered himself." And the cake that the widow gave to the prophet, did not cause that she had the less in her barrel.

They had them also to a place where they saw one Fool and one Want-wit washing an Ethiopian, with an intention to make him white; but the more they washed him, the blacker he was. Then they asked the Shepherds what this should mean? So they told them, saying, Thus it is with the vile person; all means used to get such a one a good name shall in conclusion tend but to make him more abominable. Thus it was with the Pharisees, and so it shall be with all hypocrites.

Then said Mercy, the wife of Matthew, to Christiana her mother,

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Mount Innocence.—"To keep himself unspotted from the world" is one of the marks of the man who is possessed of true and undefiled religion, James i. 27. Pure innocence, unless it contaminate itself, cannot be defiled. The mire of the streets clings not to the robe of innocence. If ever it lose its lustre or defile its purity, it is its own fault, by walking in unclean places and contracting guilt.

Mount Charity. — True charity "never faileth." It is that which ever gives, and ever receives, and never exhausts its supply. It is a perennial stream, watering others, and itself continually supplied from above. It is as the widow's cruse of oil—its last remnant granted to the prophet becomes a never-failing supply, increased by the prophet's Lord.

FOOL *and one* WANT-WIT.—External washings take no effect upon the inward corruption, but to make it more corrupt, adding the sin of hypocrisy to other sins. The Pharisees were accounted more sinful than others, because

Mother, I would, if it might be, see the hole in the hill, or that commonly called the By-way to Hell. So her mother brake her mind to the Shepherds. Then they went to the door (it was on the side of a hill), and they opened it, and bid Mercy hearken awhile. So she hearkened, and heard one saying, Cursed be my father, for holding of my feet back from the way of peace and life! Another said, Oh, that I had been torn in pieces, before I had, to save my life, lost my soul! And another said, If I were to live again, how would I deny myself rather than come to this place! Then there was as if the very earth groaned and quaked under the feet of this young woman for fear. So she looked white, and came trembling away, saying, Blessed be he and she that are delivered from this place!

Now, when the Shepherds had shown them all these things, then they had them back to the palace, and entertained them with what the house would afford. But Mercy, being a young and married woman, longed for something that she saw there, but was ashamed to ask. Her mother-in-law then asked her what she ailed, for she looked as one not well. Then said Mercy, There is a looking-glass hangs up in the dining-room, off which I cannot take my mind; if, therefore, I have it not, I think I shall miscarry. Then said her mother, I will mention thy wants to the Shepherds, and they will not deny it thee. But she said, I am ashamed that these men should know that I longed. Nay, my daughter, said she, it is no shame, but a virtue, to long for such a thing as that. So Mercy said, Then, mother, if you please, ask the Shepherds if they are willing to sell it.

Now the glass was one of a thousand. It would present a man, one way, with his own features exactly; and turn it but another way, and it would show one the very face and similitude of the Prince of pilgrims himself. Yes, I have talked with them that can tell, and they have said that they have seen the very crown of thorns upon his

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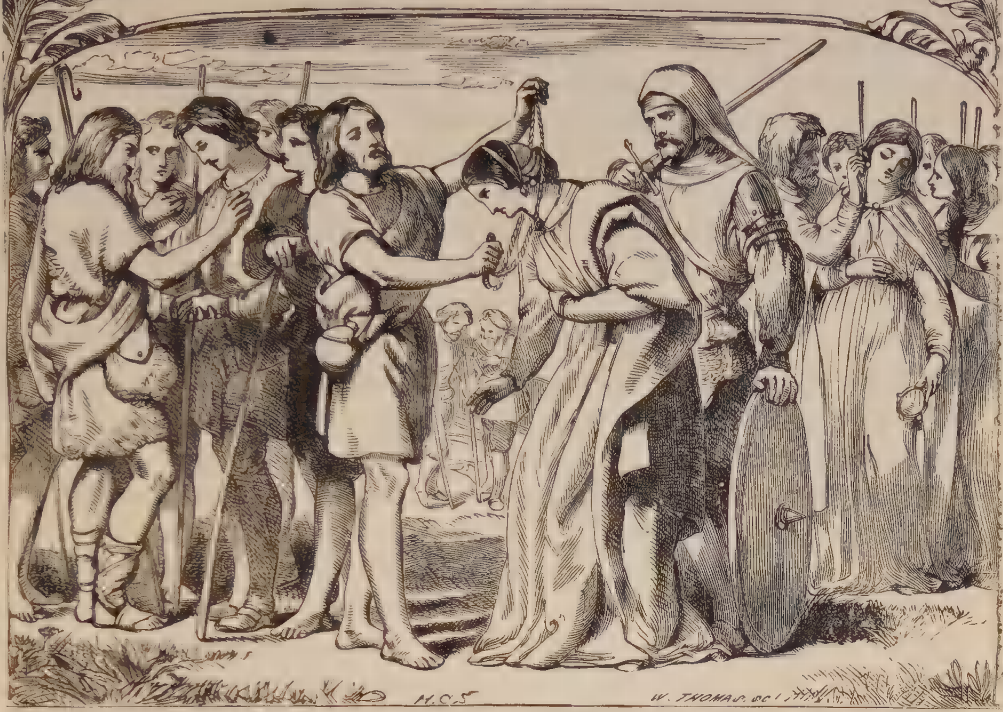
they were more pretentious and more boastful, Matt. v. 20; Luke xviii. 14.

Mercy and the looking-glass.—This is one of the most instructive of the emblems of the present stage. MERCY longs for a certain looking-glass; her desire is satisfied, and she discovers the peculiar character and power of this mirror: in it a man may first see himself, and afterwards may see the Saviour. This is a very beautiful allusion to two very remarkable passages of Scripture—James i. 23—25, and 2 Cor. iii. 18.

This mirror is the Word of God. The Bible is the Christian's looking-glass, in which he is to see, and read, and observe, and know himself. It is a true mirror, and presents us to ourselves as we really are. It speaks the truth, and flatters not. A blessing is pronounced upon the man that looks therein and "continues" to look, James i. 25. What is this "blessing" thus promised to him that continues to behold himself in the mirror of the Word? It is this: that he will behold two visions—(1) He sees the sinner in himself, what he is; and (2), he sees the sinner in Christ, what he may become. Only "continue" in the study of this true mirror; for never yet did a man read the Bible long



THE SHEPHERDS ADORN THE PILGRIMS.

head by looking in that glass; they have therein also seen the holes in his hands, in his feet, and his side. Yea, such an excellence is there in that glass, that it will show him to one where they have a mind to see him, whether living or dead; whether in earth or in heaven; whether in a state of humiliation or in his exaltation; whether coming to suffer or coming to reign. James 1. 23—25. 1 Cor. 13. 12. 2 Cor. 3. 18.

Christiana therefore went to the Shepherds apart (now the names of the Shepherds were Knowledge, Experience, Watchful, and Sincere), and said unto them, There is one of my daughters, a married woman, that, I think, doth long for something that she hath seen in this house, and she thinks she shall miscarry if she should by you be denied.

Exp. Call her, call her; she shall assuredly have what we can help her to. So they called her, and said to her, Mercy, what is that thing

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without being rewarded with the view of Christ his Saviour. There is more about Christ in the Bible than about yourself; and the next thing to the view of the degradation of the sinner is the view of the glory of the Saviour.

This is the spiritual dissolving-view which is thus presented in the Christian mirror—"But we all, with open face beholding *as in a glass* the glory of the Lord, are *changed* into the same image from glory to glory, even as by the Spirit of the Lord," 2 Cor. iii. 18.

thou wouldest have? Then she blushed, and said, The great glass that hangs up in the dining-room. So Sincere ran and fetched it, and with a joyful consent it was given her. Then she bowed her head, and gave thanks, and said, By this I know that I have obtained favour in your eyes.

They also gave to the other young women such things as they desired, and to their husbands great commendations, for that they had joined with Mr. Great-heart in the slaying of Giant Despair, and the demolishing of Doubting Castle. About Christiana's neck the Shepherds put a bracelet, and so they did about the necks of her four daughters; also they put earrings in their ears, and jewels on their foreheads.

When they were minded to go hence, they let them go in peace, but gave not to them those cautions which before were given to Christian and his companion. The reason was, for that these had Great-heart to be their guide, who was one that was well acquainted with things, and so could give them their cautions more seasonably; to wit, even then when the danger was nigh the approaching. What cautions Christian and his companion had received of the Shepherds, they had also lost by that the time was come that they had need to put them in practice. Wherefore here was the advantage that this company had over the other.

From hence they went on singing, and they said:

Behold, how fitly are the stages set
For their relief that pilgrims are become;
And how they us receive without one let,
That make the other life our mark and home!
What novelties they have, to us they give,
That we, though pilgrims, joyful lives may live:
They do upon us, too, such things bestow,
That show we pilgrims are where'er we go.

We remember HOPEFUL'S earnest prayer—"Father, reveal thy Son!" And in the conversation on the Enchanted Ground, this good man thus remarks—"Christ is so hid in God from the natural apprehension of the flesh, that he cannot by any man be savingly known, unless God the Father reveals Him to him." And in the mirror of the Word, "the law of liberty," he *is* revealed.

Thus (1) "the Christian's looking-glass," as a law of bondage, reveals us to ourselves in all our sin, defilement, and corruption; and then (2) as "the law of liberty," the view of self is "changed" into the likeness of the Saviour.

In the next chapter we shall see the consequences of sin in the admonitory details given us respecting the character of "Turn-away." Once his face was Sion-ward; but he turned back, and would walk no more in that way. Tired of toiling up the steep ascent, he suddenly resigned himself to the downward path. He now began to hate the things he once did love. The sight of the most affecting scenes of the Saviour's love only tended the more to embitter his soul, and to renew his desperate resolution. Ministers of the Word would reason with him, and pray with him, and lay their sympathising hands upon him; but all in vain.

CHAPTER XI.

MR. VALIANT-FOR-TRUTH.

CHRISTIAN valour, influenced and impelled by Christian doctrine, is the principle inculcated in the person of VALIANT-FOR-TRUTH, whose strife and conflict, consistency and faith, are here set forth as an illustration of the power of Divine grace, and as an example to all who, receiving like faith and precious promises, would fight the good fight, endure to the end, and finish their course with joy.

The sketch of this man's career is possessed of a twofold value: it illustrates (1) the power of resistance which belongs to true faith; and (2) the character of the opposition that assails the truth, and would turn aside the Pilgrim, by fears and forebodings of speculative perils. The Allegory would be incomplete without this specimen of Christian character, holding its own, and steadily pursuing its course, notwithstanding the hosts of unbelief and speculation that gathered themselves together to check its ardour and to intercept its progress. Here we have a true Pilgrim, who in his own person stands the brunt of nearly all the oppositions and antagonisms of both Pilgrimages—not, indeed, in actual encounter, but in the gloomy anticipations and dark surmisings of fearful, or fanciful, or faithless friends. How many fears are conjured up; how many foes are pictured to the carnal eye; how many fancies and imaginative perils are summoned to the fight; how many truths are distorted into lies, facts tortured into the service of prejudice, successes quoted as reverses; and, after all, the carnal wish is found to be the father to the carnal thought!

This kind of danger being thus indicated, the antidote is also largely illustrated in the character and conduct of Mr. VALIANT-FOR-TRUTH. His one answer throughout is—TELL-TRUE has told me one thing; other persons tell me the very opposite; I will believe what TELL-TRUE says. This is true faith, and the abiding consistency of faith. This man has found the rock, and builds upon it. Thus the surging floods of opposition rise, the impetuous rains of unbelief descend, the rending storms of desperation blow, and all these opposing elements "beat vehemently upon that house, and cannot shake it; for it is founded upon a rock," Luke vi. 48.

WHEN they were gone from the Shepherds, they quickly came to the place where Christian met with one Turn-away, that dwelt in the town of Apostasy. Wherefore of him Mr. Great-heart, their guide, did now put them in mind, saying, This is the place where Christian met with one Turn-away, who carried with him the character of his rebellion at his back. And this I have to say concerning this man: he would hearken to no counsel, but, once a falling, persuasion could not stop him. When he came to the place where the cross and the sepulchre were, he did meet with one that bid him look there; but he gnashed with his teeth, and stamped, and said he was resolved to go back to his own town. Before he came to the gate, he met with Evangelist, who offered to lay hands on him to turn him into the way again: but this Turn-away resisted him, and having done much despite unto him, he got away over the wall, and so escaped his hand.

Then they went on; and, just at the place where Little-faith formerly was robbed, there stood a man with his sword drawn, and his face all covered with blood. Then said Mr. Great-heart, Who art thou? The man made answer, saying, I am one whose name is Valiant-for-truth. I am a pilgrim, and am going to the Celestial City. Now, as I was in my way, there were three men that did beset me, and propounded unto me these three things: Whether I would become one of them? or go back from whence I came? or die upon the place? To the first I answered, I had been a true man a long season, and therefore it could not be expected that I now should cast in my lot with thieves. Then they demanded what I would say to the second. So I told them, The place from whence I came, had I not found incommodity there, I had not forsaken it at all; but, finding it altogether unsuitable to me, and very unprofitable for me, I forsook it for this way. Then they asked me what I said to the third? And I told them, My life cost far more dear than that I should lightly give it away. Besides, you have nothing to do thus to put things to my choice; wherefore at your peril be it if you meddle. Then these three, to wit, Wild-head, Inconsiderate, and Pragmatic, drew upon me, and I also drew upon them. So we fell to it, one against three, for the space of above three hours. They have left upon me, as you see, some of the marks of their valour, and have also carried away with them some of mine. They are but just now gone: I suppose they might, as the saying is, hear your horse dash, and so they betook themselves to flight.

Prov. i. 10—19.

GREAT. But here was great odds, three against one.

VAL. It is true; but little or more are nothing to him that has the

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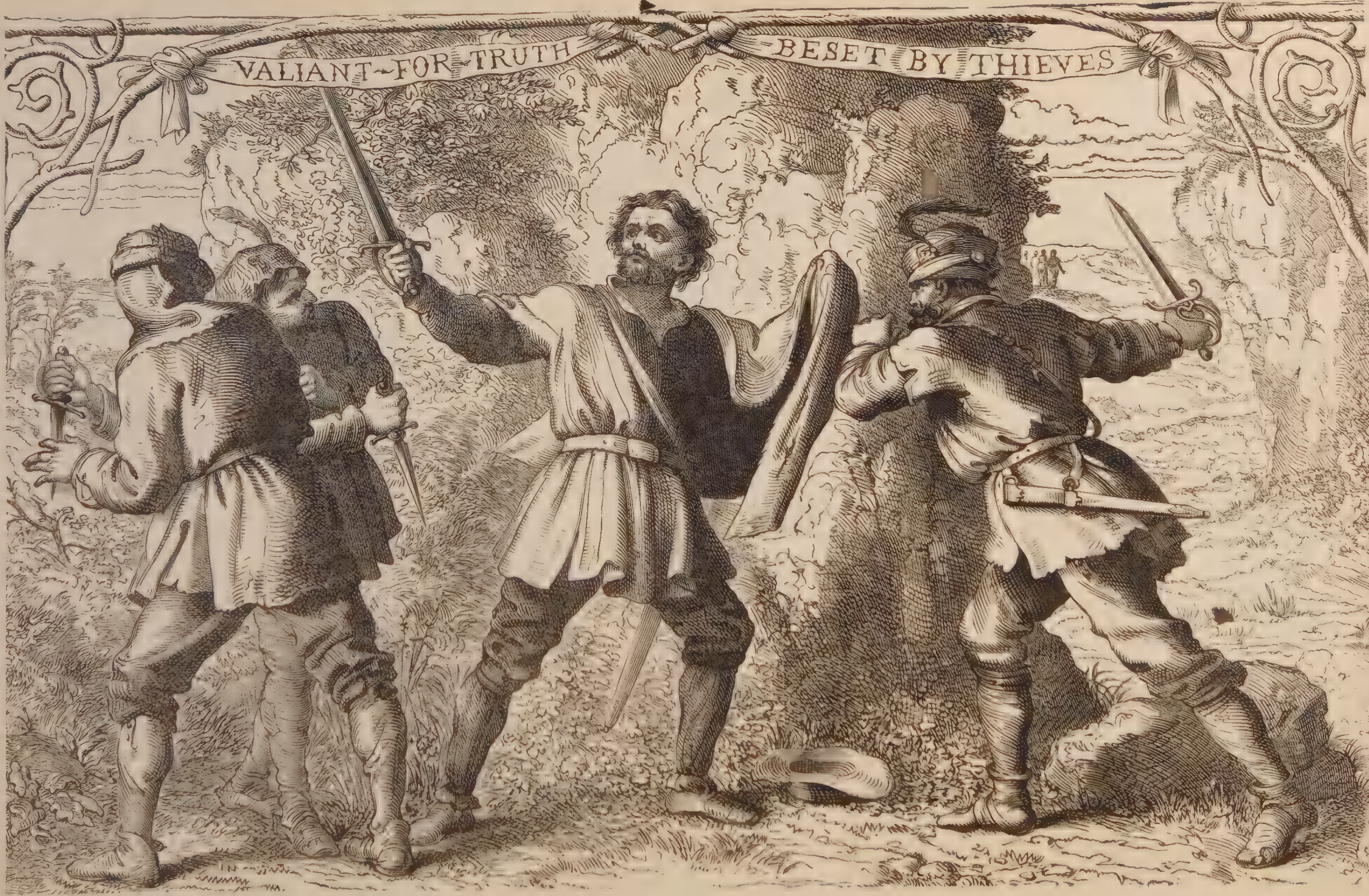
Valiant-for-truth.—The hero of this scene of the PROGRESS is now presented to our view in the person of this bold and steadfast man. This point of the road is dangerous, haunted by robbers and bandits. Here LITTLE-FAITH had suffered loss. But now a braver and more valiant Pilgrim is encountered, who knows his strength and the source of his strength. He has fought a lengthened conflict, and, his assailants being put to flight, he is found by GREAT-HEART standing in the road-way, sword in hand, with the marks of sore combat—wounds and blood.

From the names given to these assailants, it would appear that this assault was not of the same character as that of LITTLE-FAITH. The Pilgrim of the former narrative had encountered spiritual enemies from within—FAINT-HEART, MISTRUST, and GUILT; while this Pilgrim seems to have been assailed by carnal enemies from without, as indicated by their names—WILD-HEAD, INCONSIDERATE, and PRAGMATIC. Mr. Scott observes—"The author meant to represent by them certain *wild* enthusiasts who, not having ever duly *considered* any religious subject, *officiously* intrude themselves in the way of professors, to perplex their minds and persuade them that, unless they adopt their reveries or superstitions, they cannot be saved."

The conflict, however, was a severe one. It was fought against great odds (humanly speaking), and victory inclined to the side of faith and truth. 1. He fought in the strength of his King, whom he implored to send him aid and succour. 2 He fought with the proper weapon, the true-tempered sword of the Spirit, quick, and sharper than any two-edged sword. 3. And he wielded this sword with skill and constancy. Hence his undoubted victory. He now joins the Pilgrim-company, and forms another addition to the group; an


VALIANT-FOR-TRUTH
BESET BY THIEVES

truth on his side. "Though an host should encamp against me," said one, "my heart shall not fear: though war should rise against me, in this will I be confident." Besides, said he, I have read in some records, that one man has fought an army: and how many did Samson slay with the jawbone of an ass!

Then said the guide, Why did you not cry out, that some might have come in for your succour?

VAL. So I did, to my King, who I knew could hear me, and afford invisible help; and that was enough for me.

Then said Great-heart to Mr. Valiant-for-truth, Thou hast worthily behaved thyself; let me see thy sword. So he showed it him. When he had taken it into his hand, and looked thereon a while, he said, Ha! it is a right Jerusalem blade.

VAL. It is so. Let a man have one of these blades, with a hand to wield it, and skill to use it, and he may venture upon an angel with it. He need not fear its holding if he can but tell how to lay on. Its edge will never blunt. It will cut flesh and bones, and soul and spirit, and all.

GREAT. But you fought a great while; I wonder you was not weary.

VAL. I fought till my sword did cleave to my hand; and then they were joined together, as if a sword grew out of my arm; and when the blood ran through my fingers, then I fought with most courage.

GREAT. Thou hast done well; thou hast "resisted unto blood, striving against sin;" thou shalt abide by us, come in and go out with us, for we are thy companions.

Then they took him, and washed his wounds, and gave him of what they had to refresh him: and so they went together. Now, as they went on, because Mr. Great-heart was delighted in him (for he loved one greatly that he found to be a man of his hands), and because there were in company them that were feeble and weak, therefore he questioned with him about many things; as, first, what countryman he was?

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addition, too, that promises to make the band more strong and steadfast to bear the concluding stages of the journey.

He questioned with him.—The narrative of this man, as elicited in course of conversation, reveals a remarkable ordeal of Christian consistency in running the race. He had come out of darkness—Dark-land was his native home. Into this dark place the light had shined in the visit of TELL-TRUE. Here is the message of God, by the hand of one of his servants, pouring a flood of light upon at least one dark heart. The experiences of CHRISTIAN and his pilgrimage were the means of attracting the man's affections towards the Narrow-way. Thus the spiritual biography of one man may become the prolific seed of many new-born souls. This citizen of Dark-land received the light, and believed the tidings; for both light and tidings were revealed by TELL-TRUE.

And now, see the ordeal of test and trial

Val. I am of Dark-land; for there I was born, and there my father and mother are still.

Dark-land! said the guide; doth not that lie on the same coast with the City of Destruction?

Val. Yes, it doth. Now that which caused me to come on pilgrimage, was this: we had one Mr. Tell-true come into our parts, and he told it about what Christian had done, that went from the City of Destruction; namely, how he had forsaken his wife and children, and had betaken himself to a pilgrim's life. It was also confidently reported, how he had killed a serpent that did come out to resist him in his journey; and how he got through to whither he intended. It was also told what welcome he had at all his Lord's lodgings, especially when he came to the gates of the Celestial City; for there, said the man, he was received with sound of trumpet by a company of shining ones. He told also how all the bells of the city did ring for joy at his reception, and what golden garments he was clothed with; with many other things that now I shall forbear to relate. In a word, that man so told the story of Christian and his travels, that my heart fell into a burning haste to be gone after him; nor could father or mother stay me. So I got from them, and am come thus far on my way.

Great. You came in at the gate, did you not?

Val. Yes, yes; for the same man also told us, that all would be nothing, if we did not begin to enter this way at the gate.

Look you, said the guide to Christiana, the pilgrimage of your husband, and what he has gotten thereby, is spread abroad far and near.

Val. Why, is this Christian's wife?

Great. Yes, that it is; and these also are his four sons.

Val. What! and going on pilgrimage too?

Great. Yes, verily, they are following after.

Val. It glads me at the heart. Good man, how joyful will he be when he shall see them, that would not go with him, yet to enter after him in at the gates into the Celestial City!

Great. Without doubt it will be a comfort to him; for, next to the joy of seeing himself there, it will be a joy to meet there his wife and children.

Val. But, now you are upon that, pray let me hear your opinion

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through which this newly enlightened convert is called to pass. He alone has received the light; all else is dark in Dark-land. Even within his own home he meets, not with sympathy, but with opposition—all the harder to resist, seeing it proceeded from those whom he was bound to obey in all necessary matters of filial duty.

about it. Some make a question, whether we shall know one another when we are there.

GREAT. Do they think they shall know themselves then, or that they shall rejoice to see themselves in that bliss? and, if they think they shall know and do these, why not know others, and rejoice in their welfare also? Again, since relations are our second self, though that state will be dissolved there, yet why may it not be rationally concluded that we shall be more glad to see them there, than to see they are wanting?

VAL. Well, I perceive whereabouts you are as to this. Have you any more things to ask me about my beginning to come on pilgrimage?

GREAT. Yes; were your father and mother willing that you should become a pilgrim?

VAL. Oh, no! they used all means imaginable to persuade me to stay at home.

GREAT. Why, what could they say against it?

VAL. They said it was an idle life; and, if I myself were not inclined to sloth and laziness, I should never countenance a pilgrim's condition.

GREAT. And what did they say else?

VAL. Why, they told me that it was a dangerous way: yea, the most dangerous way in the world, said they, is that which the pilgrims go.

GREAT. Did they show you wherein this way is so dangerous?

VAL. Yes; and that in many particulars.

GREAT. Name some of them.

VAL. They told me of the Slough of Despond, where Christian was well nigh smothered. They told me that there were archers standing ready in Beelzebub-castle to shoot them who should knock at the Wicket-gate for entrance. They told me also of the wood and dark mountains, of the hill Difficulty, of the lions; and also of the three giants, Bloody-man, Maul, and Slay-good. They said, moreover, that there was a foul fiend haunted the Valley of Humiliation; and that Christian was by him almost bereft of life. Besides, said they, you

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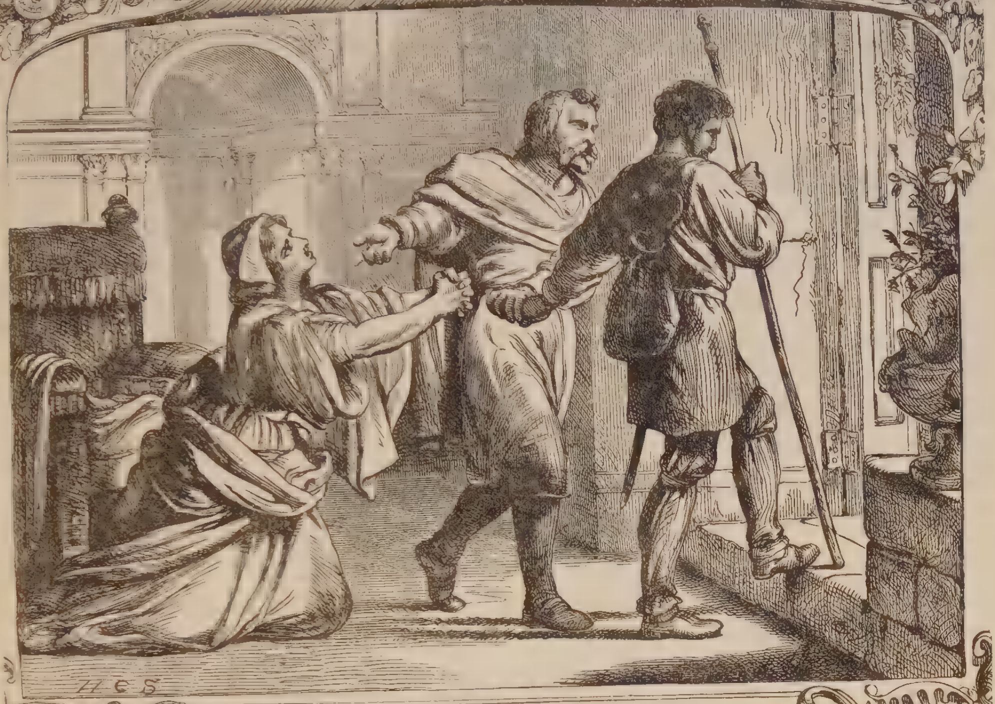
Here the conflict begins — with hints and inuendos, with misrepresentations of the path, and exaggerations of its danger, and with all sorts of objections—the result of either ignorance, or prejudice, or malice—in order, if possible, to deter the young man from undertaking the pilgrimage. The most is made of the difficulties of the way, and stress is laid upon the mis-adventures of false pilgrims. The lions and giants, of course, form a frightful scene in their picture, and the darkness of the Shadow of Death is spoken of as though



VALIANT RESISTS THE ENTREATIES OF HIS FATHER & MOTHER

must go over the Valley of the Shadow of Death, where the hobgoblins are, where the light is darkness, where the way is full of snares, pits, traps, and gins. They told me also of Giant Despair, of Doubting Castle, and of the ruin that the pilgrims had met with there. Further, they said, I must go over the Enchanted Ground, which was dangerous; and that after all this, I should find a river over which there was no bridge; and that that river did lie betwixt me and the Celestial country.

GREAT. And was this all?

VAL. No; they also told me that this way was full of deceivers, and of persons that lay in wait there to turn good men out of the path.

GREAT. But how did they make that out?

VAL. They told me that Mr. Worldly-wiseman did lie there in wait

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the inhabitants of Dark-land had never seen anything but light! Not content with exaggerating the actual dangers, they proceed to falsify the true experiences of the way. They overlook CHRISTIAN'S triumphs; indeed, they report them as sad reverses; and thus they combined to bring up an evil report of the land.

And is this foreign to our own experience of the way of the world and worldly men in their dealing with the cause of religion? Do they not accuse that way wrongfully, and lay to deceive. They said also that there were Formality and Hypocrisy continually on the road. They said also that By-ends, Talkative, or Demas would go near to gather me up; that the Flatterer would catch me in his net; or that, with green-headed Ignorance, I would presume to go on to the gate, from whence he was sent back to the hole that was in the side of the hill, and made to go the by-way to hell.

GREAT. I promise you this was enough to discourage you. But did they make an end there?

VAL. No; stay. They told me also of many that had tried that way of old, and that had gone a great way therein, to see if they could find something of the glory there that so many had so much talked of from time to time; and how they came back again, and befooled themselves for setting a foot out of doors in that path, to the satisfaction of all the country. And they named several that did so, as Obstinate and Pliable, Mistrust and Timorous, Turn-away and old Atheist, with several more; who, they said, had some of them gone far to see what they could find; but not one of them had found so much advantage by going as amounted to the weight of a feather.

GREAT. Said they anything more to discourage you?

VAL. Yes; they told me of one Mr. Fearing, who was a pilgrim; and how he found his way so solitary that he never had a comfortable hour therein: also that Mr. Despondency had like to have been starved therein: yea, and also (which I had almost forgot) that Christian himself, about whom there had been such a noise, after all his ventures for a celestial crown, was certainly drowned in the black river, and never went a foot further, however it was smothered up.

GREAT. And did none of these things discourage you?

VAL. No; they seemed but so many nothings to me.

GREAT. How came that about?

VAL. Why, I still believed what Mr. Tell-true had said, and that carried me beyond them all.

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to its charge things that belong not to it? The profession of religion involves trouble and loss; the possession of religion calls for self-denial and the bearing of many a cross. Well, instantly the way is spoken against, and young believers are discouraged. Or professors fail and turn aside; unworthy pilgrims intrude upon the King's highway, and come to an ill end. All this is laid to the account of true religion; and the world seeks to scandalise the faith for the fault of its professors. Such were the hindrances which obstructed the pilgrimage of Mr. VALIANT-FOR-TRUTH.

I believed Tell-true.—This was the secret of his confidence and constancy. Men told him of drawbacks, and downfalls, and pits, and snares, and lions, and giants, and dungeons, and dark rivers, and death-pains; but none of these things moved him. He had heard from the lips of TELL-TRUE that CHRISTIAN forsook all and followed Christ, and, through the trials and crosses of the homeward journey, he reached Home at last. He *believed* this; his faith impelled him to the pilgrimage, and hitherto had the Lord helped him.

GREAT. Then, "this was your victory, even your faith?"

VAL. It was so: I believed, and therefore came out, got into the way, fought all that set themselves against me, and, by believing, am come to this place.

Who would true valour see,
  Let him come hither;
One here will constant be,
  Come wind, come weather;
There's no discouragement
Shall make him once relent
His first avowed intent
    To be a pilgrim.

Who so beset him round
  With dismal stories,
Do but themselves confound,
  His strength the more is.
No lion can him fright;
He'll with a giant fight,
But he will have a right
    To be a pilgrim.

Hobgoblin nor foul fiend
  Can daunt his spirit;
He knows he at the end
  Shall life inherit.
Then fancies fly away,
He'll not fear what men say,
He'll labour night and day
    To be a pilgrim.

* * *

CHAPTER XII.

THE ENCHANTED GROUND.

THREE important scenes and lessons occur in this chapter, which contains the account of the passage of the Pilgrims through the Enchanted Ground—(1) The danger of the Pilgrim-band, and their earnest struggles to resist the perils that encompassed them; (2) the deadly peril of other Pilgrims, who, contrary to all the safe directions given him, had fallen asleep, and could not be awaked; and (3) the introduction of one STAND-FAST to the group, and the additional profit and instruction contributed to the Allegory by his spiritual experience.

The Enchanted Ground wears a darker and more dangerous aspect in this Pilgrimage than in the former narrative. CHRISTIAN and HOPEFUL had found their chief enemy there to be their spirit of drowsiness and inclination to sleep. But, admonished by the advice of the Shepherds, they sustained each other by godly fellowship and interchange of their mutual experience. In this Pilgrimage the perils of the journey are additionally enhanced by the darkness and by the general badness of the way, involving slips and downfalls. But their company is strong— GREAT-HEART in the forefront, and VALIANT-FOR-TRUTH in the rereward, and all the rest between; a beautiful illustration of the adjustment of different talents and the equilibrium of spiritual strength and weakness that must ever characterise a well-ordered company of spiritual Pilgrims.

The character of STAND-FAST is beautifully introduced, and is well wrought out, even to the close. He is a wrestling Christian, striving against sin, and doing battle "on his knees" against the carnal temptations of the world and the flesh. We have stated in the notes of the former Pilgrimage that the Enchanted Ground is meant to indicate a state of temporal prosperity, in which men are inclined to slumber, and ease, and luxurious indulgence of the flesh. And, accordingly, this is the very temptation that assails STAND-FAST in this perilous place. Madam BUBBLE is the ably-drawn picture of the present evil world, in its manifold and strong temptation of the fleshly nature and of the carnal sense. And after a man has gained the world and lost his soul, what has he gained? — a bubble! what has he lost?—his life, eternity, and all!

BY this time they were got to the Enchanted Ground, where the air naturally tended to make one drowsy: and that place was all grown over with briars and thorns, excepting here and there, where was an enchanted arbour, upon which if a man sits, or in which if a man sleeps, it is a question, say some, whether ever he shall rise or wake again in this world. Over this forest therefore they went, both one and another: Mr. Great-heart went before, for that he was their guide; Mr. Valiant-for-truth came behind, being rear-guard; for fear lest peradventure some fiend, or dragon, or giant, or thief, should fall upon their rear, and so do mischief. They went on here, each man with his sword drawn in his hand, for they knew it was a dangerous place. Also they cheered up one another, as well as they could. Feeble-mind, Mr. Great-heart commanded, should come up after him, and Mr. Despondency was under the eye of Mr. Valiant.

Now they had not gone far, but a great mist and darkness fell upon them all, so that they could scarce, for a great while, one see the other: wherefore they were forced for some time to feel for one another by words, for they walked not by sight. But any one must think that here was but sorry going for the best of them all; but how much worse was it for the women and children, who both of feet and heart were but tender. Yet so it was, that, through the encouraging words of him that led in the front, and of him that brought them up behind, they made a pretty good shift to wag along.

The way was also here very wearisome, through dirt and slabbiness. Nor was there on all this ground so much as one inn or victualling-house wherein to refresh the feebler sort. Here, therefore, was grunting, and puffing and sighing; while one tumbleth over a bush, another sticks fast in the dirt; and the children, some of them lost their shoes in the mire; while one cries out, I am down! and another,

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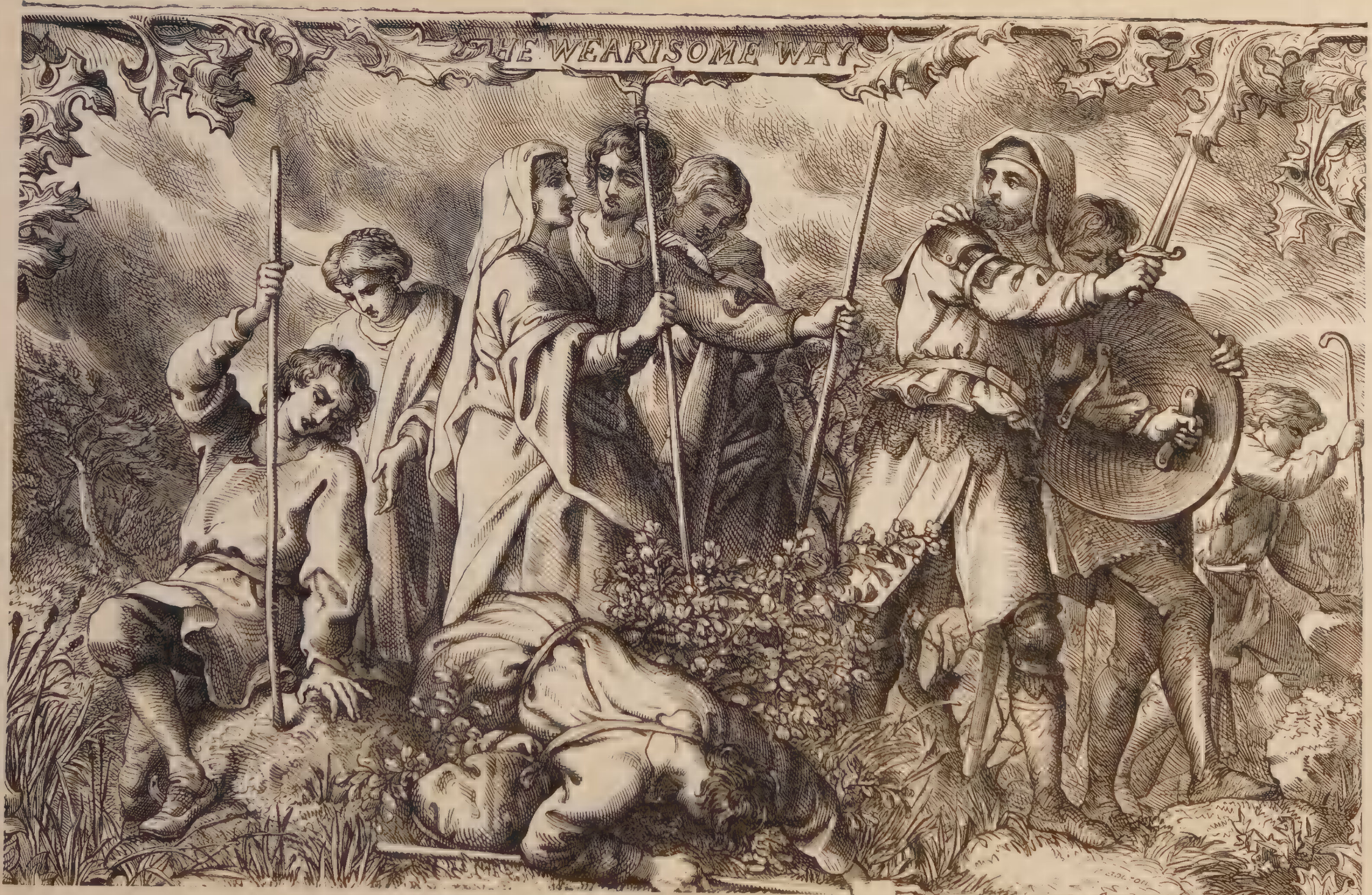
The Enchanted Ground.—The natural tendency of this place is to make one drowsy. The enchantments of the world are dangerous to the spiritual health, tending to stupefy the soul, and to bring it into the captivity of spiritual lethargy and unconcern. It represents that state of carnal ease and worldly prosperity that rocks the spiritual man to slumber, bewitching him with the world's smiles and sunshine, and causing him to forget God. The stumblings and downfalls of the Pilgrims indicate the dangers of such a state of spiritual night and darkness; and the arbour, with its soft and tender couch, means the utter relapse of the soul, entirely resigned to the pleasures of life, and spell-bound by its wily enchantments.

The mist and darkness of this stage are


THE WEARISOME WAY

Ho, where are you? and a third, The bushes have got such a fast hold on me, I think I cannot get away from them.

Then they came to an arbour, warm and promising, much refreshing to the pilgrims: for it was finely wrought above-head, beautified with greens, furnished with benches and settles. It also had in it a soft couch, where the weary might lean. This, you must think, all things considered, was tempting; for the pilgrims already began to be foiled with the badness of the way: but there was not one of them that made so much as a motion to stop there. Yea, for aught I could perceive, they continually gave so good heed to the advice of their guide, and he did so faithfully tell them of dangers, and of the nature of dangers, when they were at them, that usually, when they were nearest to them, they did most pluck up their spirits, and hearten one another to deny the flesh. This arbour was called the Slothful's Friend, and was made on purpose to allure, if it might be, some of the pilgrims there to take up their rest when weary.

I saw then in my dream that they went on in this solitary ground, till they came to a place at which a man is apt to lose his way. Now, though when it was light their guide could well enough tell how to miss those ways that led wrong, yet in the dark he was put to a stand: but he had in his pocket a map of all ways leading to or from the Celestial City: wherefore he strikes a light (for he never goes also without his tinder-box), and takes a view of his book or map, which bids him be careful in that place to turn to the right hand. And had he not been careful here to look in his map, they had in all probability been smothered in the mud; for just a little before them, and that at the end of the cleanest way, too, was a pit, none knows how deep, full of nothing but mud, there made on purpose to destroy the pilgrims in.

Then thought I with myself, Who that goeth on pilgrimage but would have one of these maps about him, that he may look, when he is at a stand, which is the way he must take.

Then they went on in this Enchanted Ground, till they came to where there was another arbour, and it was built by the highway side.

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consistent with the spirit of the enchanted scene. Worldly pleasure waves her magic wand, and bids a cloud of misty incense to arise, and mysterious darkness to descend; and under these influences the soul is induced to slumber and to sleep the deep slumber, it may be, the deadly sleep of oblivion and forgetfulness. The soul needs light in such a place, and by that light the Pilgrims do well to read the directions of the way, lest they too should be entangled in "the net of the flatterer," or in some other yoke of bondage.

There is also great danger here lest we mistake the true nature of the right way. In days of ease and worldly peace we are liable to choose "the cleanest way," and to avoid the narrow path because it may, for the time, *seem* to be less pleasant to the tread. Here it

And in that arbour there lay two men, whose names were Heedless and Too-bold. These two went thus far on pilgrimage; but here, being wearied with their journey, sat down to rest themselves, and so fell fast asleep. When the pilgrims saw them, they stood still, and shook their heads; for they knew that the sleepers were in a pitiful case. Then they consulted what to do, whether to go on and leave them in their sleep, or step to them and try to awake them: so they concluded to go to them and awake them; that is, if they could; but with this caution, namely, to take heed that they themselves did not sit down, nor embrace the offered benefit of that arbour.

So they went in, and spake to the men, and called each one by his name (for the guide, it seems, did know them), but there was no voice nor answer. Then the guide did shake them, and did what he could to disturb them. Then said one of them, I will pay you when I take my money. At which the guide shook his head. I will fight so long as I can hold my sword in my hand, said the other. At that one of the children laughed.

Then said Christiana, What is the meaning of this? The Guide said, They talk in their sleep; if you strike them, beat them, or whatever else you do to them, they will answer you after this fashion; or as one of them said in old time, when the waves of the sea did beat upon him, and he slept as one upon the mast of a ship, "When I awake, I will seek it yet again." You know, when men talk in their sleep, they say anything, but their words are not governed either by faith or reason. There is an incoherency in their words now, as there was before betwixt their going on pilgrimage and sitting down here. This, then, is the mischief of it: when heedless ones go on pilgrimage, 'tis twenty to one but they are served thus. For this Enchanted Ground is one of the last refuges that the enemy to pilgrims has; wherefore it is, as you see, placed almost at the end of the way, and so it standeth against us with the more advantage. For when, thinks the enemy, will these fools be so desirous to sit

Prov. xxiii. 34, 35.

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is important, yea, essential, that we consult a map, seeing that by this only can we tell whither each way leads, and what is the end to which each path conducts. This is the place wherein to walk with wary steps and wakeful eye—"by faith, and not by sight."

Heedless and Too-bold.—These men are described as having thus far advanced upon their journey; but now, at one of the later stages, they are overpowered, not by any direct assault of Satan, but by the soft and indulgent spirit of slumber. Here Satan's power is strong, and all the more insidious because it is unseen. It steals softly over the soul, and sheds the soporific dew upon the eyelids of the understanding, making us heavy with sleep and weary of the way. It is Satan's last hour and the power of darkness. So near the Land of Beulah and yet asleep! but a single stage removed from the end of the journey—"almost," but not "altogether" saved!—Acts xxvi. 28, 29. As Bunyan elsewhere speaks of down as when they are weary? and when so like for to be weary, as when almost at their journey's end? Therefore it is, I say, that the Enchanted Ground is placed so nigh to the land Beulah, and so near the end of their race. Wherefore let pilgrims look to themselves, lest it happen to them as it has done to these, that, as you see, are fallen asleep and none can awake them.

Then the pilgrims desired, with trembling, to go forward; only they prayed their guide to strike a light, that they might go the rest of their way by the help of the light of a lantern. So he struck a light, and they went by the help of that through the rest of this way, though the
2 Peter i 19 darkness was very great.

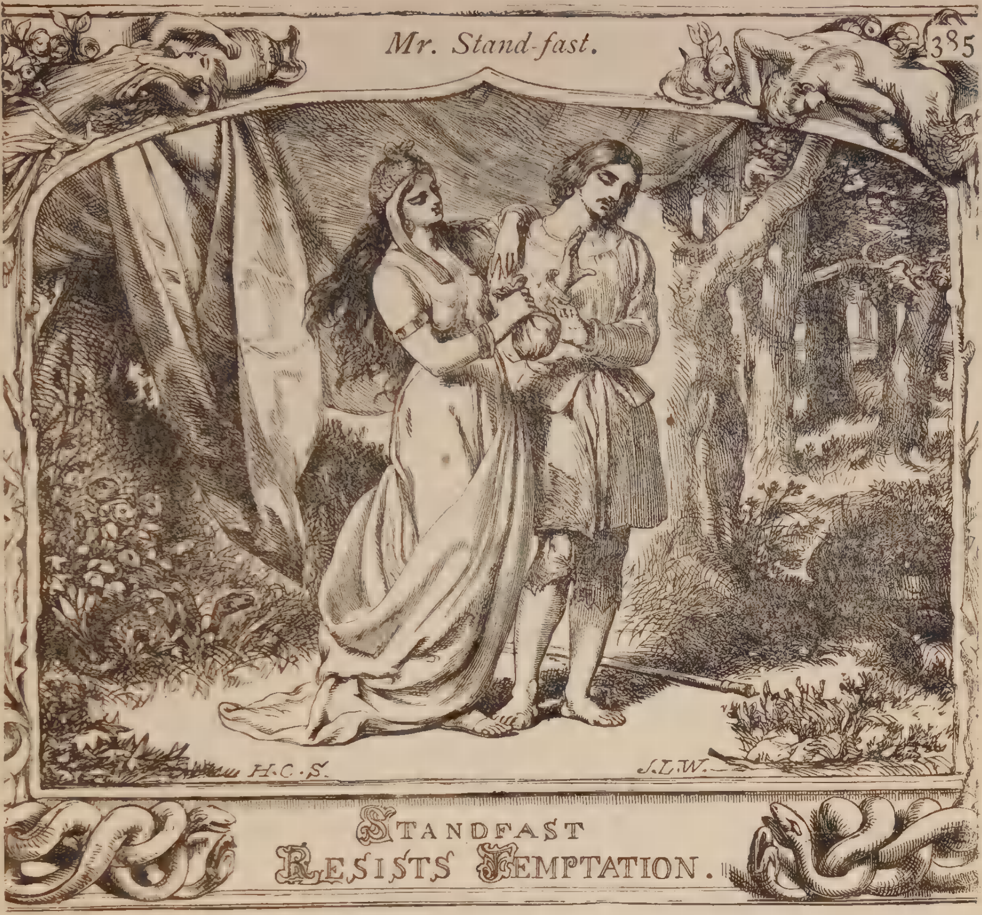
But the children began to be sorely weary; and they cried out unto him that loveth pilgrims, to make their way more comfortable. So, by that they had gone a little farther, a wind arose that drove away the fog; so the air became more clear. Yet they were not off by much of the Enchanted Ground, but only now they could see one another better, and the way wherein they should walk.

Now, when they were almost at the end of this ground, they perceived that a little before them was a solemn noise as of one that was much concerned. So they went on, and looked before them; and behold they saw, as they thought, a man upon his knees, with his hands and eyes lifted up, and speaking, as they thought, earnestly to some one that was above. They drew nigh, but could not tell what he said; so they went softly till he had done. When he had done, he got up, and began to run towards the Celestial City. Then Mr. Great-heart called after him, saying, Soho, friend, let us have your company, if you go, as I suppose you do, to the Celestial City. So the man stopped, and they came up to him; but so soon as Mr. Honest saw him, he said, I know this man? Then said Mr. Valiant-for-truth, Pr'ythee, who is it? It is one, said he, that comes from whereabout I dwelt: his name is Stand-fast; he is certainly a right good pilgrim.

King Agrippa—"He stepped fair, but stepped short. He was hot while he ran, but he was quickly out of breath." This is a timely admonition to us all, even to those that are farthest travelled on the road, that we be watchful to the end, and so much the more as we see the day approaching.

They cried out. — In prayer, as CHRISTIAN had done in his days of darkness, and as all true Pilgrims must do, if they would walk safely through the dim shadows that obscure the evidence of the soul. In all time of our wealth, and in all seasons of pleasure and prosperity, we have as much need of the weapon of All-prayer as in the dark days of adversity. Darkness gathers around the soul amid the enchantments of the Enchanted Ground, as well as amid the spirits of the vast deep in the Valley of the Shadow of Death.

One that was much concerned. — The intensity of the danger, and the extreme necessity of the Pilgrims at this stage, are well described by this scene of the praying Pilgrim, STAND-FAST. "Behold, he prayeth!" What darkness hath befallen him; what danger



STANDFAST RESISTS TEMPTATION.

So they came up one to another; and presently Stand-fast said to old Honest, Ho! father Honest, are you there? Ay, said he; that am I, as sure as you are there. Right glad am I, said Mr. Stand-fast, that I have found you on this road. And as glad am I, said the other, that I espied you on your knees. Then Mr. Stand-fast blushed, and said, But why, did you see me? Yes, that I did, quoth the other, and with my heart was glad at the sight. Why, what did you think? said Stand-fast. Think, said old Honest; what should I think? I thought we had an honest man on the road, and therefore should have his company by-and-by. If you thought not amiss, said Stand-fast, how happy am I; but, if I be not as I should, it is I alone must bear it. That is true, said the other; but your fear doth further confirm me that things are right betwixt the Prince of Pilgrims and your soul; for he saith, "Blessed is the man that feareth always."

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threatened him; what sore affliction is it that hath thus brought him to his knees? STANDFAST, no doubt, has borne many a brunt of battle, and in days of open danger has been caparisoned for the fight, and has fought his battles bravely. But he is now walking amid the enchantments of earthly scenes; and, lo, an enchantress stands beside him to allure

VAL. Well, but brother, I pray thee tell us, what was it that was the cause of thy being upon thy knees even now? Was it for that some special mercies laid obligations upon thee, or how?

STAND. Why, we are, as you see, upon the Enchanted Ground; and as I was coming along, I was musing with myself of what a dangerous nature the road in this place was; and how many, that had come even thus far on pilgrimage, had here been stopped and been destroyed. I thought also of the manner of death with which this place destroyed men. Those that die here die of no violent distemper: the death which such die is not grievous to them; for he that goeth away in a sleep begins that journey with desire and pleasure; yea, such acquiesce in the will of that disease.

Then Mr. Honest, interrupting him, said, Did you see the two men asleep in the arbour?

STAND. Ay, ay; I saw Heedless and Too-bold there; and, for
Prov. 10. 7. aught I know, there they will lie till they rot; but let me go on with my tale. As I was thus musing, as I said, there was one in very pleasant attire, but old, who presented herself to me, and offered me three things: to wit, her body, her purse, and her bed. Now the truth is, I was both weary and sleepy; I am also as poor as an owlet, and that perhaps the witch knew. Well, I repulsed her once and again; but she put by my repulses and smiled. Then I began to be angry; but she mattered that nothing at all. Then she made offers again, and said, If I would be ruled by her, she would make me great and happy; for, said she, I am the mistress of the world, and men are made happy by me. Then I asked her name, and she told me it was Madam Bubble. This set me further from her; but she still followed me with enticements. Then I betook me, as you saw, to my knees, and with hands lifted up, and cries, I prayed to Him

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him from the path of safety. In this time of danger the tempted Pilgrim betakes himself to prayer.

Madam Bubble.—Here is the world, with its chief enchantments, tempting what remains of the carnal sense and of the fleshly mind, so as to wake up its last surviving spark of earthliness, and lull the "new man" into its deadly sleep—

"Till the swollen bubble bursts—and all is air!"

This phantom world, this painted particoloured bubble, that men covet, and chase, and cherish, and for which most men sell their very souls—this earthly element now strives to tempt the Pilgrim. This is the Delilah of the pilgrimage—the enchantress of the Enchanted Ground. If thou wilt but lay thy head upon her lap, and rest thee, while she lulls thee into sleep, all thy days are henceforth days of weakness, blindness, and captivity. Had the strong Samson knelt in prayer in the day of the Philistines, *he* had been STAND-FAST to the end. But he slept as many sleep, on the Enchanted Ground, and all was lost!

Then I took me to my knees.—This was his safety. In any other strength than this he could but fail. Hence prayer is always needed; for this temptation ever assails us. So long as we are in the world, the spirit of the world would woo and win us, to the loss that had said he would help. So just as you came up the gentlewoman went her way. Then I continued to give thanks for this great deliverance; for I verily believe she intended no good, but rather sought to make stop of me in my journey.

Hon. Without doubt, her designs were bad. But stay, now you talk of her, methinks I either have seen her, or have read some story of her.

Stand. Perhaps you have done both.

Hon. Madam Bubble! Is she not a tall, comely dame, somewhat of a swarthy complexion?

Stand. Right, you hit it; she is just such a one.

Hon. Doth she not speak very smoothly, and give you a smile at the end of a sentence?

Stand. You fall right upon it again, for these are her very actions.

Hon. Doth she not wear a great purse by her side? and is not her hand often in it fingering her money, as if that was her heart's delight?

Stand. It is just so; had she stood by all this while, you could not more amply have set her forth before me, nor have better described her features.

Hon. Then he that drew her picture was a good limner, and he that wrote of her said true.

Great. This woman is a witch, and it is by virtue of her sorceries that this ground is enchanted. Whoever doth lay his head down in her lap, had as good lay it down upon that block over which the axe doth hang; and whoever lay their eyes upon her beauty, are accounted the enemies of God. This is she that maintaineth in their 1 John 2. 14, 15.
splendour all those that are the enemies of pilgrims. Yea, this is she that hath brought off many a man from a pilgrim's life. She is a great gossiper; she is always, both she and her daughters, at one pilgrim's heels or another, now commending, and then preferring, the excellences of this life. She is a bold and impudent slut; she will talk with any man. She always laugheth poor pilgrims to scorn; but highly commends the rich. If there be one cunning to get money in a place, she will speak well of him from house to house; she loveth banqueting

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of our eternal gain. Beware of Madam Bubble, all ye Pilgrims who would be safe. She follows to the final stages, even to the brink of the river does she tempt you. Then pray all through the pilgrimage. Be not fascinated by her wiles, nor yet enchanted by her spells. Betake you to your knees in prayer, that ye may be "able to withstand in the evil day, and having done all, to stand," Eph. vi. 13.

and feasting mainly well; she is always at one full table or another. She has given it out in some places that she is a goddess, and therefore some do worship her. She has her time and open places of cheating; and she will say, and avow it, that none can show a good comparable to hers. She promiseth to dwell with children's children, if they will but love her and make much of her. She will cast out of her purse gold like dust, in some places, and to some persons. She loves to be sought after, spoken well of, and to lie in the bosoms of men. She is never weary of commending her commodities, and she loves them most that think best of her. She will promise to some crowns and kingdoms, if they will but take her advice; yet many hath she brought to the halter, and ten thousand times more to hell.

Oh! said Stand-fast, what a mercy is it that I did resist her! for whither might she have drawn me!

GREAT. Whither! nay, none but God knows. But, in general, to be sure she would have drawn thee into "many foolish and hurtful lusts, which drown men in destruction and perdition." It was she that set Absalom against his father, and Jeroboam against his master. It was she that persuaded Judas to sell his Lord, and that prevailed with Demas to forsake the godly pilgrim's life; none can tell of the mischief that she doth. She makes variance betwixt rulers and subjects, betwixt parents and children, betwixt neighbour and neighbour, betwixt a man and his wife, betwixt a man and himself, betwixt the flesh and the spirit. Wherefore, good master Stand-fast, be as your name is, and "when you have done all, stand."

1 Tim. 6. 9.

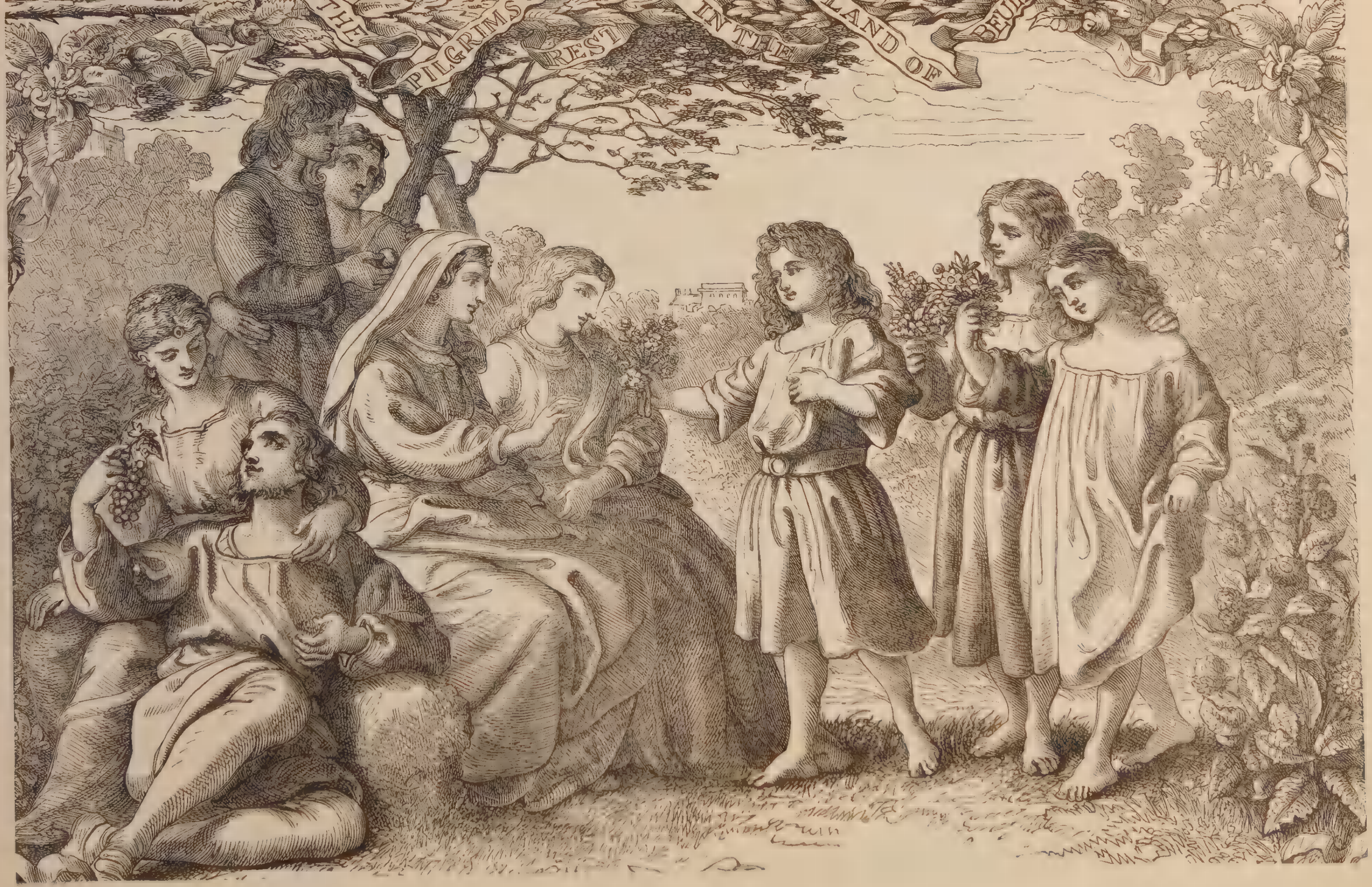
At this discourse there was among the pilgrims a mixture of joy and trembling; but at length they broke out, and sang—

What danger is the pilgrim in!
  How many are his foes!
How many ways there are to sin
  No living mortal knows.

Some in the ditch spoil'd are, yea can
  Lie tumbling in the mire;
Some, though they shun the frying-pan,
  Do leap into the fire.

The same character of danger that assailed FAITHFUL at the outset of his journey in the carnal temptation of ADAM THE FIRST, now assails STAND-FAST near the end of his pilgrimage. The world, and the spirit of the world, would entangle us in the wilderness, and make a truce with us, and so hinder the progress of our journey home. It is for us to resist her enchantments and reject her overtures. "What peace, so long as her witchcrafts are so many?" 2 Kings ix. 22.

"I, under fair pretence of friendly ends,
And well-placed words of glozing courtesy,
Baited with reasons not unplausible,
Wind me into the easy-hearted man,
And hug him into snares."


THE
PILGRIMS
REST
IN THE
LAND OF
BEUL

CHAPTER XIII.

THE PILGRIMS AT HOME.

WE have arrived at the conclusion of the Second Pilgrimage—the last stage, the farewell to the things of earth, the welcome to the world of light and everlasting life. There is a sublimity in the description of these final scenes which excels that of the former Part. The group that has been gradually enlarging is now about to break up and to dissolve into the Invisible. In the portraiture of this concluding stage, the Dreamer summons to his aid all his powers of imagery and description. A perspective opens upon the view—a continuous series of scenes, as the Pilgrim-band breaks up, piecemeal, one by one. Gathered together in the Land of Beulah, they peacefully await the summons of their Lord. They pass not the fords of the river in company, as CHRISTIAN and HOPEFUL did, but singly, and each alone. In the description of these successive departures, there is included all the solemnity of earthly solicitude with all the heavenly bliss and peace characteristic of the death-bed scene of the departing Christian.

This gorgeous sketch, thus pictured in detail, is well worth the study and review of the thoughtful and pious mind. Post after post arrives with the summons of the Lord, borne of the arrow tipped with death, yet fraught with everlasting life. Link after link of this wondrous chain is severed, and soul after soul bids fond adieu to earth, and is helped across the flood to the further shore. Here all is changed: the weak are changed from weakness into strength; the desponding, from gloom and sorrow into joy; the strong and happy, from glory into glory. CHRISTIANA, as a mother in Israel, is first called away, and leaves kind messages of love to all her fellow-pilgrims; and then departs to be with CHRISTIAN and with CHRISTIAN'S Lord. READY-TO-HALT, out of weakness, is made strong, and enters into the realisation of the Promises. FEEBLE-MIND girds up the loins of his mind, and passes to the other side. DESPONDENCY and his daughter fear and despond no more; their earthly murmurs break forth into songs and melodies of heaven. Mr. HONEST has to dare the deeper fords and to cross the overflowings of the river; and, by the help of GOOD-CONSCIENCE, is conducted safely through the flood. VALIANT-FOR-TRUTH sinks low in deep waters, but rises to the higher victory. And STAND-FAST, although "the waters are to the palate bitter, and to the stomach cold," yet has he no fears, but stands fast and firm even to the end, and at length "ceased to be seen of them." Thus did these members of the Pilgrim-band dissolve in death, to meet again and for ever on the better and brighter shore of the Spirit-land.

AFTER this I beheld until they were come into the Land of Beulah, where the sun shineth night and day. Here, because they were weary, they betook themselves awhile to rest; and because this country was common for pilgrims, and because these orchards and vineyards that were here belonged to the King of the Celestial country, therefore they were licensed to make bold with any of his things. But a little while soon refreshed them here, for the bells did

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The Land of Beulah.—The border-land of heaven is Beulah—that spiritual state of peace and rest, in which God ever comforts his children, and feeds them with heavenly food, and visits them with his grace and love, and departs not from the holy place of the heart within which Jesus is enshrined as the loved and chosen guest. "Thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee; and thy land shall be married," Isa. lxii. 4. This is the place of the espousal of the soul to Jesus—

"The bride and bridegroom both rejoice
In Beulah's marriage scene;
While earth and heaven unite their voice,
And Jordan rolls between."

so ring, and the trumpets continually sounded so melodiously, that they could not sleep; and yet they received as much refreshing, as if they slept their sleep never so soundly. Here also all the noise of them that walked in the streets was, More pilgrims are come to town. And another would answer, saying, And so many went over the water, and were let in at the golden gates to-day. They would cry again, There is now a legion of shining ones just come to town: by which we know that there are more pilgrims upon the road; for here they come to wait for them, and comfort them after their sorrow. Then the pilgrims got up, and walked to and fro; but how were their eyes now filled with celestial visions! In this land, they heard nothing, saw nothing, felt nothing, smelt nothing, tasted nothing that was offensive to their stomach or mind; only, when they tasted of the water of the river, over which they were to go, they thought that tasted a little bitterish to the palate, but it proved sweet when it was down.

In this place there was a record kept of the names of them that had been pilgrims of old, and a history of all the famous acts that they had done. It was here also much discoursed, how the river to some has its flowings, and what ebbings it has had while others have gone over. It has been in a manner dry for some, while it has overflowed its banks for others.

In this place the children of the town would go into the King's gardens and gather nosegays for the pilgrims, and bring them to them with affection. Here also grew camphire, and spikenard, saffron, calamus, and cinnamon, with all the trees of frankincense, myrrh, and aloes, with all the chief spices. With these the pilgrims' chambers were perfumed while they stayed here; and with these were their bodies anointed to prepare them to go over the river, when the time appointed was come.

Now while they lay here, and waited for the good hour, there was a noise in the town, that there was a post come from the Celestial City, with matters of great importance to one Christiana, the wife of Christian the pilgrim. So inquiry was made for her, and the house was found out where she was; so the post presented her with a letter:

All the Pilgrim-band are resting here, as they alone can rest who abide in Jesus and are stayed upon his love. They are now hard by the waters of Death, and are ripening fast for the reaper's sickle. Amid the pleasures of his grace and the consolations of his love, they await the message bearing the summons of their Lord.

There was a post come.—And now the company is about to break up, and CHRISTIANA is the first to go. Death is the messenger of God to man to take him home. It comes on the arrow-point; sharp and painful it may be, but it is an arrow of love. It breaks the cord of this mortal life, but only to bind it again, in an indissoluble bond, to the heart of Jesus.

the contents were, Hail, good woman! I bring thee tidings, that the Master calleth for thee, and expecteth that thou shouldst stand in his presence, in clothes of immortality, within these ten days.

When he had read this letter to her, he gave her therewith a sure token that he was a true messenger, and was come to bid her make haste to be gone. The token was, an arrow sharpened with love, let easily into her heart, which, by degrees, wrought so effectually with her, that at the time appointed she must be gone.

When Christiana saw that her time was come, and that she was the first of this company that was to go over, she called for Mr. Great-heart, her guide, and told him how matters were. So he told her he was heartily glad of the news, and could have been glad had the post come for him. Then she bid that he should give advice how all things should be prepared for her journey. So he told her, saying, Thus and thus it must be; and we that survive will accompany you to the river-side.

Then she called for her children, and gave them her blessing; and told them that she had read with comfort the mark that was set in their foreheads, and was glad to see them with her there, and that they had kept their garments so white. Lastly, she bequeathed to the poor what little she had, and commanded her sons and daughters to be ready against the messenger should come for them.

When she had spoken these words to her guide and to her children, she called for Mr. Valiant-for-truth, and said unto him, Sir, you have in all places showed yourself true-hearted; be faithful unto death, and my King will give you a crown of life. I would also entreat you to have an eye to my children; and if, at any time, you see them faint speak comfortably to them. For my daughters, my sons' wives, they have been faithful, and a fulfilling of the promise upon them will be their end. But she gave Mr. Stand-fast a ring.

Then she called for old Mr. Honest, and said of him, "Behold an Israelite indeed, in whom is no guile." Then said he, I wish you a fair day, when you set out for Mount Zion, and shall be glad to see that you go over the river dry-shod. But she answered, Come wet, come dry, I long to be gone; for, however the weather is in my

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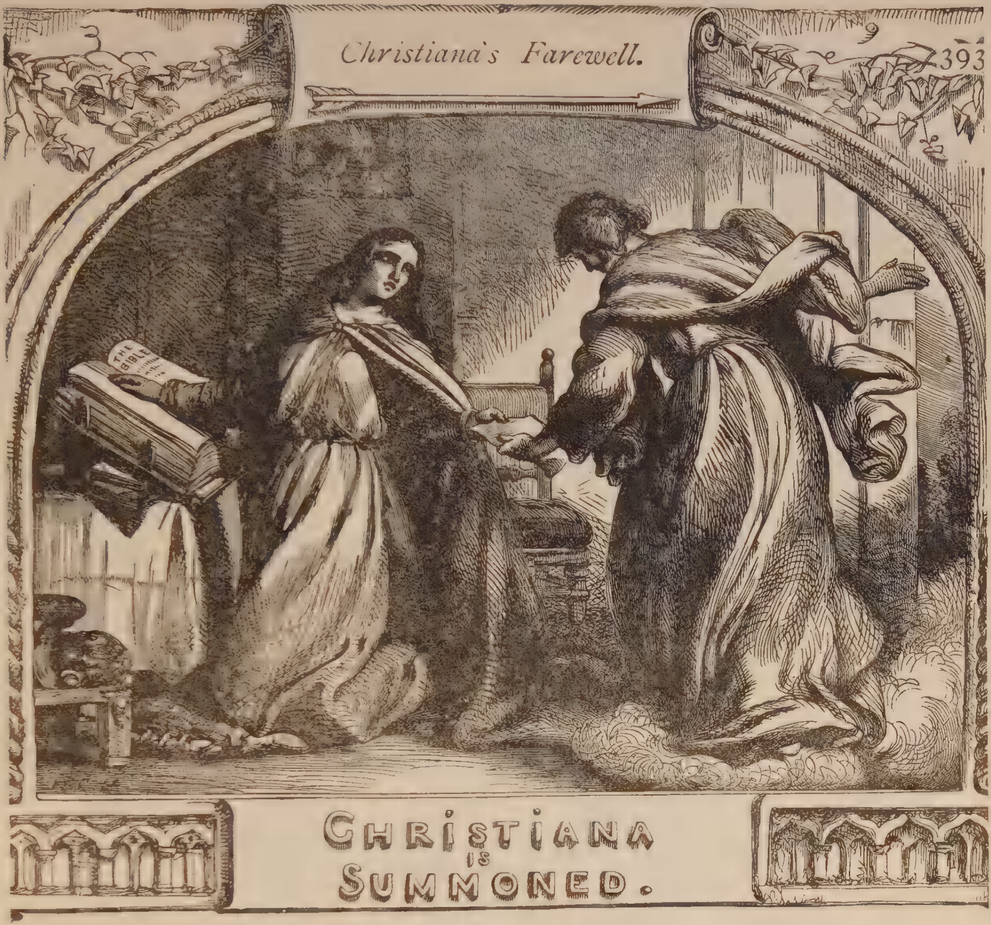
Such a one as CHRISTIANA has many things to say, many messages to leave, many adieus to present to those that have borne her company in the way. To each she speaks, according to his want, according to his weakness, or according to his strength. She sets her house in order, commits her children and children's children to the good offices of strong and valiant men, comforts all her fellows with the consolation wherewith she also is comforted, and now is ready to depart and be with Christ—for ever with the Lord.



CHRISTIANA IS SUMMONED.

journey, I shall have time enough, when I come there, to sit down and rest me, and dry me.

Then came in that good man, Mr. Ready-to-halt, to see her. So she said to him, Thy travel hitherto has been with difficulty; but that will make thy rest the sweeter. Watch and be ready; for at an hour when you think not the messenger may come.

After him came Mr. Despondency and his daughter Much-afraid; to whom she said, You ought with thankfulness for ever to remember your deliverance from the hand of Giant Despair, and out of Doubting Castle. The effect of that mercy is, that you are brought with safety hither. Be ye watchful, and cast away fear; be sober, and hope to the end.

Then she said to Mr. Feeble-mind, Thou wast delivered from the

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And what a death-bed is that of the full-ripe Christian! Both shores are filled with the communion of saints, while the river flows between. On earth they throng around her bed-side, and stand as it were along the sloping strand by the river-brink. In heaven a yet more glorious throng awaits her—of chariots and horses, and white-robed priests and kings, to lift her from the fast-flowing tide, and upbear her to the golden gates and to the all-glorious throne. And this scene is ended!

mouth of Giant Slay-good, that thou mightest live in the light of the living for ever, and see thy King with comfort: only I advise thee to repent of thine aptness to fear, and doubt of his goodness, before he sends for thee; lest thou shouldst, when he comes, be forced to stand before him for that fault with blushing.

Now the day drew on that Christiana must be gone. So the road was full of people to see her take her journey. But, behold, all the banks beyond the river were full of horses and chariots, which were come down from above, to accompany her to the city-gate. So she came forth, and entered the river, with a beckon of farewell to those that followed her. The last words that she was heard to say were, I come, Lord, to be with thee, and bless thee.

So her children and friends returned to their place, for those that waited for Christiana had carried her out of their sight. So she went and called, and entered in at the gate, with all the ceremonies of joy that her husband Christian had entered with before her.

At her departure the children wept. But Mr. Great-heart and Mr. Valiant played upon the well-tuned cymbal and harp for joy. So all departed to their respective places.

In process of time there came a post to the town again, and his business was with Mr. Ready-to-halt. So he inquired him out, and said, I am come from Him whom thou hast loved and followed, though upon crutches; and my message is, to tell thee that he expects thee at his table, to sup with him in his kingdom, the next day after Easter; wherefore prepare thyself for this journey. Then he also gave him a token that he was a true messenger, saying, "I have Eccles. 12. 6. broken thy golden bowl, and loosed thy silver cord."

After this, Mr. Ready-to-halt called for his fellow-pilgrims, and told them, saying, I am sent for, and God shall surely visit you also. So he desired Mr. Valiant to make his will; and because he had nothing to bequeath to them that should survive him but his crutches and his good wishes, therefore thus he said, These crutches I bequeath to my son that shall tread in my steps, with a hundred warm wishes that he may prove better than I have been.

Then he thanked Mr. Great-heart for his conduct and kindness, and so addressed himself to his journey. When he came to the brink of

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Mr. Ready-to-halt.—And now this lame and limping Pilgrim is summoned. He has leaned upon his crutches hitherto; but now the chariots of the Lord await him. They that trust God's promises, and lean upon his Word, shall have the full enjoyment of them all in the land where there is no more hope or promise, for all is the full fruition of eternal the river, he said, Now I shall have no more need of these crutches since yonder are chariots and horses for me to ride on. The last words he was heard to say were, Welcome, life! So he went his way.

After this, Mr. Feeble-mind had tidings brought him that the post sounded his horn at his chamber-door. Then he came in, and told him, saying, I am come to tell thee that thy Master hath need of thee: and that in a very little time thou must behold his face in brightness. And take this as a token of the truth of my message: "Those that look out at the windows shall be darkened."

Then Mr. Feeble-mind called for his friends, and told them what errand had been brought unto him, and what token he had received of the truth of the message. Then he said, Since I have nothing to bequeath to any, to what purpose should I make a will? As for my feeble mind, that I will leave behind, for that I shall have no need of in the place whither I go; nor is it worth bestowing upon the poorest pilgrims: wherefore, when I am gone, I desire that you, Mr. Valiant, would bury it in a dung-hill. This done, and the day being come in which he was to depart, he entered the river as the rest. His last words were, Hold out, faith and patience! So he went over to the other side.

When days had many of them passed away, Mr. Despondency was sent for; for a post was come, and brought this message to him: Trembling man, these are to summon thee to be ready with the King by the next Lord's day, to shout for joy, for thy deliverance from all thy doubtings. And, said the messenger, that my message is true, take this for a proof: so he gave him "a grasshopper to be a burden unto him." Eccles. 12. 5. Now Mr. Despondency's daughter, whose name was Much-afraid, said, when she heard what was done, that she would go with her father. Then Mr. Despondency said to his friends, Myself and my daughter, you know what we have been,

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glory. We take not the promises with us into heaven, but leave them behind us for other Pilgrims of the way.

Mr. Feeble-mind. — The former victim of Giant SLAY-GOOD is now summoned to his rest. In feebleness he had trod the path; he had gone softly all his days; but withal he had been faithful to his King. For this he is rewarded at the last, and, as a sickly, weakly child, is taken to his great Father's bosom. In deep humility he had walked, in very humiliation he ever loved to live; his death-bed was a lowly cot; and no better burying-place does he desire than "the dung-hill." To this humble-minded man is now the message sent —"Friend, come up higher!" He invokes "faith and patience" to abide with him to the last, and passes to the other side.

Despondency and Much-afraid. — Born of the same blood, characterised by the same spirit, bound once in the same bondage of Doubting Castle, "in death they were not divided." And in putting off this mortality and the fleshly raiment, they put off also their doubts and fears. The seeds of doubt had lingered to the last. The iron of despair had entered into their soul, and the marks of their bondage were never wholly effaced until they and how troublesomely we have behaved ourselves in every company: my will and my daughter's is that our desponds and slavish fears be by no man ever received, from the day of our departure, for ever: for I know that after my death they will offer themselves to others. For, to be plain with you, they are ghosts which we entertained when we first began to be pilgrims, and could never shake them off after: and they will walk about and seek entertainment of the pilgrims; but, for our sakes, shut the doors upon them.

When the time was come for them to depart, they went up to the brink of the river. The last words of Mr. Despondency were, Farewell, night! Welcome, day! His daughter went through the river singing, but no one could understand what she said.

Then it came to pass a while after, that there was a post in the town that inquired for Mr. Honest. So he came to the house where he was, and delivered to his hands these lines: Thou art commanded to be ready against this day se'nnight, to present thyself before thy Lord, at his Father's house. And for a token that my message is true, "All the daughters of music shall be brought low." Eccles. 12. 4. Then Mr. Honest called for his friends, and said unto them, I die, but shall make no will. As for my *honesty*, it shall go with me: let him that comes after be told of this.

When the day that he was to be gone was come, he addressed himself to go over the river. Now the river at that time overflowed its banks in some places; but Mr. Honest, in his lifetime, had spoken to one Good-conscience to meet him there; the which he also did, and lent him his hand, and so helped him over. The last words of Mr. Honest were, Grace reigns! So he left the world.

After this, it was noised about that Mr. Valiant-for-truth was sent for by a summons by the same post as the other, and had this for a token that the summons was true, that "his pitcher was broken at

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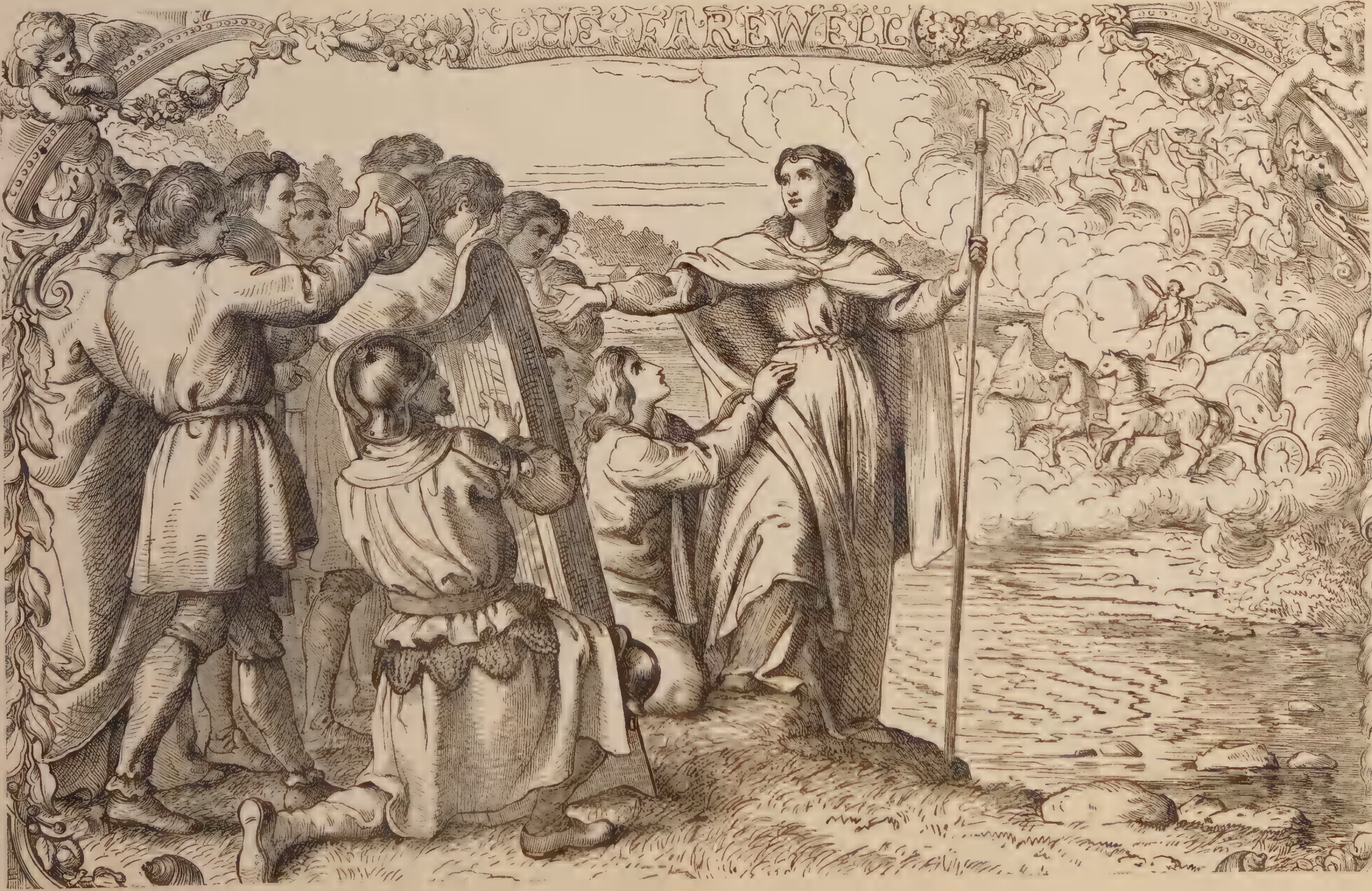
were clothed upon with immortality. To those doubting ones earth was a night season of gloom and darkness, and in the border land they saw the dawn of day; and when the summons comes, they are glad to bid farewell to the night that is past, and to welcome with joy and singing the eternal day, whose sunrising shall know no sunset.

Mr. Honest.—Thou brave Pilgrim! Jordan this day has overflowed its banks, and its fords are deep, and its swellings high. But thou art strong to breast its waves and to cross its floods! "Good-conscience" is thy succour, and "Grace reigns" thy battle-cry. Pass safely to thy rest! As a brave, manly Pilgrim, "old father HONEST" has fought the good fight, has discomfited many a foe, and by his true faith, and honest walk, and cheerful countenance, he has tended much to mitigate the sorrows and the trials of the Pilgrim-company. These men of generous heart and large experience are as strong pillars, upholding the consistency and strength of the spiritual temple.

Mr Valiant-for-truth. — Behold, a troop cometh; and now, encompassed with a cloud of witnesses, a trusty Pilgrim adventures the flood! It is VALIANT-FOR-TRUTH that now


THE FAREWELL

Eccles. 12. 6. the fountain." When he understood it, he called for his friends, and told them of it. Then said he, I am going to my Father's; and though with great difficulty I got hither, yet now I do not repent me of all the trouble I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me that I have fought his battles who now will be my rewarder.

When the day that he must go hence was come, many accompanied him to the river-side, into which as he went he said, Death, where is thy sting? and as he went down deeper, he said, Grave, where is thy victory? So he passed over, and all the trumpets sounded for him on the other side.

Then there came forth a summons for Mr. Stand-fast. This Mr. Stand-fast was he whom the pilgrims found upon his knees in the Enchanted Ground; and the post brought it him open in his hands. The contents whereof were, that he must prepare for a change of life, for his Master was not willing that he should be so far from him any longer. At this Mr. Stand-fast was put into a muse. Nay, said the messenger, you need not doubt of the truth of my message; for here is a token of the truth thereof, Thy wheel is broken at the cistern. Then he called to him Mr. Great-heart, who was their guide, and said unto him, Sir, although it was not in my hap to be much in your good company in the days of my pilgrimage, yet, since the time I knew you, you have been profitable to me. When I came from home, I left behind me a wife and five small children; let me entreat you at your return (for I know that you go and return to your Master's house, in hopes that you may be a conductor to more of the holy pilgrims), that you send to my family, and let them be acquainted with all that hath and shall happen unto me. Tell them moreover of my present blessed condition, and of my happy arrival at the Celestial City. Tell them also of Christian and Christiana his wife, and how she and her children

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steps down, and deeper down, and, as he sinks, his voice is lifted up more bravely and more strong, in token that it is Victory still. Death and the grave are overcome in that brief passage; and trumpets sounding at the other side announce that the brave warrior is at rest! His sword, that "right Jerusalem blade," is for all the valiant soldiers of the King—even "the sword of the Spirit, which is the Word of God."

Mr. Stand-fast.—Last of all, the message comes for STAND-FAST, and he obeys the summons. Here all is calm and peace. No waves or buffetings, no agonies or pains of death. Still and gentle, but yet cold and bitter, are the waters of the river. The dying Pilgrim stands in the midst of the flood, and speaks words of counsel and of ghostly strength to those he leaves behind him. He tells of the goodness of the Lord, and of the joys of his countenance; and how he rejoiced to walk in the footsteps of his Master. Such is came after her husband. Tell them also what a happy end she made, and whither she is gone. I have little or nothing to send to my family, except it be my prayers and tears for them: of which it will suffice that you acquaint them, if peradventure they may prevail.

When Mr. Stand-fast had thus set things in order, and the time being come for him to haste him away, he also went down to the river. Now there was a great calm at that time in the river; wherefore Mr. Stand-fast, when he was about half way in, stood a while and talked to his companions that had waited upon him thither; and he said, This river has been a terror to many: yea, the thoughts of it have also often frightened me. Now, methinks, I stand easy; my foot is fixed upon that on which the feet of the priests that bare the ark of the covenant stood, while Israel went over this Jordan. The waters, indeed, are to the palate bitter, and to the stomach cold; yet the thoughts of what I am going to, and of the convoy that wait for me on the other side, lie as a glowing coal at my heart. I see myself now at the end of my journey: my toilsome days are ended. I am going to see that head which was crowned with thorns, and that face which was spit upon for me. I have formerly lived by hearsay and faith; but now I go where I shall live by sight, and shall be with him in whose company I delight myself. I have loved to hear my Lord spoken of; and wherever I have seen the print of his shoe in the earth, there have I coveted to set my foot too. His name has been to me as a civet-box; yea, sweeter than all perfumes. His voice to me has been most sweet; and his countenance I have more desired than they that have most desired the light of the sun. His words I did use to gather for my food, and for antidotes against my faintings. He has held me, and has kept me from mine iniquities; yea, my steps have been strengthened in his way.

Josh 3. 17.

Now, while he was thus in discourse, his countenance changed; his

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the peaceful departure of the steadfast Christian. "Let me die the death of the righteous, and let my last end be like his!"

The residue of the company are left upon the earth, to pursue their pilgrimage still, to bring forth a people to the Lord, and to await the summons that is yet to call them away, to follow those who have already "through faith and patience inherited the promises." And who next? and next? It may be you, or the summons may be for me! There is something peculiarly solemn, glorious, grand, about this final shadow of the Dreamer's dream, as it thus vanishes from his sight. The finishing touch of the inimitable pencil of the Allegorist shades off the things of earth into the things of heaven, and merges that which is seen and temporal into that which is unseen and eternal. And thus we bid a reluctant farewell to the visions of the "Glorious Dreamer," profited by the blest lessons he hath taught us, and encouraged to pursue with greater zeal and vigour the path of our own spiritual pilgrimage to the Better Land.

"Thither my weak and weary steps are tending—
Saviour and Lord! with Thy frail child abide!
Guide me toward Home, where, all my wanderings ending,
I shall see Thee, and shall be satisfied!"

strong man bowed under him; and, after he had said, Take me, for I come unto thee! he ceased to be seen of them.

But glorious it was to see how the upper region was filled with horses and chariots, with trumpeters and pipers, with singers and players on stringed instruments, to welcome the pilgrims as they went up, and followed one another in at the beautiful gate of the city.

As for Christiana's children, the four boys that Christiana brought, with their wives and children, I did not stay where I was till they were gone over. Also since I came away, I heard one say that they were yet alive; and so would be for the increase of the church in that place where they were, for a time.

Should it be my lot to go that way again, I may give those that desire it an account of what I here am silent about. Meantime, I bid my reader

FAREWELL.

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Bunyan, Paul
The Pilgrim's Progress

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